R. Fletcher Sculp: 1730.

THE LIVES OF SAINTS,

WITH OTHER

FEASTS of the YEAR,

ACCORDING TO THE

ROMAN CALENDAR.

Written in *Spaniſh* by the Reverend Father

PETER RIBADENEIRA, K
Prieſt of the Society of JESUS.

Tranſlated into *Engliſh* by *W. P.* Eſq;

The ſecond Edition corrected and amended.

Mirabilis Deus in Sanctis ſuis. Pſal. lxvii. 38.

Antiquorum nos exempla confortant; & ex eorum computatione, facilè nos poſſe præſumimus, quod ex noſtra infirmitate formidamus. S. Greg. lib. 25. Moral. cap. 7.

PART I.

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PETER MARSHALL

AND

BRITISH HISTORY

ROMAN CALENDAR

ACCORDING TO THE

FEASTS OF THE YEAR

WITH OTHER

SAINTS'

OF

DAYS

THE

THE

AUTHOR's PREFACE to the READER.

WITH great Reaſon the Royal Prophet ſaid, that *God is admirable in his Saints.* For although God be truly marvellous upon Earth, and in all the Works of his Hands, as *David* ſings; yet do we ſee ſhine, with much more Advantage, his Omnipotence, Wiſdom, Providence, and Goodneſs in the Souls, and in the Virtues of the Saints. God is admirable in a little Fly or Bee, in a Silk-worm, and in other vile and inferior Creatures; in the leaſt of which he ſheweth his incomprehenſible Greatneſs, and ſovereign Workmanſhip: But yet that is nothing if compared with the Treaſures, which he diſplayeth through all this Machine of the World, compoſed with ſingular Harmony, in the Diſpoſition of ſo many and ſo different Things, ſo beautiful, ſo rare, ſo exquiſite, that each one (if conſidered apart) ſuſpends and raviſhes even the higheſt Underſtanding; and all his Works together, force Man to go out of himſelf, that ſo tranſported with an inexplicable and juſt Admiration, he might gather in his Wings, ſurrender, and humble himſelf under the Majeſty of that Lord, who had Power, and Knowledge, and Will to do this Work, to awake our Hearts by theſe viſible Things, and allure them to the Contemplation of the inviſible, and of his infinite Perfections. Now without doubt, the Greatneſs of God's Grace and Goodneſs, is not ſo much manifeſted in any of the viſible Things, nor in all of them put together, as in one only Soul of a Saint. Not only for that there is no Work of Nature to be compared with the ſupernatural Works of Grace, but alſo becauſe all the other Works are only like the Traces and Footſteps of God; whereas the Saint is his Image and Reſemblance, his Temple, his Friend, and his Child, in whom he taketh Delight: Beſides this, the Holineſs, that Man hath, comes not by himſelf, nor from himſelf, but by the Blood of JESUS CHRIST, which was ſhed upon the Croſs to render him holy. From whence it cometh that neither the Earth with all its Fertility, and Abundance of Diverſity of Flowers, Fruits, and Beaſts; nor the Extent of the Ocean with all its Monſters and Fiſhes; nor the Air with its ſeveral Kinds of Birds; nor the Fire with its Thunder and Lightning; neither the Heavens, with the Courſe and Light of the Sun,

Pſal. lxvii. 38.

Pſal. viii.

Moon and Stars, which cauſe ſuch wonderful Effects on the inferior Bodies, preach unto us ſo much the Greatneſs and Glory of God, as doth the Soul of a Saint; in which he abideth as in his Temple, repoſeth as in his Bed, and embraceth as his Spouſe. There is no human Tongue that can expreſs, nor angelical Intelligence comprehend, the Love which CHRIST our Saviour beareth towards a chaſte and pure Soul, which transformed into him, liveth corporally upon Earth and ſpiritually in Heaven. That Soul honoureth and glorifieth him more than all corporal Creatures: She receiveth the Treaſures of his Grace: She is God's Picture, the Mirrour of his Goodneſs, the Image of his Perfections, and Partaker of his divine Nature. And if our Lord be ſo admirable in each one of his Saints, how much more will he be in all of them together; what Glory will redound to his holy Name by that innumerable Company of Saints, which have flouriſhed in his Church from the Beginning of the World unto this preſent; what Praiſes ſhall he receive from the Holy of Holies, CHRIST JESUS? From the Queen of Angels, his moſt bleſſed Mother? From St. *John* the Baptiſt, his Precurſor? From that College of twelve Fiſhermen and Preachers of his Goſpel, that have conquered the World? From that great and powerful Army of Martyrs? From that School of ſo many excellent and wiſe Doctors? From an infinite Multitude of humble Confeſſors? From ſolitary Penitents, reſembling Angels in mortal Fleſh? From the Hearts of pure Virgins, who for fear of ſoiling their Candor, offered their Lives to the Sword? From the Company of the Married, and other Perſons of all States and Conditions, who took God's Law for the Rule of their Lives and Manners? Theſe Saints have been as numerous, as the Stars of the Sky, and will as ſoon be counted as the Drops of Rain, or Sands of the Sea. Theſe Saints are the Domeſticks of that great Father of the Families, the Flock of the good Paſtor, the Kingdom of the King of Kings and ſovereign Prince. It is the invincible Squadron, which the Gates of Hell could never prevail againſt; it is the School of true and divine Wiſdom, the Ornament of Heaven, the Glory of the Earth, the Conſolation of the Juſt, the Example and Correction of Sinners. Inſomuch, that even as the Light of the Sun obſcureth that of the Stars, that hide themſelves at his Riſing; ſo doth the Beauty and Order of all corporal Creatures vaniſh and appear nothing, if compared with the Splendour of the Grace and Beauty of the Saints; in whom our Lord is more admirable than in all other Things, and much more honoured and glorified by them.

The principal Cauſe why the *Saints Lives* ſhould be written, is for the Glory that redounds to him, that made them Saints, adorning and enriching them with ſuch ſingular Gifts and Graces; as likewiſe for the great Good which the Church Triumphant and Militant receives thereby. For in the firſt Place it is a Thing very reaſonable, that we ſhould honour and ſerve thoſe, who have ſo honoured and ſerved our Lord, and that we ſhould augment the accidental Glory of thoſe that have always endeavoured to amplify and dilate that of God. And ſince God himſelf honoureth thoſe that honour him (as our Saviour ſaith) it is very juſt that Men ſhould honour him whom God honours. The Royal Prophet conſidering this juſt Debt, ſaid, Lord my Soul and my Heart honoureth thy Friends exceedingly; and in another Pſalm he exhorteth us to praiſe our Lord in his Saints. It is alſo a Thing both very juſt and profitable to implore the Favour

Joh. xii.

Pſal. cxxxviii.

Pſal. cl.

vour and Aſſiſtance of our Brethren, who are already aſſured and victorious, that by their Prayers and Interceſſions we may arrive at the peaceful Port where they are landed, and that we may partake of their Crowns and Triumphs. Again, it is a great Honour unto the whole Catholick Church, to know the innumerable and illuſtrious Children ſhe hath begotten. For if one valiant Man be ſufficient to illuſtrate his whole Family, what Praiſes will ſo many gallant Children procure and bring unto their Mother the Church?

Beſides, it is a Rampier and ſtrong Bulwark againſt the Infidels that impugn it; and Hereticks, whoſe Errors and Follies are not better evinced, than by the Examples of the Saints, for that it is a much more excellent Way of teaching by Works, than by Words: And the Saint's Deeds are holy, and in all contrary to the fantaſtical Imaginations of Hereticks; in ſuch Sort as to convince them, and interpret doubtful Things, and hard Sentences of holy Scripture, the Lives and Examples of the Saints do give a great Light. Wherefore St. *Hierome* ſaith, that the Lives of the Saints is the Interpretation of the holy Scriptures. And St. *Auguſtin* ſaith, that the holy Scripture treats not only of the Commandments of God, but alſo of the Lives and Manners of the Saints, to the End that if we doubt to underſtand what is there commanded, we may be enlightened therein by what the Saints have done. What therefore do the Lives of the Saints ſerve us, but as a Pattern and Looking-Glaſs, which we ought to have always before our Eyes, there to ſee our Vices and Defilements, thereby to correct them; and the heroick Virtues of Saints, whereby to awaken our Tepidity, by endeavouring to imitate them? All theſe Conſiderations move the Catholick Church to celebrate the Memory of the Saints with ſo great Piety and Solicitude, having always procured to have the Lives and Deaths of the Martyrs written. Which is ſeen by the ſeven Notaries whom Pope *Clement* Martyr, Diſciple of St. *Peter*, did appoint to collect the Facts of the Martyrs; and by the ſeven Deacons and ſeven Subdeacons that St. *Fabian*, alſo Pope and Martyr added to the ſeven Notaries, to the End that it ſhould be managed with the greater Caution and Authority. All that they gathered was preſented to the Pope, to be examined and approved by him, and was kept in the Records of the *Roman* Church, as we read that St. *Anthere* Pope and Martyr alſo did. Now, not only the Church of *Rome*, which is the Head of all others, hath taken this Care, but it has been followed by diverſe others, as that of *Smyrna*, of *Lyons*, and *Vienne* in *France*, ſetting down exactly the Martyrdom of the Saints, who rendered their Lives for JESUS CHRIST in their Countrey. And in St. *Cyprian*'s Epiſtles, and others of St. *Denis* of *Alexandria*, related by *Euſebius* of *Ceſarea* in his Hiſtory, we find the Traces and Practice of that holy and laudable Cuſtom. And therefore were the Martyrdoms of diverſe Martyrs gravely and judiciouſly written down and read in ſome Churches, the Days of their precious Deaths, as Cardinal *Baronius* hath obſerved, and taken out of the Council of *Carthage*, *chap.* XIII. and out of an Epiſtle of Pope *Adrian* to *Charles* the Great, and out of what *Gregory* of *Tours* writes in his Book of the Glory of the Martyrs. And if more narrowly we obſerve, we ſhall find that the holieſt and wiſeſt Doctors, and ſuch as have been the Light of the Catholick Church, have enriched and illuſtrated it with the Lives of Saints, which they have written; as among the *Grecians*, St. *Athanaſius*,

Baron. upon the *Roman* Martyrol. c. 19.

Euſeb. l. 4. c. 4. S. Clem. l. 5. c. 2.

In Annot. Martyr. Rom. c. 2.

Greg. Turon. de Gloriâ Mart. c. 86.

The AUTHOR'S *Preface to the Reader.*

St. *Baſil*, St. *Gregory* of *Nice* his Brother, and St. *Gregory Nazianzen* his Companion and intimate Friend, St. *Chryſoſtom*, St. *Damaſcene*, *Theodoret*, and *Metaphraſtes*. And among the *Latins*, St. *Ambroſe*, *Hierome*, *Auguſtin*, *Gregory* the Great, *Paulin*, *Severus Sulpitius*, *Gregory* of *Tours*, *Bede*, *Bernard*, and *Bonaventure*, without mentioning of others, who are very many. It hath ever been eſteemed in the Catholick Church a worthy and laudable Thing to write the Lives of the Saints; as well for the great Profit which thoſe receive that read them with Intention to learn, as for the great Difficulties they meet with that labour to write them worthily. For in the Saints Hiſtories there be diverſe Things obſcure and intricate, which muſt be cleared and ſet in a better Light; many Things doubtful that muſt be determin'd: Others contrary in themſelves, which if poſſible ought to be reconcil'd: Others are Apochryphal, and yet ſo promiſcuouſly printed, and received in the common Opinion, that they can neither be approved without a notable Prejudice to Truth, nor rejected without great Offence to the ſimple Vulgar. It is no Marvel, that in ſome Things, that are very ancient, and have been buried in Oblivion by Means of the dreadful Perſecutions, which under the Tyrants the Church hath ſuffered, Hiſtorians have not been able to find the Light of Truth clear and pure; eſpecially for that diverſe Hereticks have ſtudied to inſert Falſities into the Lives of Saints; as alſo ſome Catholicks, either for their Intereſt, or out of an indiſcreet Zeal have feigned and mixed Things unworthy of Chriſtian Piety; as we ſee in the Cenſure which Pope *Pelagius* made thereof unto the *Roman* Council. What ſhall I ſay of the Election and Diſpoſition of Things? Of the Brevity and Propriety of Words; of the Sincerity, Devotion, and Spirit, which ought to be in writing the Lives of Saints; to the End they may imprint Spirit and Devotion in thoſe that read them, penetrating their Hearts, raiſing, turning, and inflaming them in the Love of God, and in Admiration of their Actions, ſo glorious, and ſo worthy to be imitated? Moreover, the Lives of ſome Saints are very long, and if we ſet them down as they are, it would be a Prolixity (to ſay Truth) which would be irkſome to the Reader; and if we would abridge them, there is rather choſen what to admire, than what moſt edifies; rather Miracles than Virtues: Beſides, there is Danger that to avoid Labour they write without Order or Diſtinction, tranſlating them as they are found written by the firſt Author, whoſoever he be, without other Diligence or Enquiry, or elſe that there is mixed his Straw with their Grain, and his Diſcourſe with the marvellous Examples of the Saints. And though we propoſe to the People a long Narration filled with high Conceptions, yet will it be very far from the Life of the Saint, which we relate; for if our Lord by the Light and Fire of his Spirit doth not illuminate and inflame the Heart, and conduct the Pen of the Hiſtorian, all his Words will be dry and cold, and the Reader having read them will remain ſo little warmed, without Guſt or Fruit, as if in Lieu of the Life of a Saint, he had read that of an Emperor or of ſome heathen Philoſopher: And in ſo doing, we arrive not at the principal Aim which thoſe ought to have that write the Saint's Lives. Whence we may gather, how hard it is to write them aſſuredly and profitably; and the Obligation we have to thoſe who have undergone the Pains, for the Benefit of the Chriſtian Commonwealth; and that they ought to be excuſed, if any Thing be found wherein they (as Men) may have failed,

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and may not have ſo juſtly hit the Mark they aimed at. Neither ought we to wonder, if ſo important an Enterpriſe, ſo hard and perplexed as this is, be not ſet in ſo high a Point of its Perfection, but that there may be ſomewhat daily added thereunto, whereby to perfect it, opening the Way, and giving Matter for other Writers to exerciſe laudably the Induſtry of their Wit. Though I am the Meaneſt that have undertaken this Taſk, I have ſtudied to write anew this Flower of Saints, which I here preſent unto you, not that I preſume ſo much in my ſelf, as to arrive where others have not attained, and render the Thing more perfect and accompliſh'd than they have done (Self-Love hath not yet ſo blinded me, I thank God) but for the Reaſon I ſhall tell you. After I had printed the Book of the Chriſtian Prince, againſt the falſe Reaſon of State, of the Libertines of theſe Times, I found my ſelf ſo old and tired, that I made Account to lay my Pen aſide, and by Retirement to prepare myſelf to die, the better to render the Account of my Life unto that Judge, who is to examine us, according to the Rigour of his Juſtice. But as I am a religious Man (tho' unworthy) and not Maſter of my ſelf, but a Subject to my Order, I ſubmitted my ſelf to my Superiors, who told me that our Lord would be better pleaſed, that I ſhould employ my ſelf to write ſome profitable Thing for the publick Good; and in effect, commanded me to write the Lives of the Saints in a vulgar Language. And notwithſtanding any Excuſe I could alledge, either of my Age or Travels paſt (which have not been wanting unto me for now theſe threeſcore Years, that I have been in Religion, and in the firſt Beginnings of our Society) or of my little Health and Forces to ſupport ſo weighty a Burden, my Excuſes were not received, and ſo was I forced to ſtoop and obey. This Obedience, as to God (for ſuch I deem it) hath encouraged and fortified me, to draw Strength out of my Weakneſs, and to accept it as an Earneſt of that which I hope his divine Majeſty will afford me; ſince his Miniſters have laid a Burden upon my feeble Shoulders, which (according to my poor Judgment) ſurpaſſeth my Ability. I have likewiſe been animated by the Perſuaſions and Deſires of many devout Perſons, that have been very urgent with me to perform this Work (I know not why) and many, both Religious and Seculars, of Quality, have preſſed and importuned me to finiſh it, hoping, perchance, to draw ſome Fruit and Conſolation thereby unto their Souls. But one of the moſt powerful Motives which hath moved me hath been, that I remember that our bleſſed Father *Ignatius*, Father and Founder of our little Society of JESUS (within whoſe Arms I have been brought up) being a Soldier, and ingulfed in the Vanity of the World, opened the Eyes of his Soul, and was converted to God by reading of the Lives of Saints; although at the Beginning he read them more for Entertainment than Devotion. Alſo I know that the reading of the Life of St. *Anthony* Abbot, written by St. *Athanaſius*, gave ſuch a Luſtre in *Rome*, that many Perſons of great Quality abandoned the Senſualities and Pomp of the World, and took religious Habits, crucifying themſelves with JESUS CHRIST, as St. *Hierome* ſaith, who praiſeth the holy Widow *Marcella*, for having been the firſt that excited others by her Example. And that St. *John Colombin*, a Knight of *Sienna*, reading the Life of St. *Mary* of *Egypt* dedicated himſelf with ſo great Fervour to the Service of God, that he founded a religious Order who are called *Jeſuate* in *Italy*, where they flouriſh, there being many

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Monaſteries of them; *(this Order has ſince been ſuppreſs'd.)* All this hath ſerved me as a Spur to my Remiſſneſs, and as a Solace to my little Health; for that I hope ſome ſtray'd Soul or other in reading what I ſhall write, may be touched by the Hand of God, to make her re-enter into the Way of Health and Safety, and ſo ſhe will take him for her Guide and Light. However it will be the moſt profitable to obey the Voice of God, and undertake this Taſk in Zeal of God's Glory, and Honour of his Saints, Ornament of the Catholick Church, Utility of the Faithful, and Confuſion of Hereticks, and to edify my Soul in reading and writing of Lives, ſo precious and admirable. And if it chance that Death do prevent me, I hope I ſhall be found in a good Work, and that the Saints themſelves will obtain for me Pardon of my Sins, for this ſmall Honour which I offer them. Let us begin under their Shadow and Protection, confiding in the divine Mercy, and invoking the Spirit and Favour of our Lord JESUS CHRIST, to weigh Anchor, and hoiſt our Sails, to take that Courſe, with Hope to arrive at the deſired Port.

The Authors I have followed in the writing of theſe Lives, are grave and approved, known and received for ſuch of all the Catholick Church; with the *Roman* Martyrologies of *Bede*, *Uſuard* and *Adon*. I have likewiſe helped myſelf of the pious Labours of *Lewis Lipomane*, Biſhop of *Verona*, and *Laurence Surius* Carthuſian; Perſons for Life, Doctrine and Zeal of the Honour of Saints, worthy of perpetual Praiſe and Memory. I have alſo been aided by the Annals and Annotations on the *Roman* Martyrology of the moſt eminent Cardinal *Baronius*, whom our Lord hath choſen in theſe our calamitous Times, for to employ the better Part of his Age, with indefatigable Pains and incredible Diligence, in the Reading of the Lives and Books of Saints, and with mature and ſure Judgment to revive many Things that were buried in Oblivion, and to obſerve and collect others that were ſcattered, to make plain the doubtful, give Light to the obſcure, and illuſtrate the eccleſiaſtical Hiſtory, to the great Benefit of the Chriſtian Commonwealth, Luſtre of the *Roman* Church, and to the Praiſe and Augmentation of the Glory of the Saints; whom I ſhall more commonly follow in what concerns the Years and Times that each Saint hath lived and died in; for it appears to me, that he hath taken more Care, and uſed more Diligence than others, in verifying the Chronology of the Times. In the alledging of whoſe Works, and in citing the Places, I will follow the *Roman* Impreſſion in Folio. And for that it is not my principal Intent in this Hiſtory, to thruſt in and relate all that is written of the Saints; but to chuſe out Things certain and well aſſured, and which may excite us the more to imitate the Saints whoſe Lives we write, I ſhall leave out ſome Things, which though they be rooted in the Opinion of the People, appear not to me ſupported with Authority ſo valuable, as to aſſure them to be true; and I do not think it to the purpoſe, to diſpute or examine the Reaſons on both Sides, for that belongs to the Schools, and would interrupt the Thread of the Narrative, and ſo perplex the devout Reader, and make him looſe the Guſt which he might find, and even cool the Ardour and Deſire of imitating, which is ordinarily enkindled in him that reads the Lives of Saints with that Attention and Intention which he ought. The Things which I omit, are not of Moment, nor Importance for that End.

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TRANSLATOR to the READER.

Joh. xiv. 12.

AMen, Amen, I ſay to you *(ſaith our Saviour himſelf)* he that believeth in me, the Works which I do, he alſo ſhall do, and greater than theſe ſhall he do. *Yet we are now come to live in an Age, in which if any Man doth but relate any miraculous Work done by any Saint, he is judged to relate ſome fabulous Fiction or Winter Tale. But ſurely if in no Man theſe Words of our Saviour be fulfilled, we ſacrilegiouſly give him the Lye. If they be fulfilled in any true Believers, then certainly they have been fulfilled in the eminent Saints of the Church, who by their Works have proved themſelves to have been the very Chief of the true Believers: For who are the chief Believers if they be not? And in whom are theſe Words verified, if not in the very Chief of the true Believers? And what miraculous Works of theirs ſhall we believe to have been equal to thoſe which* CHRIST *did, equal to his feeding ſo many Thouſands with a few Loaves, equal to his raiſing of* Lazarus, *equal to the Cure of all who did but touch devoutly the very Hem of his Garment, yea what Works of theirs ſhall we believe to have been* greater than theſe, *if not thoſe which we find regiſtered in the Lives of Saints by the graveſt Writers of Eccleſiaſtical Hiſtory in each ſeveral Age of the Church? We do not ſay that what is related, even by them, is any Article of our Faith, ſo that he is to be accounted an Heretick who doth not believe it: But we ſay that thoſe Men deſtroy all human Faith, who believe not ſuch Men as are of as great Credit for Veracity and Prudence as any Men be. And what more ridiculous and unchriſtianlike, than eaſily to believe what* Curtius *ſaith of* Alexander, *what* Livy *ſaith of the* ancient Romans, *what* Plutarch *ſaith in the* Lives of the Worthies of *Greece* and *Rome, and to ſlight as incredible, not what Heathens, but what the graveſt Writers in all Chriſtianity in each Age thereof, have written in the Lives of the chiefeſt* Worthies *of the Church of* CHRIST? *Why ſhould you believe* Curtius *of* Alexander, *and not St.* Bonaventure *of St.* Francis? *He had far more aſſured Means to know, and more Sincerity to deliver the Truth than the other. As you believe that* Plutarch *in the Lives of thoſe illuſtrious Perſons did faithfully deliver what, upon careful Search and Inquiry, he had found to be authentically recorded; ſo I pray refuſe not to believe that the exacteſt Chriſtian Hiſtorians in each Age have uſed the like Care and Fidelity in writing the Lives of Saints. For as for ſuch Writers who have been either over credulous, or careleſs, or leſs judicious, I give thee moſt free Leave to diſcredit, and reject them as our* Ribadeneira *doth, who is by the common Conſent of ſuch as are beſt able to judge, accounted to have been moſt choice, prudent and accurate in what he delivers, taking nothing up raſhly upon Truſt, but ſtill making ſure to rely upon Authors worthy of Credit. As therefore in the Lives of Emperors, Kings, Commanders,* &c. *we proceed diſcreetly, if we only credit ſuch Writers, as have behaved themſelves with the like Care, Induſtry, and Sincerity; ſo, in the Lives of Saints, this Warineſs will ſecure us from all Temerity, and Indiſcretion.*

When then, upon ſo well grounded Authority, we ſhall, with our Author, relate in this Book ſeveral ſtrange and miraculous Accidents, let not ſuch Relations ſo authentically recounted ſeem preſently incredible in ſuch eminent Saints of CHRIST's *Church. For really it is a Thing very incredible, that God ſhould leſs ſhew his miraculous Power towards the moſt eminent of* CHRIST's *Church in all Ages of this Church, than he did almoſt in all former Ages towards his chief Servants in the Law of Nature, and in the written Law. How miraculouſly in* Geneſis *did God proceed with* Noah, Abraham, Iſaac, Jacob, *and* Joſeph *his Son? All* Exodus *is filled with moſt prodigious and unparalleled Miracles done by* Moſes. *And leſt that ſo ill-deſerving* Jewiſh *People ſhould be curſed by a Heathen, God miraculouſly makes an Aſs ſpeak. In* Joſhua *that incredulous Nation marcheth through the River of* Jordan, *the Water ſwelling on either Side like Mountains. For their Sakes the Walls of* Jericho *fell at the Blaſt of Trumpets.* Joſhua *ſtops the Courſe both of Sun and Moon, that ſuch People as thoſe might be more compleatly*

Num. xxii, 31, c. iii.

c. vii. c. x.

c. vi. *pleatly victorious. Go on to the Book of* Judges, *and ſee how miraculouſly God proceeds with*
c. xiv. Gideon; *and with* Sampſon, *who kills a whole Thouſand of their Enemies with the Jaw-Bone of an Aſs; and who takes the*
c. xv. 16. *Gates of the City of* Gaza *upon his Shoulders, and carries them to the Top of a Hill. The Books of* Kings *and* Chronicles *are ſtill recounting God's Wonders either towards this People, or their Kings, or relating the Mira-*
3 Kings c. xvii. *cles of their Prophets.* Elias *ſhuts with his Lips the Heavens, making them forbear to rain for three whole Years. God in this long Famine commands the Crows to feed him. When he was gone out of our World, his Diſciple with his Cloak parts the Waters of* Jor-
4 Kings c. ii. 14. c. iv. dan, *and paſſeth over dry-foot. The ſame Diſciple raiſeth the Dead, and doth miraculouſly multiply both Oyl, and Bread. Yea for ſo*
c. vi. *ſmall a Thing as the Recovery of a Hatchet fallen into the Water, he makes the heavy Iron to ſwim like Wood. And when this Prophet was dead, and his Carcaſs reduced to Bones, certain Men caſually throwing down a dead*
c. xiii. 21. *Body into his Sepulchre,* as ſoon as this Body touched the Bones of *Eliſha*, the Man returned to Life and ſtood upon his Feet. *If any ſuch kind of Miracle ſhould be related by us of any Saint of* CHRIST's *Church to honour his Relicks, the very Relation thereof would forthwith be jeared at as ridiculous. Are you a Chriſtian, and do you think that God doth ſo very much more honour his* Jewiſh *People and Saints, than the Chriſtian People and their chief Saints? God ſo graced* Iſaiah *in the old Law with Miracles, that he had*
c. xx. *Power to place it in the Hands of* Hezekiah, *whether he would have the Sun contrary to his natural Motion go ten Degrees forward or backward. And muſt we be thought to write Romances, if upon well grounded Authority we relate leſs ſtrange Things of the prime Saints of* CHRIST's *Church? Is not* CHRIST's *Church the Miſtreſs, the* Jewiſh *Church the Handmaid, as St.* Paul *ſaith; is it not then more likely, that God will more grace the moſt eminent of his Church with the Gift of Miracles, than the Chief of the* Jewiſh *Synagogue? That was never ſaid in the Old Teſtament which we received in the New.* And
Mark i, 8, 17. them that believe, theſe Signs ſhall follow: In my Name they ſhall caſt out Devils, they ſhall impoſe Hands upon the Sick and they ſhall be whole. Yea, Amen, Amen, I ſay unto you, he that believeth in me, the Works which I do he alſo ſhall do, and greater. *No ſuch Thing was promiſed to the Believers in the Old Teſtament. St.* Chryſo-
Tom. 5. ſtom *in a whole Book againſt the Pagans* (ſee him *de Babila Martyre) doth largely prove, that theſe Words were truly verified in the Saints of the new Law, and he inſiſts much upon the Miracles done at the Body of St.* Babila. *And St.* Auſtin *doth enlarge himſelf in the Proof of the ſame Truth, relating a World of moſt prodigious Miracles done by the Relicks of Saints. I have chiefly inſiſted up-*
L. 22. de Civit. c. 8. *on Proofs out of Scripture, for thoſe cannot be denied. Now there being no Scripture which reacheth to the Relation of what was done by moſt of the Apoſtles, or after their Age in the ſubſequent Ages of the Church, we muſt of Neceſſity have all ſuch Relations from the Writers of Eccleſiaſtical Hiſtory, and we muſt out of them ſhew the Promiſes made by* CHRIST *to have been verified in the true Believers of all Ages: For thoſe his Promiſes be as fully and as abſolutely ſpoken of the true Believers of theſe laſt Ages as of the primitive Ages, and there is no Reaſon why God ſhould not grace the Saints of theſe Ages of his Church as highly, as he hath graced the Saints in all Ages of the old Law. We are then only to have regard to be circumſpect as to the Authority upon which ſuch Miracles are recounted. For my Part I cannot conceive what human Relations can be better authorized than ſuch as are inſerted in the Proceſs of the Canonizations of Saints. For no one Miracle is recorded in them which hath not, by ſworn Witneſſes been atteſted in a very rigorous and ſtrict Examination; ſo that we can as well prove their Truth, as moſt Men can prove any one Foot of Land to belong to them, the Evidences being no leſs ſtrong. Yea our Church hath forbid all private Writers to publiſh to the World any Thing as a Miracle, which hath not been duly examined, and after manifeſt Teſtimonies approved by the Prelates of the Church for true. And if any miraculous Accident be written, before it hath been thus approved, the Writer thereof ſtands obliged both in the Beginning and End of his Book, to make a ſolemn Proteſtation that he only relates what he finds grounded upon ſuch and ſuch Men's Authority, adding no further Authority to it; that hence all Readers may ſee that our Church doth not own the Approbation thereof; ſo careful is ſhe, that what ſhe propoſeth as credible upon human Authority, may be ſufficiently warranted to be worth the Credit ſhe expects. This Proteſtation our* Ribadeneira *doth not add, becauſe his Works were publiſhed before that Law was made. But (as you have ſeen in his Preface) he omits not to inform you of the great Care which he did take, to relate nothing, but what, upon due Examination, he had found to be ſupported by good Authority. My Part is exactly to follow him, as becomes a faithful Tranſlator; and thy Part is to make the beſt Uſe thereof, as becomes a charitable Reader.*

THE

THE EDITOR'S PREFACE TO THIS New EDITION.

THE Pleaſure which is generally experienced from the Knowledge of *Hiſtory*, is apt to riſe in Proportion to the greater Connexion we bear with the Subject of it. Thus we are naturally moſt taken with Accounts that come neareſt to the Concerns of our Native Countrey. Hence it would happen (if our Taſte was not otherwiſe vitiated) that ſuch Hiſtories would pleaſe us moſt, as regard that Place, to which we have, by our Chriſtianity, a cloſer and happier Relation than that, which engages us ſo ſtrongly, even by the Lot of our Birth. Accordingly, the beſt of People are highly affected with reading the *Lives of Saints*, the Inhabitants of our heavenly Countrey. And as this kind of Hiſtory is ſingularly pleaſing to pious Minds, ſo it is found to be very efficacious, both in moving, and inſtructing to *Sanctity*.

It is no leſs obſervable, that what is call'd the Art of Rhetorick, and Flowers of Speech, is not the Thing, that chiefly recommends ſuch Hiſtories. A holy Unction makes Saints, and it muſt be that which chiefly makes their Lives in writing carry a lively Influence to the Heart of the Reader.

This has made the preſent Work of the Reverend Father *Ribadeneira*, be tranſlated and read with great Profit, in almoſt all Languages of the Catholick Church. That pious Solidity of Senſe, and happy Unction which has been found in this Work, has long made devout People deſire a new Edition of it in *Engliſh*, eſpecially now the former Edition is grown extremely rare.

Upon the ſame Account of the peculiar Unction, it has been the well-weighed Opinion of proper Judges, that for fear of loſing that Spirit which is ſo very remarkable in this Work of that pious Author, it would be bet-

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ter to reprint it again, as it has hitherto ſtood in the main, rather than to attempt a new-modelling of the Lives, which he has penned in ſo very influencing, and pious a Manner. A new Caſt might perhaps have better fitted the Curioſity of ſome miſtaken Criticks of Devotion; but in all Appearance would have been leſs edifying. Nothing therefore is altered in this Edition, except reducing it nearer to a more current Uſe in Point of *Orthography*, leaving out ſome ſuperfluous *Particles*, changing a few leſs proper *Expreſſions*, and ſuch *Terms* as begin to be harſh, or partly obſolete. Yet even this is done without any anxious Care of exceſſive or conteſted Niceties, and confining the Alterations to ſuch as are almoſt unavoidably requiſite in Books of this Nature, after a certain Period of Years, which give another Turn to every living and unſettled Language.

But what? Shall this Book ſo little altered, be then ventured to ſtand the Nicety of the Age in other Reſpects, when now the World is grown ſo refined in Judgment and Criticiſm? Shall thoſe numerous *Miracles*, that Heap of *viſionary Wonders*, ſtill dare to appear in a new Edition? Is the Publick, in theſe Times, likely to bear with Works that have any Remains of old *Monaſtick Legends?* Where the leaſt Appearance of Ground is left to make this only Exclamation of a *Legendary Account*, is not this alone ſufficient to diſparage an Undertaking of this Kind?

True it is, that Criticiſm (ſo called) has in theſe latter Times made ſtrange Inroads upon all Things, whether Sacred or Prophane. But it is far from being true, that *Incredulity* is a Refinement of the Age, Nor is any viſionary Wonder ſo great, as that Men ſhould think they give a Proof of their Judgment by an *Arbitrary Diſbelief* of pious Miracles. And yet of thoſe who are moſt ready on all Occaſions to ridicule the extraordinary and miraculous Parts of theſe Lives, how many do it without either pondering the Authority on which they are related, or being able to give any other Reaſon of their Diſbelief, than to cry out with a contemptuous Smile, *what Legendary Stuff is this?* Theſe ſame Perſons, ſo very apt, not to examine, but to reject the Authority upon which ſuch Wonders are related, are no leſs eaſy to admit of ſtranger Things in other kinds. A whimſical Prodigy from the remoter *Indies*, tho' told by a mere *random Traveller*, will have their Aſſent, whilſt a holy Miracle, tho' aſſerted by a grave and ſenſible Writer, ſhall only meet with their Contempt.

Whence can this proceed, but from a Mind unfortunately more byaſs'd by Fancy, than Piety? Can there be any Reaſon in pretending to Niceties in allowing of pious Relations, whilſt they are ſo ready to take a ſlight Evidence in other Matters? And who are commonly the ſhrewd Men at ridiculing and diſbelieving in the Caſe of a *Viſion*, *Extaſy*, or *Miracle?* They are juſt the very ſame who are moſt apt to take the Evidence of the greateſt Deceivers in the World; their own Paſſions, and Fancies: It is even to be wiſhed, that an incredulous Diſpoſition in pious Matters were not commonly the Effect of a Decay in Devotion, rather than of any Improvement in juſt Meaſures of judging. Not that an over-eaſy Belief of pious Wonders, is either the Effect or Sign of Devotion; but that a Backwardneſs in believing theſe, rather than others, is an Indication of a wrong Bent of the Mind and Heart.

The Preface to this New Edition.

It muſt indeed be owned, that ſome Authors, not at all liable to be ſuſpected of wanting a Spirit of Devotion, have critically queſtioned ſome Facts of that pious Kind. But the Reader may be aſſured, that thoſe who have gained an eminent Reputation of Learning and Criticiſm by their Enquiries into the *Acts of Saints*, did however, when conſulted upon theſe written by the Reverend Father *Ribadeneira*, give it for their Opinion, that it was better to leave this Work as it is, than to maim it, by pretending to reform it according to a new Scheme of Critical Niceties. And certainly this Book will always have leſs to fear from Perſons of true Judgment and Erudition, than from thoſe who are prone to determine by Libertiniſm or by Fancy. Eſpecially when Men of this Turn have generally nothing to alledge againſt the Facts related, but a Banter or a Jeſt: Eaſy Things on any Occaſion; but never more improper and unreaſonable, than in Affairs of this Nature. And it will alſo be eaſily obſerved, that Men who run thus lightly into Cenſure, Cavil and Banter, upon Miracles in the Saints Lives, might with the ſame Reaſon (that is, with none at all) raiſe the ſame ridiculing Outcries upon ſacred and unqueſtionable Facts.

Accordingly it has happened, that one of this pretended Nicety in Wonders, when he heard or read of a pious Hermit having the ſavage Beaſts of the Wilderneſs, or the Birds of the Air obedient to his Call, has thought he confuted it notably with a Smile. This ſame Critical Man was told of another holy Hermit, who bid his Diſciple fling the wooden Handle into the Water, after the Iron which had ſunk to the Bottom, and that the Wood being caſt into the River, brought the Iron back again. The nice Judge unwarily pronounced this to be a moſt compleat Inſtance of a *Monkiſh Fable*. But how was he confounded, when made ſenſible that this Wonder, no leſs ſtrange than thoſe he had been accuſtomed to banter by Humour and Fancy more than by Reaſon, was related in the *ſixth* Chapter of the *fourth* Book of *Kings*.

Upon the whole, the Strangeneſs of Things in themſelves, and much leſs their Strangeneſs to Fancy, and ſtill leſs to an unwary or corrupted Fancy, is by no Means the Rule of judging in ſuch Caſes. Where there is no Evidence of Forgery, Miſtake, or mere Parable, the Credit of the Author may juſtly bear out the Report againſt that Amazement of Wonder, which might elſe incline us to ſuſpend or deny our Aſſent. Otherwiſe a great Part of the moſt authentick Hiſtories might be rejected on that ſame Pretence of Wonder. But where other Things are credited upon the Authority of the Writers, whilſt miraculous Prodigies of the pious Kind, are particularly cenſured and caſt off, the Unreaſonableneſs, not to ſay the Want of Goodneſs and Piety, in this Proceeding, is plainly viſible. For as the ſame Cauſe naturally produces the ſame Effect, where the Subject is duly diſpoſed, ſo the ſame Authority would produce the ſame Aſſent, in a well diſpoſed Mind.

It is not here the Place to enter into a farther Diſcourſe or Controverſy of Miracles. It will ſuffice to add, that ſuch Particulars as might ſeem moſt liable to be queſtioned in theſe Lives, upon Account of Wonder, are no more than what might equally be objected to the Relations we find in St. *Athanaſius*, St. *Hierome*, St. *Auſtin*, and other Authors of the moſt eſtabliſhed Credit. Since therefore ſuch *Facts* ſtand in this Work, not as Articles of Faith, but as hiſtorical Relations, they conſequently depend,

as to their Credit, upon that of the Authors from whom they are derived.

But as we know the Power, and Goodneſs of *God* are infinite, ſo nothing can be more unreaſonable than to confine the Belief of his Favours to *Saints*, by human Fancy and Humour. Where indeed there are ſolid Reaſons to doubt, this Liberty is both allowed and taken by *Catholicks*, who have often proved themſelves extremely accurate in canvaſſing Facts of that Kind. But then to fill the Lives of Saints with *Critical Diſſertations*, or diveſt them of Wonders on Pretence of avoiding the Diſtaſte which ſome incredulous People might take to ſuch Accounts, would be extremely wrong. Perſons tainted with that diſbelieving Humour, will ſcarce be ſatisfied if any Thing is left which can remarkably ſhew that *God* is *wonderful in his Saints*. On the other hand, to caſt out in a Manner all ſuch Relations would be highly injurious both to *God* and his Saints; it would deſtroy hiſtorical Credit; and moreover leave a ſtrange Dullneſs and Dryneſs of Devotion, in Books which have otherwiſe been hitherto remarkably edifying.

Among the pious and moving Lives of Saints, theſe here, have now for many Years deſerved, and will, no doubt, continue to keep a very diſtinguiſhed Place in the Opinion of ſolid and pious Readers.

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THE LIFE, DEATH, and PASSION OF OUR LORD JESUS CHRIST.

Galat. 4. WHEN that thrice happy Hour was come, and the Fulness of Time (as the Apostle saith) was accomplish'd, in which God had determined to assume humane Flesh, and become Man to ransome the Sins of Men; and having already given him all Things created, then to give himself unto Man, and unite him strictly with himself, and in so fast and indissoluble a Band, that God should become Man, and Man God; he made Choice for so high and incomprehensible a Mystery of a Virgin, named *Mary*, Daughter of *Joachim* and *Anne*, *Hebrews* by Nation, and of the Tribe of *Judah*, to the End that conceiving by Virtue of the Holy Ghost, the eternal Word in her Womb, she should bring him forth, remaining a Virgin; and being the true Mother of God, and he her true Son. God chose this Virgin among all Women, as the most pure and holy that ever was, or ever shall be; and endowed her with all those Vertues and Excellencies which a worthy Mother of God ought to have. He would have her be of the Race of *David*, and of the Extraction of the Patriarch *Abraham*, because he had promised unto those two, that the Messias and true Saviour of the World should be born of their Line; and ordained that this B. Lady should descend of the illustrious Blood of Patriarchs, Prophets, Kings, Princes, Judges, and Governors of the People of *Israel*; and in her should join both the Royal and Sacerdotal Blood, because she was to be Mother of the sovereign Priest, and of the King of Heaven and Earth. He was also pleased, that at the Time of her Conception she should be married to a holy Man of the same Tribe, named *Joseph*, that she might have one to help her, and keep her Company, and that no Suspicion might be had (seeing her big with Child, and not married) of her Honesty and Purity, and to give no Occasion to the *Jews* to reject her Son, as conceived in Sin; having in that more Regard to the Honour of his Mother than to his own, in that having been conceived by Virtue of the H. Ghost, to avoid putting in Danger the Honour of his B. Mother, he chose to be reputed the Son of *Joseph*. And because he came to teach us Humility and Contempt of the World, and to make us understand how much the Want of temporal Things is more prized in Heaven than Riches and their Superfluities, he would that his Mother *Mary*, and *Joseph* his reputed Father, should be poor, that none might repine to be so, nor be afflicted if they became so. And to shew that he came to save Sinners, and to teach the small Esteem that the Christian ought to make of Flesh and Blood, he permitted that there should be of his Race weak Women and Sinners. To accomplish this great Work, God sent unto the Virgin the Archangel *Gabriel* to declare the Mystery, and assure her it should be fulfilled in her, without Detriment to, or fading of the Flower of her Virginity, and to obtain her Consent, as we shall see in the Feast of the *Annunciation*.

Election of the Blessed Virgin, to be Mother of God.

Qualities of the Blessed Virgin.

She was of the Race of *David*.

She was married.

She was poor.

The Message of the Angel.

The most pure Virgin having yielded and consented, conceived in her Womb the Son of God, by Vertue of the Holy Ghost overshadowing her (as the Angel had promised) that so she might endure the Beams of the Sun of Justice, and the divine Fire that came to inflame the World; and having bore him nine Months in her sacred Womb; during

which Time ſhe viſited her Couſin-german St. *Elizabeth*, and ſanctified (by means of the Salutation ſhe made her) St. *John* the Baptiſt, her Son. It happened that the Emperor *Octavius Auguſtus* publiſhed an Edict, commanding all under his Dominion to be regiſtred. And to have it the more exactly done, cauſed every one to be regiſter'd in his own Town or Village. And becauſe *Joſeph*, the Virgin's Spouſe was born at *Bethlehem*, to fulfil the Command of the Emperor, he was to go with her from *Nazareth* (where then he reſided) to *Bethlehem*. For the good JESUS who came to reſtore the World that by Diſobedience was loſt, being yet in his Mother's Womb, began to obey, and would have his Parents alſo obey the earthly Princes Laws. *Bethlehem* was a Village near *Jeruſalem*, noble, in reſpect that King *David*, who was the Figure of JESUS CHRIST, was born there; but much more illuſtrious for having been honoured by the Birth of JESUS CHRIST himſelf; who, to accompliſh *Michee*'s Prophecy, and to give Example of Humility in all, and Contempt of the Vanity of the World, would be born in *Bethlehem*, a poor contemptible Place, and die ignominiouſly at *Jeruſalem*, a royal, illuſtrious, and renown'd City. This Lord choſe alſo (as Lord of all Times) the moſt convenient Seaſon to come into the World, after ſo many Ages expired from the firſt Sin of our Parents, that by ſo long a Space of Time, the Neceſſity which Man had of Remedy, might the better be known and acknowledged; and that the Forces of Nature could not give it, but that we ſhould demand of God this heavenly Phyſician. To the end alſo that having been ſo long a Time promiſed to the Patriarchs, announced to the Prophets, and repreſented under Shadows and Figures of ancient Fathers, and deſired of all Nations, he might be the better received and embraced by all. And as he came to make Peace betwixt God and Man, as a peaceful King and Mediator between them, he ſo diſpoſed of Things, that at the Time he would be born, there ſhould be thro' the whole World a profound Peace; and that the *Roman* Empire, with all its Extent, ſhould be in the Hands, and under the Government of one ſole Prince, *Auguſtus*; who having ſubdued and overcome all his Enemies, enjoy'd great Peace and Repoſe, having ſhut up the Temple of *Janus*, a Sign among the *Romans* that there was no War or Commotion in the whole Empire. Our Lord alſo diſpoſed ſo, that by this Union and Quiet the Way might be afterwards the better prepared for the preaching of the holy Goſpel; and that the holy Word might be the eaſier ſpread without Obſtacle or Diſturbance throughout the whole World.

S. Luke 2. Edict of *Auguſtus*.

The Time of Peace.

There were great Prodigies before the Coming of *Jeſus Chriſt*, and why.

And whereas the Creator of Heaven and Earth was to come upon Earth, and appear among Men; it was convenient that the Creatures ſhould juſtify the Excellence and Greatneſs of their Lord, and make known with Prodigies and wonderful Things, the ſovereign Majeſty of the King now coming. God did many wonderful Works, and above the ordinary Courſe of Nature, a little before his Birth, which are related by Hiſtorians, both Eccleſiaſtical and Prophane; which tho' the Gentiles, as Heathens and Idolaters, do differently interpret and attribute to the Happineſs of their Princes, yet they were no other than Signs and Prodigies, ſignifying the Coming of our God and Saviour, who ſent them to awaken the Conſideration and Admiration of Men; diſpoſing by that Means their Hearts to believe in him, and to receive him when he ſhould be denounced and manifeſted by the Mouth of the Evangelical Preachers. For ſetting aſide the Oracles of the *Sybils*, that were as Propheteſſes of the Gentiles, and who long before the Coming of JESUS CHRIST, ſpoke ſo highly of his Birth, Life, Death and Paſſion, that the Gentiles with great Care read and ſtudy'd theſe Oracles, without underſtanding them; and, to omit other Prodigies that we could mention, becauſe we fear to be tedious, in that Time the Oracle of *Apollo*, renowned thro' all the World, by which the Devil was uſed to delude and inchant Men, had already ceaſed, and anſwered no more to thoſe that went to conſult him, as of Cuſtom; becauſe our Lord had commanded him Silence, and gave him only Licence to anſwer *Auguſtus* (who had ſacrificed unto him, and built a ſtately Temple) that he could not anſwer, becauſe a *Hebrew* Child, who was God, commanded him to hold his Peace, and go into Hell. And not only was *Apollo* dumb by the Coming of our Saviour, but all the other Devils; who ſpoke no more by the Mouth of the Idols, which blind Paganiſm eſteeming to be true Gods, had Recourſe unto, conſulting them, and taking their Anſwers for ſo many Oracles. *Plutarch* the Philoſopher writ a Treatiſe, wherein he demands the Reaſon why the Oracles of the Gods had ceaſed; for being a Heathen, he knew not, nor could conceive the Cauſe. And *Auguſtus* himſelf, tho' a Prince and Emperor of ſo great a Part of the World, would not have any one call him Lord, not ſo much out of Modeſty, but becauſe God moved him to it; to give us to underſtand, that in the Preſence of the Sun's Splendor, that of the Stars ought to be obſcured; and that all the Power and Dominion of Men muſt yield to the ſovereign Majeſty of God, and that no Perſon ought to be called King or Lord before him, who hath it written on his Thigh, *The King of Kings, and Lord of Lords.* Wherefore *Auguſtus* returning to *Rome*, as *Nicephorus* and *Suidas* write, erected an Altar at the *Capitol* with this Title, *The Altar of the eldeſt Son of God*; where after (as is believed) *Conſtantine* the Great built a ſumptuous Church to the Mother of God, which at this Day is called

Cicero l. 2. de divin.

Niceph. hiſt. l. 1. c. 17. Suid. in hiſt. verbo Auguſtus. Cedren. in compil. hiſt. Baron. tom. 1. pag. 16.

Oroſ. c. 6.

Apoc. 19.

Niceph. l. 1. c. 17. Suidas in Auguſto. Baro. tom. 1. pag. 7.

Ara

Ara Cœli, or, *The Altar of Heaven*, and is a Convent of Fryars Minors of the Obſervance of St. *Francis*.

Our Lord is born in a ſharp Time, to teach us Mortification.

At the Time then of this great Peace, and of ſo many prodigious Wonders, the Saviour of the World appear'd; and becauſe he came as Maſter of Heaven, to teach us to renounce the Delights and Pleaſures of Earth, and to embrace the Auſterity and Mortification of the Fleſh, he choſe a cold and rigorous Time for his Birth. For altho' the Creatures, that are in their Mothers Entrails, cannot chuſe the Time and Hour of their Birth, yet could JESUS CHRIST have choſen his, as Lord of all Time: And as he, who from the Inſtant of his Conception retained the ſame Wiſdom and Power which he now hath in Heaven. He choſe the Month of *December*, a ſharp and cold Time, when the bleſſed Virgin being arrived with her good Spouſe at *Bethlehem*; having undergone all the Hardſhips of the Weather, and of a long and tedious Journey, with other Inconveniencies incident to their Poverty; ſhe found no Lodging, nor any body that would receive her, nor Houſe to harbour her, becauſe the Town was very full; ſo many thronging thither at that Time to be regiſter'd according to the Edict of *Auguſtus*. All the Inns were full, ſo that ſhe was obliged to retire to a Stable without *Bethlehem*, which was in the Suburbs near adjoining. For *Bethlehem* was built on the declining of a Hill, and at the End of it towards the *Eaſt* there was a Hovel, or Cave, where commonly the poor Pilgrims and Shepherds harboured in Times of Need. The Queen of Angels entered this Place; it was a vile and abject Hovel, and a Receptacle of Beaſts, which he choſe for his Birth, who with three Fingers ſuſtaineth the whole Machine of the World; he, who by his Immenſity cannot be contained neither in Earth nor Heaven; to the end that Man ſhould humble himſelf, and underſtand that he is placed here but as a Pilgrim and Exile in this Valley of Tears; and that the moſt beautiful, the moſt magnificent and eſteemed Place is but a Stable of Beaſts compared with Heaven's Palace, and thoſe eternal Manſions for which he was created. It was at Midnight, when all Things were in a deep Silence, the Heavens diſtilling Honey and Sweetneſs, and all the World expecting the Deſired of Nations, the moſt pure Virgin began to know the Hour of her ſacred Delivery to be near; when entring into a profound Contemplation of ſo high a Myſtery, and inflamed with a moſt ſweet and amorous Affection to behold her moſt bleſſed Son, ſhe began with an interior Deſire, and perfect Humility, to ſupplicate the eternal Father, that ſince he had pleaſed to make her Mother of his only Son, he would pleaſe to give her the Grace to bear and bring him forth into the World. Being thus rapt in Contemplation and Deſire, without Help or Need of Midwife, without Diſquiet or Pain, without Prejudice or Detriment to her virginal Purity, ſhe ſaw before her, her moſt bleſſed Son, come forth of her Womb, clearer and purer than the Sun, for the Good and Remedy of the World, a tender Infant, and God eternal, ſhaking with Cold, who began already by his Tears to do the Office of a Redeemer, and ſatisfy for our Faults with his Pains. We can neither expreſs nor conceive the infinite Joy which the Virgin received at that Inſtant, the Aſtoniſhment and Admiration which it wrought in her, to ſee him whom ſhe knew to be true God, ſo abject and humble; immediately ſhe adored him as God, reverenced him as her Lord, kiſſed him as her Son, embraced and preſſed him againſt her virginal Breaſts. Then ſhe wrapt him in poor, tho' clean and fit Clouts, which ſhe had provided for him. And becauſe that long cold Winter Night was ſharp, ſhe put her bleſſed Babe, ſo wrapt up, in the Crib, becauſe in all the Stable ſhe could not find a more decent and commodious Place; that with a little Hay and Straw ſhe had gathered, and the Breath of the Ox and the Aſs, that were there tied, ſhe might in ſome meaſure preſerve him from the Cold: To fulfil alſo *Iſai*'s Prophecy, *that the Ox ſhall know his Maſter, and the Aſs the Crib of his Lord*. And Man ought to be aſhamed not to acknowledge and ſerve him whom the Beaſts ſerve and acknowledge. Our Lord was born, according to the Computation of the *Roman* Martyrologe, five thouſand one hundred ninety nine Years after the World's Creation; and two thouſand nine hundred fifty ſeven Years after *Noe*'s Flood; and two thouſand and fifteen after the Birth of *Abraham*; and one thouſand five hundred and ten Years from the Coming of the People of *Iſrael* out of *Egypt*; and one thouſand and thirty two from *David*'s being anointed King; in the ſixty fifth Week, according to *Daniel*'s Prophecy; and in the one hundred and ninety and fourth Olympiad; ſeven hundred fifty two Years after the Building of *Rome*; the two and fortieth Year of the Reign of *Auguſtus*. In the ſame happy Hour that our Lord was born, the Feaſt was celebrated in Heaven, and all the Angels came and adored him for their Prince and Lord, and Reſtorer of their Seats, which the Sins of the wicked Angels had loſt by their Fall. Preſently an Angel appeared to the Shepherds, that watched their Flocks, near to a Tower called *Heder*, where *Jacob* had fed his Flocks, ſome thouſand Paces diſtant from *Bethlehem* toward the *Eaſt*, and announced unto them the joyful Tidings of the Saviour of the World's being come, and the Place where he was born, and where they ſhould find him, and gave them Signs to know him by. They ran gladly and haſtily to the Crib, where they found and adored him, and after related to their Companions what they had

The Virgin is delivered of a Child.

The Mother adoreth her Son.

The Manger.

The Year of our Lord's Birth.

Portal of *Bethlehem*.

Luke 1.

Sap. 18.

Daniel 9.

Hebr. 1.

The Angels adored *Jeſus Chriſt*.

An Angel appeared to the Shepherds

had ſeen and found. At the ſame Inſtant appeared alſo a Star in the *Eaſtern* Parts, which ſignified that the Star of *Jacob* was born, propheſied by *Balaam*; that ſo the three Kings by the Sight of the one might be moved to ſeek the other, that was hid in the Portal of *Bethlehem*, as we ſhall ſay hereafter, to the End that he that was born for all ſhould be manifeſted to the *Jews* and *Gentiles*; to the Shepherds and the Kings, to the poor and the Rich, to thoſe that dwelt near, and thoſe that were far off; and that the ſame Corner-ſtone might join the two Walls together, that were ſo ſeparate and divided. There are thoſe who contend, that an other Angel was ſent to *Limbus Patrum*, to give Tidings to the holy Fathers there, that the Saviour was born, though the holy Writ ſpeaks not of it. The Text ſaith that to thoſe Angels that announced it to the Shepherds an infinite Multitude of Angels joined, ſinging, and filling the Heavens with Hymns and Praiſes of the new born King, and ſaying theſe Words ſo full of Myſtery, *Glory in the higheſt to God, and on Earth Peace to Men of good Will*; to give us to underſtand the Glory that ſhould redound to God for having ſo abaſed and humbled himſelf, and the Peace that Men ſhould obtain, who would with Heart and Will unite themſelves with the World's Peace-maker, and under his Imperial Banner ſhould wage War againſt the World, the Fleſh and the Devil. Inſomuch as Heaven and Earth did celebrate the ſacred Nativity of our Lord, becauſe it was moſt reaſonable that all Creatures ſhould rejoice at the Coming of their Creator, whereby he had ſo much enobled them. To the end alſo that Man ſhould know, that this little and tender Infant, that ſeemed ſo feeble to the Eyes of Fleſh, was true God and the eternal King. And that on the one ſide he ſhould conſider the Humility and Charity of our Lord; and on the other, he ſhould acknowledge his omnipotent and ſovereign Majeſty, to fear and admire him, ſeeing he could join in one Extreams ſo diſtant, as God and Man, Virgin and Mother, Eternity and Time, Heaven and Earth, Death and Life; and Faith of ſuch incomprehenſible Myſteries in a human Heart: For that God being to come into the World, ought to be born in that Manner, that ſo on the one ſide, manifeſting his Greatneſs, and on the other his Lowlineſs, Man ſhould be provided of a Remedy and Example. The Goſpel ſets not forth what Day of the Week our Redeemer was born, and there are diverſe Opinions thereof among the Doctors. Nevertheleſs it is held for the moſt certain, that he was born on the *Sunday*, as the ſixth Synod affirmeth, Chapter the eighth, and the Hour was a little after Midnight, at the Point of the natural Day of the five and twentieth of *December*, reckoning one Midnight from another, and before the artificial Day began, which is from one Sun to another. Which was conformable to the Tradition of the Church, and the Cuſtom of ſaying Maſs that Night, and to what the Words of the Text do ſignify. *Bede* writes, that in that Portal of *Bethlehem* was that Night ſuddenly diſcovered a Fountain of Water, for the Service of the Virgin, newly delivered of her Child; and he addeth, that it continued even to his Time, without ever having been drawn dry for ſo many Years. This ſimple Stable, yet more precious than all the Kings Palaces, was in great Veneration amongſt the Chriſtians. There was built a magnificent Church, and all that Cave was adorned with rich Marble Stones, and the Crib, that was of Wood, was tranſported to *Rome*, and placed in a Chapel of the Church of St. *Mary Major*, where it is to this Day under the Altar, and is honoured with great Devotion by all Chriſtian People.

Our Lord was not content to have given us in his Birth ſo admirable an Example of Humility and Poverty; but ſeeing our Pride and Vanity, which he came to beat down, was ſo great, he would give us another greater Example in his Circumciſion, eight Days after his Nativity. For in his Birth he took the Figure of a poor forlorn Man, in his Circumciſion of a Sinner; for Circumciſion was inſtituted for the Remedy of Sins; and he that took that Medicine, gave to underſtand that he was ſick. But as our Lord came to pay our Debts, and with his Blood to waſh away the Spots of our Sins; his Charity was ſo ineſtimable, that his bountiful Heart permitted him not to expect till the Time he was to ſacrifice himſelf upon the Croſs for us (for that Term ſeemed too long unto him) but would ſo ſoon, with the Blood he ſhed at his Circumciſion, give us a Pledge of his Love, and the Earneſt of that entire Payment which he was to make at the End of his Life. He would alſo be circumciſed, to ſhew that he was of *Abraham*'s Race, and that the Circumciſion of the Fleſh until that Time was good, and ordained by God to free us from that Obligation; and to teach us another greater and more ſpiritual one, ſignified by the corporal Circumciſion, as we ſhall ſay of it in its proper Day. This Circumciſion, (as is believed) was done in the Portal of *Bethlehem*, where he was born: for neither the Temple, nor any other particular Place, was ever aſſigned by any Law, where Circumciſion ſhould be done.

But becauſe we ſhould underſtand who this Child is, that was circumciſed in Habit of a Sinner, the holy Goſpel ſaith, they gave him a Name, and called him JESUS, that is to ſay, Saviour; and that Man did not give it him, but the eternal Father; and that the Angel brought it from Heaven, and announced it even before he was in his Mother's Womb, to wit, when the Angel ſaluting her, ſaid that ſhe ſhould conceive in her Womb, and bring forth a Son, whom ſhe ſhould name JESUS: and

A new Star appeared in the *Eaſt*. Numb. 24.

St. *Jerome*. Another Angel publiſheth to the Fathers in Limbo the Birth of our Saviour.

In what day and hour *Jeſus Chriſt* was born. Baron. tom. 1. in App. Salmeron tom. 1. Proleg. 38. Sua. tom. 2. in 3. partem.

The Circumciſion of our Lord.

Name of *Jeſus*.

and he ſaid the ſame to St. *Joſeph*, adding the Cauſe of that Name, *viz.* that he was to deliver his People from their Sins. And to be JESUS, he had that of himſelf; but to be circumciſed, and take the Form of a Sinner, this came from our Fault and Miſery, which he came to remedy. Five Days after the Circumciſion, the thirteenth from the Nativity of our Lord, the three Kings arrived in *Bethlehem*, who came to ſeek him from the *Eaſt*, moved ſo to do by the Star which (as we ſaid) had appeared in their Countrey at the ſame time that our Redeemer was born. Whereupon the *Magi*, touched with the Sight of this new Star, by reaſon of its Greatneſs and admirable Brightneſs, and interiourly illuminated with another ſuperior and divine Light, they underſtood that in *Judea* was born a new King, the Saviour of the World: And impulſed by the Holy Ghoſt, they left their Kingdoms, Commodities and Delights, and began their Way to ſeek him, guided by the ſame Star; which diſappearing, they entred *Hieruſalem*, and there publiſhed what they had ſeen, enquiring where he was, who was born King of the *Jews*. At this News all the City of *Hieruſalem* was much troubled, but particularly *Herod*; who having conſulted the Matter with the Scribes and Sages of the Law, and underſtanding that the Place aſſigned by the Prophets for the Birth of this great King, was the little Village of *Bethlehem*, he examined very particularly the *Magi*, of all they had ſeen and underſtood of that Matter; giving them maliciouſly Advice, that when they had found the Child, they ſhould give him Notice thereof at their Return, that he might alſo go, and adore him. Which done, the Sages left *Hieruſalem*, and went on their Journey, guided by the ſame Star, which now appeared again unto them, and went before them, till they arrived at that poor Cabin, where God was in human Fleſh: And without being troubled or ſcandalized at the mean Condition in which they found him, in a poor Stable, and laid in a Crib; knowing by the Light of Faith, that that Infant was God, they proſtrated themſelves before him, adored him, and offered him Gifts of Gold, Incenſe, and Myrrh, whereof their Countrey did abound; to ſignify unto us thoſe other greater Gifts, which they offer'd unto our Lord; and the Myſteries, which they underſtood in him, deſign'd by the Gold, Incenſe, and Myrrh, which they preſented him with; and taking leave of the Infant, and of our Lady, his Mother, leaving their Hearts in that Manger, they returned into their Countrey by another Way, as the Angel had revealed unto them.

The Preſentation in the Temple.

The Saviour of the World remained forty Days after his Nativity in that poor Cabin, becauſe the Law obliged the childbed Women to abide ſo long in their Houſe till the Time of their Purification, and going to the Temple, which in thoſe that brought forth a Son, was forty Days, and for a Female fourſcore. Altho' the ſacred Virgin was not obliged thereunto, yet ſhe exactly fulfilled that Law, and at the fortieth Day, carried her moſt bleſſed Infant, and preſented him in the Temple, to accompliſh another Law, which commanded, that all the firſt born ſhould be offer'd to our Lord, and thoſe that were not of the Tribe of *Levi*, ſhould be redeem'd with five Sicles (a ſort of Coin in thoſe Days) that by that Means the *Hebrews* ſhould have in Memory the great Benefit they had received of God, at their going forth of *Egypt*, when by a ſtrong and powerful Hand he ſlew all the firſt born as well of Men, as of Beaſts of *Egypt*. For tho' JESUS CHRIST, as Legiſlator, and Lord of the Law, was not ſubject to that Law; nevertheleſs to give us in every thing an Example of Obedience, he ſubmitted unto it, and would that his pure Mother ſhould accompany him in obeying the Law of Purification, to which ſhe alſo was not obliged: To cure our Diſobedience by his Obedience; and by that Action beginning already to manifeſt this Myſtery the more; and to comfort holy *Simeon*, and that devout and pious Widow, *Anne*; who ſpent her Time in Prayer in the Temple, Day and Night, to the End that by what was done and ſaid, our Saviour ſhould be by degrees better known, and his Fame more publiſhed, and that Men ſhould accuſtom themſelves by little and little to behold that Light, which being ſo immenſe and ſhining, could not be perceived all at once, by their weak and purblind Eyes.

Flight into *Egypt*.

The Myſtery of the Preſentation of JESUS CHRIST, and that of the Purification in the Temple being ended; the Evangeliſt St. *Luke* ſaith they return'd into *Galilee*, and to their Town of *Nazareth*, where how many Months or Days they remained, is not known. For when *Herod* perceived the three Kings had deluded him, and having Intelligence how the Report was noiſed in *Hieruſalem* of the Preſentation of the Infant in the Temple; and what the old Saints *Simeon* and *Anne* had ſaid and publiſhed of him, he, to aſſure himſelf of the Kingdom, reſolved to put him to Death, who came to take it from him; and to the End the Child he ſought for might not eſcape him, he determined to put to Sword all the Male Children that were born about that Time; which was put in Execution with a fierce and brutiſh Barbarity. Nevertheleſs our Lord, who would not die, but at his own prefixed Time, nor work Miracles in his Infancy, nor make uſe of divine Power, but of human Weakneſs and Diſpenſation, revealed the Danger by Means of an Angel to St. *Joſeph*, commanding him to fly into *Egypt*, and there to abide till farther Order:

Tho' there are Saints and great Doctors who ſay, that that Revelation was made to St. *Joſeph* preſently after the *Magi* were return'd. The holy Patriarch punctually obey'd the divine Command; and roſe in the Night without the leaſt Diſcontent or Concern at that new Flight; and taking with him the Son and the Mother, put himſelf on the Way for *Egypt*: God flying before Man; and the true King and Lord of the World, before the Tyrant and Uſurper of another's Kingdom; to give his Servants Example in their Turns to fly, and hide themſelves, and not to wonder if they are perſecuted by the wicked. The holy Evangeliſt ſaith alſo, that God ordained that Flight of his Son into *Egypt* to fulfil what the Prophet *Oſee* had ſaid: *I have called my Son out of* Egypt: Tho' it be underſtood literally of the People of *Iſrael*; the Evangeliſt declares it ought to be underſtood of JESUS CHRIST, with his bleſſed Mother. Arriving at a Town in *Thebaide* they found at the Gate a great Tree, called Perſis, where the Gentiles adored the Devil, which bowed itſelf down from the higheſt Branches even unto the Ground, as adoring our Lord, and there remained in it ſo great a Vertue, that its Leaves, Fruit, and Bark cured all Sorts of Infirmities. And *Brucard* adds, that between the Towns of *Heliopolis* and *Babylon*, there was a Garden of *Baum*, that was uſed to be moiſtened by a little Fountain, in the which it was reported, that our Lady had often waſhed her precious Son, and his Linen, and a Stone, upon which ſhe laid them to dry. And that not only the Water of that Fountain had a wonderful Virtue, but alſo other Waters that mixed with it; and that the *Saraſins* themſelves bore great Reſpect unto that Place. And to preſerve the Memory, that our Redeemer JESUS CHRIST had been there, they ſet up there a Lamp, which burnt Day and Night. At the Entry of JESUS into *Egypt*, all the Devils that were in Poſſeſſion of that Province, trembled; underſtanding the Arrival of him who was to deſtroy, and take away the Domination and Throne, which they had ſo faſt poſſeſſed in the *Egyptian* Hearts (who were much more blinded and ſuperſtitious than the other Gentiles; and who adored the Devils in Serpents, and other vile Creatures) as do teſtify *Euſebius* of *Ceſarea*, *Athanaſius* and *Origen*; and it is written by other grave Authors, that not only the Devils were troubled, but the Idols broke in Pieces of themſelves, and fell in ſome places in Preſence of our Saviour. *Paladius* reports that in the Town of *Hermopolis*, there was a Temple, in which at our Saviour's Entry all the Idols of the Devils fell down, and broke in Pieces. And St. *Epiphanius* in the Life of *Jeremias*, ſaith, that this Prophet foretold the *Egyptian* Prieſts, how all their Idols would fall in Pieces, at the Time that a Maid choſen by God, with a Son, whom ſhe ſhould bring forth, ſhould enter *Egypt*. *Dorotheus*, Biſhop of *Tyre*, writes the ſame, and that the *Egyptians* by reaſon of that Oracle, had been accuſtomed to adore the Child laid in a Cradle, and the Virgin in a Bed. And it is a moſt certain Thing that the Devils were ſo chaced from that Land, that was before ſo ſterile, deſert, and thorny, and filled with abominable Vices and Idolatries, that it was afterwards converted into a Paradiſe of Pleaſures, and into a Garden of moſt devout Chriſtian Plants of Monks, and Men of great Perfection, by the preaching of St. *Mark*, and by the Inſtitution of St. *Anthony* and other holy Anchorets, who did cultivate it, and there inhabit, and this by Virtue of JESUS CHRIST, and his bleſſed Mother, who had given it Light with their Preſence and Benediction. Our Lord continued in *Egypt*, all the Time that *Herod* lived. And tho' this cannot be ſaid aſſuredly, the moſt probable and common Opinion is, that he did abide there about ſeven Years, at the End of which, *Herod* being dead, the Angel appeared to St. *Joſeph*, and commanded him to return into *Judea* with the Son and the Mother, which he did. And coming to know that *Archelaus* reigned in Place of his Father, whom he ſucceeded, it was revealed unto him in his Sleep, to take his Way towards the Province of *Galilee*, and thence they returned to *Nazareth*, and there made their Abode. And the holy Church maketh Memory of this Return of our Lord from *Egypt* into *Judea*, and is celebrated the twenty ſeventh of *January*, as is to be ſeen in the Martyrologes of *Bede* and *Uſuard*.

Miracles happening in the Way to *Egypt*.

Return from *Egypt*.

Martyr. *Rom.* 7 *Jan.*

From *Nazareth* our Lord went every Year with his Parents to *Hieruſalem*: For altho' *Archelaus* reigned (as we have ſaid) and that Violence might be feared, yet being poor and unknown, and coming among ſo many other People, only to viſit the holy Temple, without making any Stay in *Hieruſalem*, they truſted therein, but chiefly that our Lord had thereto moved them, without whoſe Will they could not touch his Son; this put his Parents into great Concern, who had ſo ſtrict a Care to keep the Ceremonies and Commandments of God, that they poſtponed all other Fear and Pains to the fulfilling of his divine Law. JESUS having attained twelve Years of Age, would give ſome Proofs of himſelf, and begin to ſpread the Rays of his divine Light and Wiſdom: Being arrived with them at *Hieruſalem*, and following his Cuſtom, viſited the holy Temple, and remained there, when his Parents returned; who after they had ſought him with Sighs and Tears among his Friends and Acquaintance, within and without the Town, at laſt and at the end of three Days found him in the ſame Temple amidſt the Doctors, who giv-

Our Lord with his Parents went once a Year to *Hieruſalem*.

ing Ear to what they ſaid, interrogated them, and anſwered to their Doubts, to the Admiration and Aſtoniſhment of all, who could not comprehend how a Perſon ſo young was capable of ſo much Depth, Maturity, and Wiſdom. The moſt ſacred Virgin and Mother lovingly complained to her Son of the Anxiety he had given her, ſaying: *My Son, why haſt thou done this? thy Father and I, ſorrowing have ſought thee.* He anſwered, that he did it to be attentive, and employ himſelf in the Things of his Father: And tho' others underſtood not the Senſe of the Words, the Virgin laid them up in her Heart, ruminating on them, and conſidered the profound Myſteries therein incloſed. St. *Luke* ſaith, from thence our Saviour returned to *Nazareth* with his Parents, and that he was ſubject and obedient unto them. He lived in the houſe of his bleſſed Mother in which he was conceived: And becauſe he had dwelt in *Nazareth*, he was called *Nazaræus.* But much more for that the Word ſignifieth in *Hebrew*, as much as to ſay, bloſſomed, holy, and ſet apart: becauſe he was the Flower that was born of the Rod of *Jeſſe*, which never dries nor withers. And he is the Holy of Holies, ſet apart and ſeparated from all Sin. And altho' in Deriſion that Name was put in the Title of the Croſs by the Gentiles; yet the Angels and holy Apoſtles had it in the greateſt Veneration, and the Faithful of the Primitive Church took it for an Honour to be called *Nazareans*, until they took the Name of *Chriſtians*; and the ſame Church and Chriſtian Religion was ſurnamed *the Sect of Nazareans.* But that which aſtoniſheth me moſt in the Words of the Evangeliſt is, that JESUS CHRIST was ſubject unto his Parents, not only to the glorious Virgin, who was his true Mother, but alſo for Love of the Virgin to *Joſeph*, who was only his reputed Father; giving us in that an Example of Humility, and what we ought to ſhew towards our Superiors, and the Obedience that Children owe to their Parents, ſince, as St. *Bernard* noteth, the King of Heaven ſubjected himſelf to the Duſt of the Earth, and the Creator to his Creature. He would alſo teach us that the Superiors (even tho' they ſhould not be ſo) ought to be eſteemed better than their Subjects, ſince JESUS CHRIST would ſubject himſelf to *Mary* and *Joſeph.* St. *Joſeph* was a poor Carpenter, and the Saints that treat of the Life of JESUS CHRIST, contemplate how he aſſiſted St. *Joſeph* to work, and ſerved his Parents in the neceſſary Things of the Houſe; and they comforted themſelves in the Conſideration of the awful Reſpect and Confuſion they ought to have had, that ſo commanded him, and on the other Side, the Joy and Promptitude, with which our Saviour obey'd. And ſome do add, that after the Death of St. *Joſeph* (which muſt be in the Time of Subjection, whereof the Evangeliſts ſpeak nothing) our Saviour worked himſelf alone in the Carpenter's Trade; for he was not only called the Carpenter's Son, but alſo Carpenter, ſaith St. *Mark*, that ſo we might admire the ſecret Diſpoſition of the Son of God in our Fleſh, imitating him, and giving him Thanks for that Debaſement, and Silence of ſo many Years, which for our ſakes he kept: Since being the Wiſdom and eternal Word of the Father, he would not ſpeak nor manifeſt himſelf by preaching what he was, until he came to thirty Years of Age, paſſing his Life in great Poverty, Concealment, and Silence.

Jeſus liveth at *Nazareth*, and is called *Nazarean.*

The Obedience of *Jeſus* to his Parents.

The thirty Years accompliſh'd, the determined Hour of God being come, and the Time in which Man's Judgment uſeth to be mature, our Lord went from *Galilee* to the River *Jordan* to be baptized by *John the Baptiſt*, putting himſelf in the Number of Sinners, to give us another Example of Humility, and as himſelf ſaith to St. *John* (who was aſtoniſhed to ſee him) to fulfil entirely the Evangelical Juſtice which ſhone in that Humility; as alſo to enrich St. *John* with new Gifts, and to authorize by his Preſence this Baptiſm, which diſpoſed to his own; and to the End that a Servant ſhould not think it a Trouble to come to the Baptiſm of his Maſter, ſince our Lord was come to the Baptiſm of his Servant; and to conſecrate the Waters that were to ſerve for the Generation of the Faithful (by the Touch of his moſt pure Fleſh) and to make them Children of God, and teach the Preachers of the Goſpel, that before they undertake the Miniſtry of Preaching, they ſhould endeavour to purify themſelves, and become clean from all Spot of Sin. Finally, that by Means of Baptiſm, the Heavens ſhould (as they did) open, and the Holy Ghoſt deſcend in Form of a Dove upon our Saviour, and that the eternal Father with a vehement and loud Voice ſhould ſay theſe Words: *This is my well-beloved Son, in whom I am well pleaſed, and through whom I am appeaſed and reconciled with Man.* Giving Teſtimony that JESUS CHRIST was his natural, true, and conſubſtantial Son, and that by Authority of all the bleſſed Trinity he was conſtituted and aſſigned for Maſter, Doctor, and Preceptor of the World. By the Baptiſm of our Lord the River *Jordan* remained ſanctified, and thereby became famous, and was celebrated with great Veneration by all the Faithful; and for that Conſideration ſome Saints had Devotion to be baptized in it, as St. *Baſil*, and others. *Gregory* of *Tours* affirmeth, that in the Place where our Saviour JESUS CHRIST was baptized, the leprous which there waſhed themſelves, became neat and clean.

The Baptiſm of *Jeſus*, and the Cauſes thereof.

Altho' our Redeemer JESUS CHRIST by the Teſtimony of the bleſſed Trinity was already declared Maſter of the World (as we have

have ſaid) he would not however, begin to exerciſe ſo high and ſovereign an Office until he had given us another Example, to teach us by Works more than by Words. Therefore he retired himſelf into the Deſart, moved thereunto by himſelf and his Spirit, to defy the Prince of Darkneſs, enter in a pitcht Camp, fight him, and conquer him: Giving us to underſtand thereby, that Man in Baptiſm is armed for War, and that the greateſt Gifts, which he receiveth of God, are as Gages and Earneſt of ruder Battels; and that there is no one exempt from Temptations be he never ſo holy; and that he ſhould not be diſmay'd nor be diſcouraged to ſee himſelf tempted, ſince our Saviour was ſo, and overcame the Tempter, ſupplanted him, and diſarmed him: So that if we ourſelves are not conſenting thereunto, it is impoſſible we ſhould be vanquiſh'd, having ſuch an Aſſiſtant and Surety, who ſhews us by his Example how we muſt fight, and by his Spirit adminiſtreth unto us defenſive Arms, with which to overcome.

Jeſus Chriſt goeth into the Deſart, and why.

The Deſart where our Saviour faſted, is between *Hieruſalem* and *Jerico*, as it is ſaid, and the Chriſtians name it the *Quarantine*, becauſe of forty Days he there remained, and two thouſand Paces from thence is the Mountain, from the Top of which the Devil ſhewed our Lord the Kingdoms of the World, promiſing to give him them if he would adore him, and is called *the Devil's Mountain*.

Where the Deſart was.

Our Lord faſted forty Days and forty Nights, without eating any thing, as *Moyſes* and *Elias* had done, and by his faſting ſanctified the holy *Lent*, which the Chriſtians were to keep; and at the end of forty Days he was hungry, to ſhew that he was a Man, and to give Occaſion to the Tempter to aſſail him, as he did, propoſing firſt unto him to convert the Stones into Bread; then that he ſhould caſt himſelf down from the Pinacle of the Temple, that the People ſeeing him fly in the Air, might acknowledge him to be the Son of God: And laſtly, offering him all the Kingdoms of the World if he would proſtrate at his Feet, and adore him. But he was repulſed in all his Aſſaults; and the Devil being put to flight, our Saviour remained Maſter of the Field, victorious; and the Angels of Heaven Spectators of the Combat, came and ſerved him, and brought him Food. Forth of this Deſart went our Saviour triumphant, having ſo defeated and diſarmed our Enemy that he is eaſy to be overcome. He began to exerciſe the Work which his eternal Father had recommended unto him, and to call his Diſciples to ſerve him therein; and after having learnt of ſuch a Maſter the Doctrine of Heaven, to ſpread it thro' the World which he came to illuminate, and deliver from horrid and deplorable Darkneſs, in which it was buried, and ſo tie the Hands of this ſtrong one that had ſuch Power in the World, and tyrannized over it with ſo peaceable and abſolute Poſſeſſion, that he made himſelf be called the Prince. Among the Diſciples he choſe out twelve, whom he named Apoſtles; to wit, *Peter* and *Andrew*, Brothers, *James* and *John*, Sons of *Zebedee*, *Philip*, *Bartholomew*, *Matthew*, *Thomas*, *James the leſs*, Son to *Alphee*, *Simon Zelotes*, *Judas Thaddee*, and *Judas Iſcariot*. And before he choſe them, he firſt retired himſelf unto a Mountain, about a League from *Capernaum*, to pray, and recommend this ſo important a Work unto his eternal Father. And by reaſon of the Election there made, and becauſe our Saviour often retired thither to pray, and that there he made that moſt high and excellent Sermon of the Mountain (which is a Summary of all the Doctrine and Perfection of a Chriſtian Life) this Mountain is called the Mountain of JESUS CHRIST. The Arms which our true *David* took to fight, and beat down that fierce and formidable Giant, was his moſt holy and pure Life, wherewith he ſo ſhined among Men; the celeſtial and divine Doctrine, which he taught, and the infinite Miracles which he wrought.

He chuſes twelve Apoſtles.

The Arms wherewith *Jeſus Chriſt* did fight.

The Life of our Saviour was as holy, as ought to be the Life of the Holy of Holies, and the Fountain of all Sanctity; it was the Life of the Man God, who altho' he had borrowed the Nature, he took not the Fault nor the Filth and Failings of our Nature corrupted by Sin. But he came as the Phyſician to cure our Infirmities, and that it was convenient he ſhould converſe among the Sick, whom he came to give Remedies unto, and was to accommodate himſelf to their Weakneſs and Miſery, he took a kind of Life that was common, beſeeming, and moderate; eating Fleſh, drinking Wine, and cloathed with Cloth and Linen, tho' it were always in a poor Manner, that ſo the Auſterity and extreme Rigour of it might not frighten thoſe that were to treat and converſe with him, and draw Profit by his Doctrine. For as our Lord had no Need of doing Penance, nor of Auſterities to ſatisfy for Faults he was not culpable of, nor to repreſs the Appetite of the Fleſh, ſo rebellious and diſordered in us, which was in him ſo juſt and conform to Reaſon, and the Will of God; and becauſe he came to be a Pattern and Model to all; he would chuſe a Manner of Life, of the one Side ſo ſublime, and adorned with all the Graces of Charity, Humility, of Patience, of Sweetneſs, of Contempt of the World, and Eſteem of Heaven, and ſo filled with all other Vertues (wherein conſiſts the Evangelical Perfection) that it could not be better, nor imagined a Thing more excellent and more perfect: And on the other Side, ſo common and familiar in the exte-

The Life of *Jeſus Chriſt*.

exterior, that he might be imitated; for Rigour and corporal Penance is not the End, nor Height of Chriſtian Perfection, but only a convenient Means to attain it. But becauſe we have a Neceſſity of that Means by reaſon of the Frailty and Rebellion of the Fleſh; in this common Life which our Saviour took to give us Example, he uſed great and extreme Auſterity, as hereafter we ſhall ſee. With this irreprehenſible and reſplendent Life which our Saviour lead in the World, was joined celeſtial and moſt pure Doctrine, which he preached as a Maſter come from Heaven. For JESUS CHRIST was the Doctor of the World, and Maſter univerſal of all Men, much more excelling than all the Prophets, Patriarchs, and Doctors of the Law, who were all his Diſciples, and could not teach well but what they had known and learnt of him. Wherefore he ſaith in *Eſay*; *Myſelf that ſpake unto you, behold I am here.* Before I ſpake by my Prophets, now here I am, and teach you myſelf. The Qualities of a good Maſter are good Life, excellent Doctrine, and a good Method to expound and teach. A good Life, for fear the Doctrine be diſregarded by our not practiſing what we teach, or at leaſt with ſo much Perfection as it is taught. JESUS CHRIST was a Model of all Sanctity, becauſe he did and ſaid, and could demand with Verity: *Who is there among you can argue me of Sin?* and add, *If I ſpeak unto you the Truth, why believe you me not?* for that his moſt innocent Life gave the Weight to his Doctrine, and rendered it credible, and thoſe that did not believe it were without Excuſe. For that the very Doctrine that he taught, was as if it came from ſuch a Maſter. The Wiſdom of JESUS CHRIST, as God, was divine, infallible, and generated of God, by way of Underſtanding. And as Man, he had a moſt perfect Knowledge by reaſon of the Union to the Word: In brief, as a Soul that clearly ſaw God; and ſo St. *John Baptiſt* ſaid, he that cometh from Heaven is above all, and giveth Teſtimony of what he hath ſeen and heard. Out of this inexhauſtible Fountain did flow like a Torrent this excellent Doctrine, ſo entire and profitable, and that ſovereign and divine Law, that JESUS CHRIST taught by Word of Mouth, and imprinted with his Holy Spirit in the Hearts of Men; taking away the Imperfections of the old Law, and clearing it of the Scum, and Things, which to condeſcend to the Hardneſs of the People, had been granted; and giving us not only neceſſary Precepts and Commandments to attain eternal Salvation by; but alſo moſt excellent and perfect Counſels. After which, holy Souls rapt in God, aſpire and thirſt, deſiring by Obſervance thereof to ſecure the keeping of the Commandments.

The Doctrine of *Jeſus Chriſt*, and its Excellency.

Eſay 52.

The Qualities of a good Maſter.

S. John 8.

Who can worthily explicate the Excellence of JESUS Chriſt his Doctrine, that ſo rich voluntary Poverty which he taught us, to cut off, at one Stroke, the Root of all Sin, the Cares, the Travels, and Affairs of the World, with its Covetouſneſs? That Sweetneſs of a Lamb that preſerveth from all Hatred, Anger, and Rancour of Men? Thoſe pious Tears whereby the Soul is waſhed, and as it were baptized, to yield Fruit of eternal Life? That Hunger and Thirſt of Juſtice, which are the firſt Fruits of Grace, and the Flowers that uſher in the Fruit of Virtues? That Mercy, wherewith he furniſheth others Neceſſities, and remedies his own? That Purity of Heart, wherein ſhine the Rays of Divine Light, as in a Mirrour without Speck? That Peace and Concord withal, which makes Man the Child of God? That Patience and Joy in Tribulations and Perſecutions, be they never ſo great, which raiſeth Man above the Stars of Heaven, and gaineth him a Place in that Region of Peace and Tranquillity, where wandring Extravagancies cannot arrive, nor the Fogs of this Earth; and from whence he ſees as under his Feet, all the tempeſtuous Clouds and Storms of this World. But what ſhall I ſay of the other admirable Counſels of our Saviour, that are diſperſed and ſowed throughout the Goſpel? The Counſel of Chaſtity, which imitates the Purity of Angels? The Counſel of not pleading, but loſing rather the Cloak, than Charity with his Neighbour and Peace of Conſcience? The Counſel of not reſiſting thoſe that perſecute us, and to be prepared, if I be ſtruck upon one Cheek, to tender the other? Of doing good to thoſe that do us wrong, and pray for them, which is a Picture of the infinite Goodneſs and Bounty of God? And the reſt of our Saviour's Counſels; which, as a Counſellor, and Angel of the great Counſel, he hath given unto us, and which are, as it were, enamelled with his divine and admirable Doctrine. And more, the Manner of propoſing and explicating what he taught, was not leſs excellent and marvellous than the Doctrine itſelf, uſing ſometimes great Eaſineſs and Clearneſs of Style, to give Food proportionable to the Capacity of the weak and ignorant: And then again to uſe deep Profoundneſs, that the towring Underſtandings of the Wiſe ſhould bow and humble themſelves. And giving ſometimes Examples, ſometimes Similitudes and Parables, either to fulfil what the Prophet had propheſy'd of him, or becauſe that Manner of teaching, uſed among the Sages was more eaſy and profitable, for the Underſtanding of the Simple, to make them remember it, and move the better to practiſe what they underſtood. As alſo to cover under that Veil and Semblance the divine Myſteries, which were contained in his Doctrine, and not to caſt

The eight Beatitudes preached upon the Mountaine.

The Counſels of *Jeſus Chriſt*.

The Manner of our Saviour's teaching.

precious Stones among Swine. But among all the Excellencies that were in JESUS CHRIST, as Maſter and Doctor, there was one moſt ſingular. For though other Doctors could propoſe Truths, and teach them exteriorly; yet none of them knew how to illuminate the interior Intellect, nor move the Will, nor give Forces to do what they ſo underſtood: But our Redeemer JESUS CHRIST, as being God, wrought interiourly in the Souls, illuminating the Underſtanding, and enflaming the Will, and even writing in the Heart the Doctrine which he taught. So ſaith St. *Peter: Lord, whither ſhall we go*, ſince thy Words are eternal Life? And therefore St. *Mark* ſaith that he taught as he that had Power and Dominion over all, and was the Lord of Hearts. That was the Cauſe why at one only Word and Call, the Apoſtles followed him, leaving their Nets, Goods, and Affairs. In ſhort, the Doctrine of JESUS CHRIST is the Mould of all the Prophets, and a Summary of all the Holy Scriptures; it is the Key that openeth the ineffable Myſteries of our Redemption, the Sun that by its Clarity illuminates the Obſcurity and Shadows of the old Law; it is an Ocean of the immenſe Wiſdom of God, a moſt rich Treaſure of the Church, the Bread of Heaven, the Fountain of living Water, a Medicinal Light of Souls, that will ſuffer themſelves to be inſtructed therewith.

The Difference of *Chriſt* his teaching from others.

What this Doctrine of *Chriſt* is.

Although this Doctrine of our Lord, for its Purity, Sublimity, Excellence and Majeſty, deſerved of itſelf to be heard and embraced by all the World, nevertheleſs for greater Authority and Confirmation thereof, he would that it ſhould be accompanied with infinite, great, and profitable Miracles; to the end that none ſhould have a warrantable Excuſe, ſeeing that God was the Maſter and Approver of that Doctrine; that it ſhould have as many undoubted Proofs, and aſſured Witneſſes that ſhould confirm it, as our Lord wrought Miracles, which were in ſo great Number, ſo notorious and admirable in Heaven and on Earth, in the Water and in the Air; among the Devils, commanding them with Power to go forth of Bodies; and over Men living and dead, in Health, and afflicted with any ſort of Diſeaſe whatſoever; that there is no Tongue can count, nor human Thought comprehend them. And our Saviour wrought theſe Miracles in Preſence of many and few People, of wiſe and ignorant, of Friends and Enemies. He did them in all Times of Day and Night, on Feaſts as on working Days. He did them in all Places, within and without the Temple, in the Town and in the Fields, on the Mountain and in the Valley, on Land and on the Sea. Some he did with his only Word and Command, others by touching and Impoſition of his Hands; ſometimes in making Prayer, and looking up to Heaven, ſometimes in uſing profitable Things, other times uſing Things ſeemingly contrary and hurtful to the Diſeaſe he cured, as Dirt upon the Eyes of the Blind. He did them not out of Oſtentation or Vain-glory, not to gain the Peoples Favour, nor for other temporal Intereſt, or vain Curioſity, but for the Glory of his eternal Father, for the Good of Men, the Conſolation of the Afflicted, condeſcending to the Petitions of thoſe that addreſſed themſelves unto him; and moſt commonly doing good to the Poor, rather than to the Rich, as having more need. He did them, as is ſaid, for Confirmation of his Doctrine, and thereby to illuminate the Hearts of thoſe that heard him, and to excite them more and more to the Love of God, and to prove what he was, and that what he taught was no human, baſe, and abject Philoſophy, but a heavenly Wiſdom, moſt ſovereign, and worthy to come from a Maſter, that was both God and Man.

The firſt Miracle that our Lord wrought was in *Cana* of *Galilee*, where he being invited to a Marriage Feaſt with his bleſſed Mother and his Diſciples, the ſacred Virgin made known to her Son, that there was a Want of Wine, to the end he might provide it, and thereby prevent the Shame of the married Couple, who probably were poor, and of Kin or Acquaintance to the Virgin. And although our Lord ſeemingly (which is not without great Myſtery) did not condeſcend to her Requeſt at once, yet nevertheleſs the Mother very well underſtood the Will and Intention of her Son, and ordered thoſe that waited to do whatever her Son ſhould ſay unto them. Our Lord commanded them to fill ſix great earthen Pots, which were there, with Water, which he converted into excellent Wine; and the Miracle was publiſhed with great Admiration to the World: His own Diſciples believed in him with greater Courage than before, being confirmed by this new Miracle of the Wine, which they had ſeen and taſted. Our Lord would do this Miracle at the Interceſſion of his Mother, thereby to make us underſtand, that ſhe is the Mediatrix betwixt her Son and us, ſhe that procureth that the Waters of our Tribulations and Sufferings, ſhould be converted into moſt ſavory Wine of Conſolation and Sweetneſs: And that if unpray'd, ſhe provided for our Neceſſities (as then ſhe did) ſhe will be much more intent to redreſs them, when we ſhall ſollicite and beg them by our Prayers. Our Lord came to the Wedding to honour Matrimony, which himſelf had inſtituted, and to ſhut the Mouths of Hereticks that might blame it. Although there are divers grave Authors who write that it was the Wedding of St. *John the Evangeliſt*,

The firſt Miracle at the Marriage.

Water converted into Wine, at the Interceſſion of our Lady.

Bed. 1. in Joh. Rup. lib. 2. in Joh.

Who was the Spouſe at the Marriage in *Cana*.

vangeliſt, that our Lord called him from thence to the Apoſtleſhip, to manifeſt unto us, that though Marriage be good and laudable, yet is Virginity and Continence better and more acceptable to God: I think rather that the Marriage was of another Perſon, and that St. *John* was called before, and that he was preſent there as a Diſciple only, and not in Quality of a Bridegroom, which ſeemeth to be more conformable to the Text and Order of the Goſpel. This Miracle preceded all the reſt, which all the other Evangeliſts relate, which were ſo numerous and of ſo many Sorts, that the beloved Diſciple finiſheth his Goſpel, ſaying, that JESUS CHRIST had work'd ſo many more Wonders, that, ſhould they be written ſuccinctly, they would fill ſo many Books, as that the World would not be able to contain them. Wherefore to avoid Prolixity, we mention them not here. It ſufficeth to ſay, that the Renown of them was ſpread through all the Countrey, even unto the Province of *Syria*, as St. *Matthew* ſaith, and came to the Town of *Edeſſa*, where *Abagarus* was Lord and King; who, moved with what he had heard of the Miracles which our Redeemer
St. Mat. 4. JESUS CHRIST did, and of the Health he gave to all the Sick, of what Diſeaſe ſoever, that had Recourſe unto him, ſent a Meſſenger with a Letter to beg he would come unto him, and cure him of an Ailment which pained him very much. The Tenor of the Letter is as followeth:

Abagarus *King of* Edeſſa *unto the benign Saviour* JESUS, *who hath appeared in human Fleſh in the Region of* Hieruſalem, *ſendeth greeting.*

The Letter of King *Abagarus* to *Jeſus Chriſt.*

" I have heard of the great and admirable Cures that you do, healing the Sick " without Herbs or Medicines, and the Report is that you give Sight to the Blind, that " you make the Lame to walk, and cleanſe " the Leprous, caſt forth the Devils and evil " Spirits, give Health to thoſe of long and " incurable Maladies, and Life to the Dead. " Underſtanding this of you, I judge one of " theſe two Things; either that you are God, " that have been pleaſed to deſcend from " Heaven, or at leaſt that you are the Son of " God that work theſe ſo miraculous Things. " Wherefore I make bold to write theſe unto you, and inſtantly beg of you to take the " Pains to come to ſee me, and to cure me of " a Grief which ſore tormenteth me. I know " likewiſe that the *Jews* are againſt you, " murmur at your Works, and endeavour " to do you Miſchief. I have here a Town " that is noble, and commodious (though " but ſmall) it will ſuffice for what you and " I ſhall have need.

To this Letter of *Abagarus* our Saviour made this Anſwer:

Chriſt's Anſwer to the Letter of *Abagarus.*

" You are happy, O *Abagarus*, to have " believed in me without having ſeen me: " For it was written of me, that thoſe that " ſhall ſee me ſhall not believe in me, and " thoſe that ſhall not ſee me, ſhall believe " and ſhall be ſaved. Touching your De- " ſire that I come to ſee you, I tell you, that " all Things for the which I have been ſent, Joh. 10. " muſt be fulfilled in the Countrey where " I am, and after having ſatisfy'd that, I am " to return to him that ſent me. After my " Departure hence, I will ſend you one of " my Diſciples, who ſhall deliver you from " that dolorous Infirmity, and ſhall give you " Life, and to thoſe that are with you.

Euſebius of *Cæſarea* relates theſe Letters in his Hiſtory, which he ſaith to have found in the publick Records of the Town of *Edeſſa*, (where the ſaid *Abagarus* reigned) with the Hiſtory of his Acts: That they were writ in the *Syriack* Tongue, out of which he tranſlated them into *Greek*. It is true, that becauſe none of the Evangeliſts make mention of thoſe Letters, and that they are not canonically authorized, Pope *Gelaſius* declared them Apochryphal; not reproving them as falſe: And St. *Auguſtine* maketh mention of them; and St. *Ephrem*, Deacon of the ſame Town of *Edeſſa*, a very ancient and holy Author, in his Teſtament: And *Theodore Studite* in an Epiſtle he writ to *Paſchal* Pope, ſpeaketh honourably of thoſe Letters. And *Cedrenus* writes in the Compendium of his Hiſtories, that in the Time of *Michael Paphlagonius* Emperor (who began his Reign in the Year of our Lord One thouſand thirty five) was found the Letter that our Lord writ to *Abagarus* yet entire, and that great Eſteem was made thereof, as *Baronius* noteth in his *Annals:* Who taking it out of divers other grave Authors, adds, that our Lord JESUS CHRIST ſent *Abagarus* his Image and Picture, miraculouſly made, not by the Hand of Man, that God by Means of that Picture wrought many Miracles, and gave great Victories to the Chriſtians, againſt the Infidels. To compleat what our Lord promiſed in his Letter to *Abagarus*; *Euſebius* writeth, that after his Aſcenſion into Heaven, he ſent one of his 72 Diſciples named *Thadee* to *Edeſſa* to cure the King, and all the reſt of the Sick in that Town, and to illuminate them with the Light of the Goſpel, and convert them to the Faith, as he did. We have ſaid all this by Occaſion of what St. *Matthew* writes our Lord wrought ſo many and ſo admirable Miracles that they were divulged throughout all *Syria*.

Lib. 6. 15. 25 dict. E. Sant. Rom. Ep. 163. Eprae in his cit. Theod. Cedreni Hiſt. tom. 1. p. 115.

Our Lord ſends his Picture to *Abagarus.*

Evang. hiſt. lib. 4. c. 16.

Nic. con. 2. Damaſ. de fule arth lib. 4. c. 17.

Thaddeus Diſciple of *Jeſus* cureth *Abagarus.*

But the more the Fame of JESUS CHRIST encreaſed, the more it raiſed the Hatred and Envy of the Prieſts, Scribes, and Phariſees againſt him; for as the Life of our Lord was holy, and contrary to their Manners, and his Doctrine diſperſed the Darkneſs and Falſities which they had introduced in that

S. Mat. 4. Nic. lib. 2. c. 7. Metap. 16. Aug. Adr. ad Cerol. Man tom. 3. concil.

Republick

Republick (beſides he eagerly reprehended the Ambition, Covetouſneſs, and other abominable Vices which had Dominion in their Hearts) they fell like Lunaticks upon their Phyſician who came to cure them, and their weak and blear'd Eyes could not endure ſo great a Light: But when all the People admiring the Sanctity of our Lord, enamour'd with his Words, and ſtirred up by the Benefits they received by his Miracles, magnified him, and held him in great Veneration to the Diminution of the Credit, Reputation, and Intereſt of the Scribes and Phariſees, it is incredible how they hated him, and deſired to be rid of him. For the better eſtabliſhing their wicked Deſigns, they endeavoured firſt to blemiſh and defame him in his Life among the People, ſaying that he was a Sinner, and a Friend to Sinners and Publicans, and to the Scum of the People; that he kept not the Sabbath and broke the Law of *Moyſes*; that he was a Drunkard and a Glutton, and that his Diſciples did not faſt: In fine, that he was a *Samaritan*, Heretick, and Excommunicate, and that he had the Devil in him. They reproved his Doctrine, as contrary unto God's, and to what *Moyſes* and the ancient Sages of the Law had taught: And although our Lord's Miracles were ſo great, ſo profitable, and manifeſt, as they could not be gainſay'd, nevertheleſs did they calumniate them, demanding other Miracles of him from Heaven, or ſaying that he did them in the Name of *Beelzebub*, and that he had made a Compact and Confederacy with the Devil, they would carp alſo at his Words, and find ſome Pretext to accuſe him, as a ſeditious Perſon and a Diſturber of the publick Peace, and one that adviſed that no Tribute ſhould be paid to the *Roman* Emperor. And therefore they propoſed to him a ſubtile Queſtion, whether it were lawful to pay Tribute to *Ceſar*, or not? At another Time they brought *Herod*'s Soldiers to our Saviour's Preaching, to learn if any Words came from him that they might lay hold of, to take him Priſoner. They tempted him alſo by bringing before him a Woman taken in Adultery, aſking him what he judged ſhould be done unto her? If he had ſaid ſhe ſhould be ſtoned (as the Law commanded) they would have declared him cruel; and if he had ſaid ſhe ſhould be pardoned, he ſhould have declared himſelf an Enemy to the Law, which was what they aimed at. But when they perceived that their Subtilties and falſe dealing availed nothing, they reſolved to kill him. What provok'd them the more to this Uſage was the famous Miracle he wrought in raiſing *Lazarus* to Life, after having been four Days buried. And although this ſo freſh and wonderful a Miracle, was done upon a Perſon of Note, and ſo well known to all, before divers Witneſſes, at the Gates of *Jeruſalem*, and with ſo many other Circumſtances, as could not be contradicted, and that many by reaſon thereof were converted, and believed in JESUS CHRIST; the High-Prieſt, Prieſts, Scribes and Phariſees held a Council, wherein they concluded by the Mouth of the High-Prieſt, that it was expedient that one Man ſhould die, that the whole Nation might not periſh. It is true, they themſelves underſtood not what the Holy Ghoſt, who ſpoke by the Mouth of the High-Prieſt, did mean, that God had appointed that our Saviour and his moſt bleſſed Son ſhould die upon the Croſs, to give Life to human Kind. There was no Force, Malice, nor human Artifice that could take away our Lord's Life, if he had not willed, or had not ordained the Abridgment of it; not ſo much as to anticipate one only Moment of the allotted Time, which he, as Lord of Time had aſſigned to terminate his Pilgrimage: But the Time which he had prefixed being come, he made uſe of the Malice of thoſe wicked People that perſecuted him, and mortally hated him, ſo to execute, by their Means, what his Divine Majeſty deſired. Thus having ſpent three Years in Preaching, and ſpread like a true Sun of Juſtice, and Light of the World, the Rays of his celeſtial Doctrine, from Province to Province, in Town and Village, in *Judea*, in *Galilee*, and *Samaria*, ſeeking like a good Shepherd the loſt Sheep, through Mountains and Valleys; enduring great Toil, Poverty, Cold, Heat, Wearineſs, Perſecutions, Contradictions, Calumnies, teaching by Day, praying by Night, treating always of the Affairs of our Salvation, like a true Father, Reſtorer, and Saviour: And to finiſh, accompliſh, and perfect what he ſo much deſired, and what the eternal Father had recommended unto him; himſelf of his pure Will, delivered himſelf into the Hands of Sinners. To this End he came to the Place where he deſired to ſacrifice himſelf, which was the City of *Jeruſalem*; that his Paſſion might be ſo much the more ignominious, by how much the Place was more publick, and the Day more ſolemn. It was then that he would make his Entry upon an Aſs, and be received in the Town with great Pomp and Solemnity, Olive-Branches, Palms, and Tapeſtry, with Garments being ſpread on the Ground, accompany'd with publick Acclamations of *Bleſſed is he that cometh in the Name of our Lord*; to ſhew on the one Part his Humility, entring ſo poorly mounted, and on the other, the Joy of his Heart to ſee the approaching Hour of our Redemption; and of that odoriferous Sacrifice, which he was to offer on the Altar of the Croſs, in Obedience and Honour to his Father; as alſo to demonſtrate unto us the Mutability and great Inconſtancy

The great Hatred of the Phariſees againſt *Jeſus*, and why.

S. Mat. 9.
S. Joh. 9.
S. Mat. 2.
S. Joh. 8.
S. Mat. 9.
S. Luk. 2.
S. Mat. 21.

S. Joh. 8.

The Miracle of *Lazarus* raiſed to Life.

S. Joh. 2.

Caiphas the High-Prieſt propheſys, not knowing what he ſaid, S. Jo. 18.

The Poverty and Auſterity of our Saviour's Life.

His Entrance into *Jeruſalem*.

constancy of Man, and that we must not confide in the World, which so suddenly changeth, and not only demands to crucify him, whom but five Days before they received as Son of *David*, and the Holy of Holies, but also preferred *Barabbas* to him:
S. Mar. 2. Nay, even the same Day that our Saviour was received in *Jerusalem* with so much Pomp and Rejoycings, that all the Town seemed passionately fond of him; yet after he was come in and remained in the Temple till Evening (as St. *Mark* signifies, and the Gloss) there was no body that invited him either to eat or Drink, so that he was obliged to depart fasting to *Martha* and *Magdalene*, those devout Women. Whence he returned the next Morning to *Jerusalem*, out of the Thirst he had of their good.

The Supper of the Paschal Lamb.

The Day they were accustomed to eat the Paschal Lamb, our Lord would accomplish that Ceremony of the Law, and put an end to the Shadows and Figures, and be sacrificed as the true Lamb that taketh away the Sins of the World, at the Time and Place that the Mystical Lamb was sacrificed, and when he had ended the legal Supper, he instituted the other mysterious and ineffable
S. Joh. 13. one of his Body and Blood. But *John the Evangelist* saith, That before the Supper was ended, he, knowing that his Father had put all Things into his Hands, and that he was come from God, and was to return to God, arose from Supper, pulled off his Garments, girt himself with a Towel, poured Water into a Bason, and began to wash his Disciples Feet, and wipe them with the Towel he had about him. For this Lord would at his Departure give us still greater Proofs of his Charity, and more and more recommend Humility unto us by his Example, as the Foundation of all Virtues, and sure Way to Christian Perfection. To this End with the same Hands that had created Heaven and Earth, unto whose Power the Father had subjected all Things, forgetting his Majesty, he fell on his Knees at the Feet of his poor Fisher-men, and began to wash them; and disdained not to do that servile Office unto him, who had sold him at so mean a Price, to confound him (if it might have been) by that Charity and inestimable Humility. After he had washed his Disciples Feet, and exhorted them to do the like to one another, as he had done to them, he in-

The Institution of the most Blessed Sacrament. S. Mat. 14. S. Luk. 22. 1 Cor. 11.

stituted the most holy and admirable Sacrament of the Altar, launching forth the Darts and Flames of his Love; for as our Lord loveth the Church his Spouse with so ardent and cordial a Love that no Tongue can declare it, being at the point of leaving it, the same Love made him invent a Means, going out of this Life to abide with her, for Company, Consolation, Nourishment and spiritual Life, and for a lasting Memorial of what he had done and suffered for us, as we shall more amply speak of in the Feast of the Blessed Sacrament: But that which we ought well to consider, is, that in the same Night of his Passion, when Men were preparing for our Lord the greatest Injuries and Sufferings in the World, he was providing us this most sweet and divine Banquet. Insomuch that the Presence of Death, and Thoughts of so many Torments that attended him, did not so occupy or molest his Heart, as to lessen or cool his Charity wherewith he was to endure them.

Our Lord leaveth us his Body being near to his Sufferings.

After the Institution of this holy and sacred Supper, and the long and profound Sermon which our Lord made unto his Disciples, having given Thanks to his eternal Father, he went with them to the Garden of *Gethsemany*, and leaving the rest, took with him St. *Peter*, *James*, and *John*, as his most familiar Companions, and he began to fear and to be sad, saying unto them, *My Soul is sorrowful even unto Death, tarry for me here, and watch with me*; giving them to understand as his Friends, the extream Agony of his Soul, which our Lord did assume, because he so pleased, leaving his Humanity to suffer all that it could endure, had it not been united to his Divinity. And to give us Example to have recourse to Prayer in all our Anxieties, and to remit ourselves into the Hands of God. He went about a Stone's Cast from the three Disciples, prostrated himself, pray'd with his Face upon the Ground, saying, *My Father, if it be possible, let this Chalice pass from me, nevertheless I demand not that my Will, but thine be done*: Teaching hereby that when our feeble and miserable Nature feeleth its Pains, and desireth to be quit of them, yet being strengthened and encouraged by God's Assistance, we must render ourselves into his blessed Hands, and wish nothing more than what he pleaseth, for that all that comes from so heavenly and loving a Father, will infallibly redound most to his Glory and our Good.

The Prayer in the Garden, Matth. 16. Mar. 15.

Having made this Prayer three Times, at the third he fell into so great an Agony, as he began to sweat Drops of Blood, which ran down his sacred Body to the Ground. A most evident Argument of the excessive Pains he suffered for us, since the Representation only of them wrought so new and strange Effect in that Lord, that is the Virtue and Strength of God. But as his Charity was immense, and he desired the Glory of God, and Man's Remedy with a Desire so vehement, seeing that by how much the Grief he suffered for our Sins was heightened, so much the more did he satisfy the Honour of God offended, and redeemed more efficaciously the Guilt of Man, he willed these Griefs should be most bitter, to render by that Means the Work of Man's Redemption

The Sweat of Blood and the Causes thereof.

more perfect: Wherefore he ſhut all the Avenues by means whereof the leaſt Glimpſe of Comfort or Conſolation might come, and let himſelf be tranſported in the Torrent of all Torments and Grief; and he was in Pain for all the Sins of Mankind, and of every Man ſince the Beginning of the World, even to the End thereof, which he had before his Eyes, which were infinite and enormous. He afflicted himſelf for the Ingratitude of the *Hebrew* People, who acknowledged ſo ill the Benefits and Favours he had ſhewed them. He grieved, for that he knew the greateſt Part of the World would make no Benefit of the Price of his Bood. And that through their Fault they would remain obliged to ſo much rigorous Pains, by how much the Benefit of his Paſſion had been ineſtimable, and worthy of a perpetual Acknowledgment. Then the Sorrow and Deſolation of his Bleſſed Mother, the Hardneſs, Obſtinacy, and eternal Damnation of *Judas*, the cowardly Fall of St. *Peter*, the forſaking Puſillanimity and Flight of all his Diſciples, gave no ſmall Subject of Grief to the benign and loving Heart of our Lord; which by reaſon of the delicate Complexion of his Body which (having been formed by Virtue of the Holy Ghoſt) was the moſt perfect and beſt compoſed Body, and the moſt ſenſible and delicate of all others, he was more afflicted than other Men with the Horror of Death, which was preſent before him; a Thing ſo natural to Man as is his love of Life, and of ſuch a Life, as was that of our Saviour, which deſerved to be loved above all Lives created. And the Manner of Death being to be joined unto this, which was that of the Croſs, ſo painful and ignominious, in which did center all Sorts of Injuries and Torments, it is no wonder that our Saviour, by his Will, gave Place at that Hour, and permitted that the Imagination and lively Repreſentation of of all theſe Things, did in a certain Manner obſcure his Sun of Juſtice, and ſo changed the Figure of his ſacred Countenance, that his Soul was ſo pierced, and his delicate Fleſh ſo oppreſſed with Grief, and Senſes ſo troubled, that all his Body opened itſelf on every Part, and that his Blood ran down abundantly even to the Ground. All his Members began to feel the particular Torments, they were to ſuffer; that his Head ſhould be crowned with Thorns, his Eyes dimm'd with Tears, his Ears ſtunn'd with Injuries, his Cheeks buffeted, his Face covered with Spittle, his Tongue imbittered with Gall and Vinegar, his Beard and Hair pluck'd, his Hands bored through, his Side opened with a Lance, his Shoulders bruiſed with Scourges and Blows, his Feet bored with great Nails, his Members diſlocated; in fine, all his Body evil treated, bloody, and extended on the Croſs. And all this was repreſented to him with the ſame Vivacity and Vehemence, as if even then he had endured it; and by a marvellous and divine Diſpenſation, he would that his bleſſed Soul which enjoy'd a moſt perfect Viſion of God, and was happy, ſhould taſte Draughts of that Bitterneſs, to redeem us, and ſuperabundantly pay for our Sins, and to manifeſt that he was true Man, and that he aſſumed the Frailty of our Nature, ſo to inveſt us with the Strength of his Divinity, and that the Fainting he ſhew'd in this rigorous Agony, Anguiſh, and Anxiety which ſo ſtrongly preſſed his Heart, came from us: And the Force and Conſtancy which the Martyrs were to have in their Torments, came not from themſelves, but from this Lord.

How *Jeſus* was heard and not heard of his eternal Father.

The well-beloved Son of the Father was not heard in this Petition according to the Will of the inferior Part; altho' he was heard according to the ſuperior Part, which deſired that his Will might be accompliſh'd in all; to the End that we ſhould learn thereby, that God often doth us more Favour, in refuſing us what we demand of him according to our weak and diſordered Nature, than by granting it unto us; and that our Demands ought to be ſubmitted unto him, and limited by the good Pleaſure of his divine Will. But though the eternal Father did not deliver his moſt bleſſed Son from this ſo grievous Agony; yet he ſent him an Angel from Heaven (St. *Bonaventure* ſaith it was St. *Michael*) to comfort and encourage him, propoſing unto him the Decree of his Divine Will, the Glory that would redound thereby to God, and the Good it would work to human Kind by Means of his Paſſion; the Victory and Triumph it would gain over the Devil, Death and Sin. And that by the Debaſement and Torment of the Croſs, his Name ſhould be exalted and adored by all Creatures; to the End alſo that in this Paſſage we ſhould mark and admire the Humility of our moſt benign Lord, who being King of all the Angels, (as if he had been forgot of his Sovereign Majeſty) would be comforted by one of his own Servants, and being the Strength of the Father, and he that by his Power ruleth and ſuſtaineth the World, would receive Sollace and Conſolation from an Angel; becauſe according to human Nature, he made himſelf inferior to the Angels: So likewiſe to teach us that Prayer (made as it ought to be) taketh always Effect; for either God delivers us from the Tribulation we beg for, or giveth us Strength to ſupport and endure it patiently and joyfully, which is a greater Grace (as St. *Greg.* ſaith) than to have granted us what we have demanded, and to have freed us of our Tribulation.

The Apparition of the Angel. S. Luk. 12. Vita Chriſti 75.

Patience is a greater Gift in Tribulation than to be without Tribulation, Hierom, de Heb.

Our Lord having known the determinate Will of his eternal Father, after he had ended his Prayer, aroſe from the Ground (where

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ſince hath been built a Temple, ſaith S. *Jer.*) and leaving on a Stone that was there, the Marks of his Knees imprinted, came to his Diſciples, and ſaid to them, *Sleep ye now and reſt, behold the Hour approaches, and the Son of Man ſhall be betray'd into the Hands of Sinners:* As he ſaid this, behold *Judas* coming with many Soldiers to deliver him into their Hands. Our Saviour went foremoſt like a good Shepherd, to ſave his Diſciples, and meeting his Enemies, ſays to them; *Whom ſeek you?* they anſwered JESUS of *Nazareth: It is I*, ſaith he. By this Word they were caſt backward, and thrown flat to the Ground, whence they could not have riſen, if our Lord who had overthrown them with one only Word, had not permitted them to riſe again. But as he ſhewed his Power in the one, ſo did he his Piety in the other, and that he deſired to ſuffer willingly. For after they were raiſed again, he aſked the ſecond Time, *whom they ſought*, and having anſwered as before, he commanded them not to touch any of his. *Judas* approaching to our Saviour ſaid, *All Hail, Maſter*, and kiſſed him: The moſt amiable JESUS conſidering that *Judas* ſerved him as Cup-bearer, giving him the Chalice which his Heavenly Father had prepared him, altho' an Enemy in his Heart and Works, he accepted of it as an incredible Favour, ſaying to him, *Friend, wherefore comeſt thou?* St. *Peter*, who had done nothing but ſlept, whilſt our Lord was in Prayer, ſeeing ſo many lay hold of his Maſter, drew out his Sword, and ſtruck off the right Ear of *Malchus* the High Prieſt's Servant: Then ſaid JESUS to *Peter*, *Put up thy Sword into the Scabbard, the Chalice which my Father hath given me, wilt thou not that I drink it?* By theſe and other Words, which he ſpake to him, he ſhewed that what he ſuffered was by his own Will, and not through Weakneſs or want of Power, becauſe he might have had Legions of Angels to defend him; and our Lord reproving him, touched *Malchus* his Ear, and healed it: And JESUS turning to the Chief-Prieſts and Magiſtrates of the Temple and Ancients, that were come to take him, ſaid, *As it were to a Thief you are come forth with Swords and Clubs, but this is your Hour and the Power of Darkneſs*; for then it was that this moſt ſweet and innocent Lamb was delivered up to the ravenous Wolves, and the Princes of Darkneſs, which are the Devils, by means of their Miniſters and Agents, execute upon him all Sorts of Torments and Cruelties, even ſo as not to ſpare his Life, as holy *Job* was abandon'd to *Satan*'s Rage; but to the End that without any Limitation of Life or Death, they ſhould extend all their Fury againſt that ſacred Humanity, they preſently ſeized on our Lord, and binding his bleſſed Hands with Cords ſo ſtrait, that they forced the Blood to ſtart thereout, they dragg'd him ignominiouſly along the Streets, making great Shouts, and in this barbarous Manner they led him bound, abandoned by his Diſciples, encompaſſed with his Enemies, and they hurry him ſo violently, that they put him out of Breath, and cauſed his Colour to change, though his Eyes ſtill retain'd their uſual Serenity and Gravity, and he ſtill preſerved a divine Countenance, which, amidſt ſo many Affronts and Injuries, could not be obſcured.

S. Mat 26. c. 27. S. Luk. 22. S. Mar. 15.

Our Lord is apprehended.

Job 1. c. 2.

Our Saviour thus apprehended (as is ſaid) was led by thoſe Miniſters of *Satan*, with great Noiſe and Clamours to the Houſe of *Annas*, who was Father in Law to *Caiaphas* the High-Prieſt for that Year, who enquiring of his Diſciples and Doctrine, he anſwered; *I have ſpoken in publick to the World. I have always taught in publick Aſſemblies, and in the Temple among the Jews, and have ſaid nothing in Secret, wherefore do you now aſk me of it? Learn it of them that have heard me, they well know what I have ſaid.* This Anſwer being made, one of the Prieſt's Servants ſtruck him on the Face, ſaying, *Do you anſwer the High-Prieſt ſo?* Then JESUS ſaid, *If I have ſpoken Evil, ſhew me* in what, if not, why do you ſtrike me? O cruel and unhappy Soul that ſtruck that divine Face, on which the Angels feaſt and glory! O Sweetneſs! O Tongue irreprehenſible! which made that Anſwer, and had it been needful for our Salvation, would have turned the other Cheek, without Trouble or Bitterneſs to his humble Heart.

He is queſtioned and buffeted in the Houſe of *Annas*.

After this injurious Affront which our Saviour received in *Annas*'s Houſe, he was led ſtill bound unto *Caiaphas*'s Court, where the Learned and Ancients in the Law were aſſembled. And when they endeavoured for ſome Time to find out ſome falſe Witneſſes againſt our Lord, to condemn him to Death, and could find none, at laſt the Chief of the Prieſts conjured him in the Name of God to tell, what he was; to which our Saviour having anſwered the Truth, as became his Perſon, they, blinded with Paſſion and the Splendor of ſo much Light, ſaid he had blaſphemed, and deſerved Death, ſpit in his Face, and ſtruck him him in the Neck, others on the Face, ſaying, *Prophecy unto us*, CHRIST, *who it was that ſtruck thee?* It cannot be delivered without Grief, what our Saviour endured that dolorous Night; the Contumelies were ſo exceſſive that St. *Jerome* ſaith, *we ſhall not know them until the Day of Judgment.* The Soldiers that guarded him, derided him, and to keep themſelves awake during the Night, they jeſted, and made the King of Glory their Laughing-ſtock. Every one ſtriving who ſhould abuſe him moſt, they beat him

What paſt in the Houſe of *Caiaphas*.

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divers Ways, and caſt the Spittle from their infernal Mouths on his divine Face; they put a Cloth before his Eyes, and ſtriking him on the Face ſaid, *Gueſs who it was that ſtruck thee?* All this our Lord endured with an invincible Patience, ineſtimable Sweetneſs, and with a moſt loving Heart, and had more Trouble for the Sins of thoſe that tormented him, than for the Pain he ſuffered.

Peter denieth him. S. Mar. 14.

But that which wounded moſt our Saviour's Heart that Night, was St. *Peter*'s Fall, who being fled with the other Diſciples, did however, deſire to ſee what became of his Maſter; and after he was taken and led away bound, he followed at a Diſtance, and by S. *John*'s Means, who was known in the Chief Prieſt's Houſe, went in, and being entered in, deny'd him thrice, ſwearing and forſwearing, that he knew him not. This ſo dear and favoured Apoſtle of our Lord, the chief of them all, and who infuſed with celeſtial Light had known and confeſſed that JESUS CHRIST was the Son of the living God; and he that full with Confidence of himſelf, had promiſed to die for him, and not to be ſcandalized, though all others were, and ſhould forſake him in his Paſſion; being now interrogated by a ſimple Woman, whether he were a Diſciple of JESUS CHRIST, was ſtartled, fainted, trembled, and denied him with Imprecations on himſelf: By this Cowardice of *Peter* we are inſtructed how he that preſumes much of himſelf is near his own Ruine; and that there is no true Valour or Virtue, but what by an humble Acknowledgment of ourſelves is ſupported by the Goodneſs and Mercy of our Lord, who was ſo ſenſible of St. *Peter*'s Fall and the Loſs of ſuch a Sheep, which he intended to make the Head of his Flock; Then caſting his Eyes on St. *Peter*, he awakened him, and made him enter into himſelf by his ſo ſilent and amorous Looks, that what the Crowing of the Cock could not do, the ſecret and ſweet Aſpect of his Maſter effected, ſtriking a Change into his Heart, when he had called to mind what he had told him, that he ſhould deny him thrice before the Cock crew. Our Saviour therefore penetrating with his Virtue the Bottom of that wounded Soul, that he might repent of his Sin, and weep bitterly, *Peter* did it ſuddenly, and to find a more commodious Place for his Repentance, he went out of that Houſe, which had been ſo fatal to him; for the Courts and Palaces of Princes are more proper Places to commit Sins than to do Penance in. So that the Tears that St. *Peter* ſhed, ran not ſo much from his Eyes, as from thoſe of JESUS CHRIST; for his Eyes looking on us, open ours, awaken the Drowzy, and raiſe the Dead.

S. *Peter*'s Tears.

Jeſus accuſed before *Pilate*.

This ſo ſad and deplorable Night being paſt, in the Morning our Saviour was led before *Pilate*, who was Governour and Judge of that Province for the *Roman* Emperor, they accuſing him to be a Cheat, a ſeditious Perſon, and one that had perverted the People with new and falſe Doctrines, and that he had ſaid they ought not to pay Tribute to *Ceſar*, and that he himſelf was the King and the Meſſias. Of the firſt Accuſation about his Doctrine, *Pilate* made little Account: It importing nothing to him that he taught the Things appertaining to his Law and Ceremonies according to his own Humour; nor of the ſecond (which he knew was falſe) becauſe our Saviour having before been ſifted and aſked upon that Article, had anſwered, *that every one ſhould render unto* Ceſar *what was* Ceſar's: He inſiſted only on the third Article, and aſked him, if he were King of the *Jews*; he anſwered, *you have ſaid.* And though the *Jews* loudly accuſed him of a thouſand Lies and Falſities, he retained a ſteadfaſt and tranquil Countenance, without ſpeaking or alledging a Word in his own Defence; inſomuch as the Judge himſelf ſtood aſtoniſhed at ſuch his Behavior; and ſaid to him, *Doſt thou not hear the Proofs that come againſt thee?* Our Saviour ſtill remained mute, not uttering a Word; for he had ſuch a Deſire to die for our Salvation, that he would not by his Speech retard his Death one Moment, to teach us alſo that in the midſt of the Storms, Perſecutions, and Fury of our Enemies, the beſt Arms that we can make uſe of to reſiſt them is Confidence in God, that having him on our Side, we ought to fear nothing.

Jeſus his Silence.

Jeſus is brought before *Herod*.

Pilate underſtanding that our Saviour was born in *Galilee*, and in *Herod*'s Juriſdiction, who was then in *Jeruſalem*, he ſent him to him that he might judge the Cauſe, which he would diſcharge himſelf of, and from that Time became *Herod*'s Friend, againſt whom he had before taken ſome Diſtaſte. *Herod* ſeeing our Saviour, was very glad, becauſe he had heard of many wonderful Things he had done, and deſired out of vain Curioſity to have him do ſome Miracle before him. But our Lord, who directs all that he doth for the Good and Salvation of Souls, made ſmall Eſteem of *Herod*'s vain Curioſity, and would not ſuffer his Works to ſerve for Entertainment to People, that jeſt with the Things of God, as if they were Jugglers Tricks, to cauſe Laughter. *Herod* deceived in his Deſires, contemned our Lord, and in Mockery cloathed him in White like a Fool, and ſo ſent him back again to *Pilate*. So that the Saviour of the World contented not himſelf to be reputed a Malefactor, Seditious, Magician, a Glutton, Maker of good Chear, a Man of mean Account, of dangerous Company, an Heretick and Blaſphemer

S. Luk. 22. S. Mar. 15. S. Joh. 10.

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(all these Names and Titles he had given him by his Enemies) but he would also be treated and reputed as a Fool, to give Example to our Patience, and teach us to despise the vain Judgments of this World.

Pilate not finding our Saviour guilty of any thing laid to his Charge, and that Envy only had been his Accuser, endeavoured to save him; and to sweeten, by Means of some Satisfaction, the bloody and furious Spirits of the *Jews*, he proposed unto them, following their Custom, to deliver a Prisoner at the Solemnity of the Pascha, which of the two they liked best, *Barrabbas* or JESUS, surnamed CHRIST. *Barrabbas* was a wicked Man, a Thief, Homicide, Seditious, and a Disturber of the publick Peace, known for such an one, and hated of all the World, and was in Prison for his Misdemeanors. The President thought that *Barrabbas* being a Person thus abhorred of every one, there would be found none that would not rather save the Life of JESUS CHRIST, who had done so much Good among them, than the Life of him, who merited a thousand Deaths. But this People, blind and ungrateful, deluded by the Scribes and Pharisees, demanded that the Murderer might be delivered, and the Author of Life crucify'd: Why therefore art thou vexed, O little Man, when another is preferred before thee, seeing God postponed to *Barrabbas*?

Barrabbas preferred before *Jesus.*

Pilate not knowing what to do, his Design failing, and seeing the People so mutinous, that with loud Cries they pursued the Death of our Saviour, he made trial of a cruel barbarous Way to appease them: He caused our Saviour to be scourged, believing that such a rigorous Chastisement, let their Rage be never so great, would pacify it. The wretched Officers took our Saviour, the Lord of Heaven, Creator of the World, Glory of the Angels, the Wisdom and Power of the living God, and in a furious Manner they barbarously stript him of his Cloaths, discovered that Body formed by the Holy Ghost in the pure Womb of a Virgin, more white than Alabaster or Snow; and now exposed to be discoloured with Stripes; they bound him to a Pillar, that they might strike him more at their Ease, and with an enraged Cruelty they begin to shower Strokes upon that delicate Flesh, and discharge Blow after Blow, and Wound upon Wound, and Sore upon Sore; so that all that most sacred Body became covered with Blood, the Skin all tore, that streams of Blood ran down from every Part, and he remained so disfigured as scarce did his Mother know him: For (as some Contemplatives write) he received above five thousand Blows. There are Authors that say our Saviour was not whipt with Rods (which was the Chastisement of the Nobles) but with Thongs of raw and hard Skins, a Torment much more painful and ignominious, and used to Slaves and others of mean Condition: Other Doctors say, he was whipt twice; once to appease the *Jews*, and once after he was condemned: Nay there are, who say he was first whipt with Rods of Thorns, then with Cords plumbed, and the last Time with Iron Links. Whatsoever we can devise to say of the Cruelty of those butcherly Executioners is credible enough, though Holy Writ mention it not. But considering on one Side the Malice of the Devil, the Hatred and Cruelty wherewith they persecuted our Lord, and abbetted the Officers and Ministers to torment him; on the other Side, that it was God that suffer'd all these Essays and Inventions of so many and such new Torments as were found in this sacred Passion of our Lord JESUS, I think we ought to believe them, though they seem horrid and foreign to human Nature: At this dreadful Spectacle, which the Angels stood amazed at, the most benign JESUS composed himself with so sweet and amiable a Countenance, so Calm and Quiet, as was sufficient to have made those savage Ministers relent, had they but beheld his sacred and attractive Eyes, and opened but the Door of their Hearts to the Rays of his Love. Where is the Man that beholding God thus whipt for our Sins, shall complain of Injuries done him? After having thus strangely scourged him, the President's Soldiers put on him a Purple Robe, and making a Wreath of Thorns in Manner of a Crown set it on his Head, and put a Reed in his right Hand, and kneeling before him in Mockery said, *Hail King of the Jews*, and spitting in his Face, took the Scepter he had in his Hand and struck him therewith, with divers other great Buffets. These are the Terms of the sacred Text; they would treat the Lord and King of Glory, as a feigned King to scoff at; which the better to compleat (as it had been a Game of Pleasure and Entertainment) they assembled all the Soldiers, to redouble their Sport and Mirth; and in the Midst of that base Crew and Rabble, without Thought they tore off his Robes, which they could not do without putting him to the greatest Pain, because they stuck to his Skin by Reason of his Wounds, and on Account of the Shame they put him to, who was the chastest and purest of Men, and Lord of highest Majesty. They cloathed him with a Robe of Purple, which was a Kingly Attire to give to understand, that he being a Man of vile and base Condition would make himself King; and for that Cause they crowned him with a Crown of Thorns, or Sea-reeds, that are very sharp and hard and pressed it on his sacred Head, so that the Torment might be no less than the Affront; they gave for

Pard de Pel. Mat. 26.

Jesus is scourged.

Lipf. de crucif. c. 3. Ant. Gal. l. de cruc. mart. c. 4.

The Crowning with Thorns and Mockery of *Jesus.*

S. Joh. 16.

Scepter a Cane in his Hand, and kneeling before him did adore him, ſaying in Mockery, *Hail King of the Jews*, they ſpit in his Face, and they ſtrove who ſhould ſtrike him firſt, renewing and redoubling his Wounds which the Thorns had made, making them fix deeper into his Head.

Our Lord JESUS CHRIST being thus afflicted, mocked, and tormented, became a perfect Picture of Sorrow; and yet he loſt neither Patience nor Sweetneſs, but with an alluring Heart, burning in Flames of Love he offers unto his heavenly Father theſe Torments and Ignominies for the Salvation of thoſe that gave him them.

Our good JESUS was ſo ſtrangely disfigured, that the Preſident thought, if thoſe Savages ſhould now but ſee the piteous Spectacle he was in, of pure Compaſſion they would be ſatisfy'd, and not inſiſt to have him put to Death; for which Reaſon he went forth to the People to ſpeak with them the ſecond Time, ſaying to them; *Behold I bring you here the Man to let you know I find no Cauſe in him of Death*, and ſhewing our Lord, as he was, with a Crown of Thorns on his Head, cloathed in a Purple Weed, *Pilate* ſaid, *Behold the Man*; as much as to ſay, this is he, whom you ſo much envy, are you now afraid that he will make himſelf King? Look how he is ſcourged, diſhonoured, disfigured, bound, and in your Hands, that hath ſcarce left him the Figure of a Man, which ought to ſtir in you Compaſſion rather than Envy: This ſo grievous and ignominious Repreſentation had no Power to mollify the Hearts of ſo barbarous Enemies; but they perſiſt ſtill in their Madneſs, crying out, *Crucify him, Crucify him:* Yet though this ſo mournful Spectacle prevailed not to ſweeten the Hearts of thoſe enraged *Jews*, it was at leaſt ſufficient to appeaſe the Anger of the eternal Father, who viewing his bleſſed Son ſo ill treated, through his Obedience, and the Love he bore us, pardons the Sins of all thoſe that with true Repentance ſhall with Compaſſion conſider this dolorous Image preſenting it to themſelves, ſaying to him with Confidence and Devotion, *Ecce Homo, Behold the Man* whom you have given us, the Man of your right Hand; ſo humble, ſo obedient, ſo benign, ſo amiable, and ſo zealous of your Honour, who to ſupport it, plunged himſelf into the Abyſs of all Torments and Injuries, behold him, and look upon us for his Sake, and give us Grace to ponder them, with pure and clear Eyes, the better to imitate them: *Pilate* hearing theſe Clamours, *Crucify him, Crucify him*, told them, *Take him you and crucify him*, for I find no Cauſe to crucify him: The *Jews* reply'd; *we have a Law according to which he ought to die, becauſe he hath made himſelf the Son of God.* Theſe Words cauſed *Pilate* more ſeriouſly to think, and entring the Pretorie, he ſaid to JESUS, *Whence are you?* JESUS anſwered nothing! then ſaid *Pilate*, *Speakeſt thou not to me? knoweſt thou not that I have Power to crucify thee, and Power to releaſe thee?* The moſt meek Lamb JESUS was ſilent to all his Injuries, not anſwering to the Preſidents demands; but when he perceived that he grew proud of the Rod of Juſtice, which he had, and did not acknowledge his eternal Father, who had given it him with Power to puniſh or abſolve Delinquents, he then reply'd for the Honour of his Father, teaching the wicked Judge that all earthly Power is derived from Heaven, as its true Fountain, and that he would give ſtrict Account of it unto him who had put it into his Hands, if he made not good Uſe of it, and conformable to the Will of God; wherefore he ſaid to him, *Thou ſhouldeſt not have had any Power againſt me, unleſs it were given thee from above*; which is a great Conſolation in Tribulations and Afflictions which we receive of Men, that none have Power to hurt us, but in what our good God and the moſt merciful Father permits. From that Time *Pilate* ſought to releaſe him: But the *Jews* cried out, and urged him ſo ſtrongly, and frighted him ſo in ſaying that if he did not condemn him he would declare himſelf an Enemy to *Ceſar*; as a wicked Judge, weak and puſilanimous, he let himſelf be carried away with their Obſtinacy and Clamour, reſolving to give Sentence of Death againſt the innocent, for fear of incurring the Diſpleaſure of his Prince. And although *Pilate*'s Wife had ſent him word that he ſhould be well adviſed in what he had in Hand, and that he ſhould not condemn our Lord, becauſe he was juſt and innocent, and that all the Night long ſhe had ſuffered in Sleep great Frights and Perplexities (which it is probable God had ſent her, the more to juſtify his his Death, and that all ſorts of Perſons ſhould give Teſtimony of his Innocence) nevertheleſs was *Pilate* ſo terrify'd and overcome, that his Wife could not gain ſo much Credit with him, as to hinder his Sitting in his Tribunal Seat; and having waſhed his Hands (as it was the *Jews* Manner) to ſhew that he was not guilty of his Death, condeſcended to their Demand, delivering our Lord JESUS CHRIST to the Will of the *Jews*, and freed *Barrabbas*. The Preſident then ſitting in his Tribunal, gave a final Sentence in the Cauſe; and then ſoon did they charge our Lord's Shoulders, (already worn out and torn with Scourges) with the Wood of the Croſs (as it was the Cuſtom to make the Condemned to carry it to the Execution) on which lay all the Sins of the World. Our Lord with a perfect Obedience and Love embraced it, began to walk, like true *Iſaac*, with the

Ecce Homo.

Pilate's Demands, *Jeſus* his Silence and Anſwer.

None can do us Harm without God's Permiſſion.

The Advice of *Pilate*'s Wife.

Pilate ſentenceth *Jeſus*.

Wood

He carrieth his Cross upon his Shoulders. Gen. 22. Chrysost. ho. 84. in Joh. Aug. ser. 81. de temp.

Wood on his Shoulders to the Place of Sacrifice: The Son carried the Wood and the Body that was to be sacrificed, and the Father carried the Fire of Love, and Knife of divine Justice to sacrifice him. The Lord of all that is created march'd with this heavy Wood on his Back, as the fixed Ensign of his Principality: Whether he fell with Faintness, or that he could not follow fast enough the Rage of the Executioners; they gave the Cross to a Man they met by the Way, named *Symon Cyreneus* to help him to carry it, not to discharge or sollace him, but to hasten his Death. Crowds of People followed him, and many devout Women accompanied him with Tears, and a natural Compassion; towards whom our most benign Saviour turned himself to advertise them not to bewail him, but to weep for their Sins, and the Chastisements which are to fall upon that ungrateful City: Among these pious Women there was one named *Berenice* or *Veronica*, who gave the Veil or Coif she wore on her Head unto our Lord to wipe off the Blood and Sweat from his Face; which he did, leaving imprinted with the same Blood the Figure of his Face, which Linen is called *Veronica* from the Woman's Name, which is in St. *Peter*'s Church at *Rome*, where this holy Picture is shewed with great Veneration: And among the Places of the holy Land the House of this holy Woman is taken Notice of and shewed.

Some Women follow *Jesus* Ron. l. met. vit. Chr. c. 77.

Veronica. Baron. t. 1. par. 182.

When the sacred Virgin knew of her dear Son's being led so fiercely to his Death, with Noise of Arms and Soldiers, she was transpierced with Grief, and her chaste Members with a mortal Sweat. She ran to see her Son, and the Desire to see him redoubled her Forces which her Sorrows took from her: She followed the Track of his Blood thro' the Crowd, and by the Clamour of the Cryers that went before to give Notice of his Coming in fine, arrived where he was, and finding him so changed and disfigured, she was so seized that she could not open her Mouth to speak to him; so that her transpierced Heart was forced to speak to her Son's Heart, wounding him with her Pain, and redoubling his Sorrows with hers. Our Saviour suffered this new Torment of the Sight of his blessed Mother, till he gained Mount *Calvary*, where the Sacrifice was to be made, which was distant from *Pilate*'s Palace, to the Place where the Cross was fixed one thousand and one and twenty Paces, or three thousand three hundred and three Foot, according to the Computation of some.

The Mother followeth her Son. Brigid. l. 5. Revel. saith she was present when he was scourged

Theat. Ter. Sanct. p. 164.

Being arrived at this holy Place, which many holy Doctors say was the same, where *Abraham* would have sacrificed his Son *Isaac*, and where our first Father *Adam* was buried; after they had given him to drink Wine steeped in Gall, which he had tasted, but would not drink; they uncloathed the second *Adam*, and our spiritual Father, of his Vestments, even unto his Shirt or inner Garment, to render his Death more ignominious. His Tunick stuck to his Wounds, with the Blood that was congealed, when tearing it off with Violence they unskinn'd again, opening anew all the Wounds of his Body. This most innocent Lamb said not one Word to those that thus vilely used him. Some contemplative Authors say, that to pull off his Garments, they tore off the Crown of Thorns from his Head, and fixed it on again, making new Wounds: Then did they nail the Hands and Feet of our Lord to the Cross, with great pointed Nails, which was the most ignominious Punishment of all, and the same they punish Thieves withal: So did they crucify him in this Condition, and like the Chief and Captain of the common Robbers, they placed him in the Midst between two, who were crucified for their wicked Facts: After they had nailed him, they raised up the Cross on high (which some say was fifteen Foot long and eight wide,) to put it in the Hole they had made for it in the Ground; and when they were to fix it, they let it fall at once into the Hole, which opened his Wounds, and augmented his Torments: On the Top of the Cross was put, by *Pilate*'s Command, a Title engraven upon a Table of Wood in *Hebrew*, *Greek*, and *Latin* Letters, which was, JESUS *of* Nazareth *King of the* Jews; that all the Nations that were in *Jerusalem* might read in those three Languages (which were the chief of the World) the Name of him they had crucified; and although the *Jews* endeavoured to hinder it, esteeming it a Disgrace to their Nation, to say there was their King, and made Means to *Pilate* to alter the Title, yet he said, since he had writ it, it should stand, because God would, that with the Ignominy of the Death of the Cross should be joined the Majesty of that glorious Title; and that we should understand, that our Lord who died on the Cross, was the true and sovereign King, not only of the *Jews*, but of all the Gentiles, and of all the World, of Angels and Men, of Heaven and Earth, and of Hell; and that his Empire was to be spread thro' the whole Globe of the Earth: That all Kings should humble themselves and submit to him their Crown and Scepter; and that pious, potent, and wise Men, signified by the *Hebrews*, *Greeks*, and *Latins*, should acknowledge and adore him for their true Lord and God. This glorious Title is kept and shewed now at *Rome*, in the Church of the Holy Cross of *Jerusalem*, where it was by Divine Disposition found, in the Year One thousand four hundred ninety two.

Tertu. l. 2. cont. Mar. Orig. tract. 35. in Mat. Basil. in Levit. c. 5. Athan. de Pass. & cruce. Epiph. hær. 46. Chrysost. in Joh. hom. 48. Amore. l. 5. Ep. 9. Hierom. Ep. 17. altho' in another Place he denies it; in ep. Ephes. c. 3. & Matth. 27. Baron. tom. 1. p. 14, 7. & 175. Theat. Ter. Sanct. p. 164. of the Title of the Cross. Jerem. 13.

The Crucifixion. Aug. ser. de temp. 71. D. Hier. Bed. de l. sanct. c. 2.

The Saviour of the World was fixed on the

Jeſus Chriſt upon the Croſs. Theat. Ter. Sanct. p. 180. Iſid. l. 1. Ep. 74. Baro. tom. 1. p 176. S. Mat. 17. S. Mar. 15. ſay the two Thieves did upbraid him, and it is the Opinion of *Origen, Athanaſius, Hilary, Chryſoſtom.* S. Luk. c. 23. ſaith that one of the Thieves did blaſpheme him. S. *Cyril, Hierom* and Pope *Gregory* are of that Opinion, and that the Evangeliſt uſed the plural Number for the ſingular.

the Croſs naked, expoſed to the Wind and Weather, his Body rent and full of open Wounds through every Part. His ſacred Blood ran down in Streams from his Head, and from his Beard; and from his Hands and his Feet guſhed out ſuch Quantity of Blood as to moiſten the Earth: No other Pillow had he to repoſe his ſacred Head on, crowned with Thorns, than a hard Piece of Wood; his Body was ſuſpended in the Air, ſuſtained by Crampirons, ſo that when he would eaſe himſelf on his Feet, his Body's Weight made his Wounds the wider, and augmented his Pain, and ſo alſo with his Hands. As he was in this Agony, the Soldiers went to Dice for his Cloaths, eſpecially his ſeamleſs Coat which was woven all of a Piece, and could not be divided nor unſowed; and which is ſaid to be at this Day in the City of *Trevers* in *Germany*; and as *Iſidore Peluſiota* writes, was a ſort of Garment worn by poor People, which it may be had been wrought by our bleſſed Lady's Hands. His Enemies cried out againſt him; thoſe that paſſed by, blaſphemed him, and ſhaking their Heads, ſaid, *If he be the Son of God, let him deſcend now from the Croſs.* The Chief of the Prieſts, the Learned and the Ancients mocked at him, ſaying: *He hath ſaved others, but cannot ſave himſelf*; and one of the Thieves crucified by him made him the ſame Reproach; inſomuch as it ſeemed that the eternal Father had forſaken his moſt bleſſed Son, and that the Sorrows of Death oppreſſed him on all Sides, and that he was engulfed in a Sea of Bitterneſs and Torment, without knowing where to ſet his Foot, or ſhelter himſelf. Yet did he not let himſelf ſink at the Fury of the Waves; nor the Waters of his Sorrow could extinguiſh the Fire of his immenſe Charity, and of his amorous Heart, which began to launch forth its Flames, ſupplicating his eternal Father to pardon thoſe that ſo treated him, becauſe they knew not what they did: And before he would comfort his Mother, or provide for his Friends, or recommend his Soul to his eternal Father, he demanded Pardon for thoſe that crucified him, and even then, when they were moſt cruel againſt him. For he had more Compaſſion of the Loſs of their Souls, than Grief for his particular Injuries; and he tarried not for the acknowledging of their Faults, to pray for them; but on the contrary he pray'd to his eternal Father to give them Grace to return into themſelves, and obtain Pardon; and with his Tongue, which he only had free (yet was that imbittered with Gall) he prays for them who ſo ſtrangely revile him, framing Reaſons to excuſe them, and mitigate their Fault.

Jeſus prayeth for them that crucify him.

Maldo in 27 Mat. ver. 44.

But this burning Fire of Love augmented yet farther, for he caſt another Spark and Ray of his Light upon one of the two Thieves, who firſt having ſeen the Patience and Sweetneſs wherewith our Lord ſuffered the ignominious and painful Puniſhment of the Croſs, and being enlightened by divine Light, he knew he was God, and that the Wounds he received were not belonging to JESUS CHRIST, but proceeded from himſelf by Reaſon of his Sins, which cauſed his Sufferings; he confeſſed him to be King of Heaven, and with a great Senſe and Feeling of his Faults, confiding in his infinite Goodneſs, humbly begged that he would remember him when he came into his Kingdom, to ſhew what Man may do, though Wicked, with divine Grace, and the ſmall Power he hath, though an Apoſtle, without the ſame; for *Judas* ſold JESUS CHRIST, *Peter* denied him, the other Apoſtles left him and took Flight, and this Thief ſeeing our Lord not work Miracles, but endure Torments, adores him, calls him King, ſaying, *Remember me, Lord, when thou ſhalt come into thy Kingdom:* He ſees him condemned, and confeſſeth him as God: He is his Companion in the Puniſhment, yet begs of him the Kingdom of Heaven: The Faith and Knowledge of this wicked Thief was a ſingular Grace and Mercy of our Lord, to the Glory of the Day of his Paſſion; then, when he was ſo liberal in ſhedding his Blood, and opened all the Treaſures of his Grace, he would uſe this Privilege in his Behalf, anſwering, *Amen, I ſay unto thee this Day thou ſhalt be with me in Paradiſe.* Thou prayeſt me to remember thee in my Kingdom, and I do promiſe thee the Kingdom of Heaven without Delay, that we may be Companions in Glory, ſince being in the ſame Torment thou doſt acknowledge and confeſs me to be God, and demandeſt not to be delivered of the preſent Evil, but from future Judgment. The moſt ſacred Virgin was preſent at this Spectacle, ſtanding at the Foot of the Croſs with a wonderful Conſtancy of Mind; for though her Heart was become a Sea of Bitterneſs, that dreadful Torment could not diſturb her Mind, nor move her one jot from the Will of God. She beheld her Son with an incredible Grief, becauſe her Love was unſpeakable, and all the Torments of her Son's Body tranſpierced the Mother's Heart, his Wounds were hers, the Croſs of JESUS CHRIST was *Mary*'s Croſs, and the Death of the one was the Death of the other, as if ſhe herſelf had died and been ſacrificed for her Son, for ſhe loved her Son more than herſelf. And it ſeemeth that our Lord diſpoſed Things ſo, that in thoſe laſt Pangs and Agonies of Death, his Mother ſhould be at the Foot of the Croſs, that ſo beholding her with his gore-blood Eyes he might augment his Torment, and ſhould feel his Mother's Pangs and ſor-

S. Joh. 19

rowing Heart more than those of his own Body. Yet before he departed the World he would take leave of his Mother (for should he not have spoken unto her, he had left her too much charged with Grief) and said unto her; *Woman, behold thy Son*, and turning his Eyes towards St. *John the Evangelist*, said to him, *Behold thy Mother*. He called her not Mother, for fear lest that Name might but the more afflict her; but *Woman*, for that she was that strong Woman that was to bruise the Head of the Serpent, and that Woman come from the uttermost Confines of the Earth: And as our Lord in his Humility called himself *the Son of Man*, so did he call his holy Mother, *Woman*, as the Glory and Ornament of all *Women*, and the new *Eve*, Mother of all the Living: Our Lord having comply'd with his Mother, the good Thief, and his Enemies, seeing himself abandoned, not only of his Friends and Disciples, but also of his eternal Father, he turned himself unto him, and said, *My God, my God, why hast thou forsaken me?* For as our Lord, to redeem the World, and satisfy more abundantly his eternal Father for our Sins, would endure the greatest and most cruel Torments that ever were on Earth endured, he stopped the Avenues of all Consolation (as we said) and let himself be carried away by the Torrent of all Pains and Sorrows, not leaving any thing to alleviate or sweeten them; and this Privation of Refreshment and Consolation, he termeth his Father's forsaking him, from whom ought to come all Solace and Comfort, as the Martyrs found in their Torments, by means whereof they have endured with great Joy and Delight those extreme Torments and Death which they were made to suffer.

Gen. 4. Prov. 31.

Hierom. in c. 25. Marci. Sedul. l. 4. Orthod. fide. c. 13. Beb. in Luc. 2. & 3. Theat. Ter. Sanct. p. 78. Matth. 7. Mar. 15. Luk. 13. Salm. tom. 4. S. Tho. quælibet 1. Hier. in Matth. 26. Chrysost. hom. 89. in Matth. Athan. q. 76. & 77. Euseb. l. 4. de ministr. c. 12.

Our Lord being now wholly exhausted, and his Bowels dried up through the great Abundance of Blood he had shed, and all his Veins drained, he had a natural Drought, and said, *I thirst*. Then his enraged Enemies, to refresh his parched Lips, and moisten the Ardor of his cruel Thirst, put at the End of a Staff or Cane, a Spunge (which at this Day is kept in the Church of St. *John of Lateran* at *Rome*) bound with Isop, and dipped in Vinegar, and so presented him to drink; insomuch as the Lord of all Creatures could not obtain a Glass of cold Water, having so great a Thirst at the Article of his Death: although this corporal Thirst did not pain our Saviour so much as did the other interior, which was the Desire of our Salvation; and this Drought cannot be quenched but by our Tears, Conversion, and Penance. Our Saviour therefore having finished all Things, and accomplished his eternal Father's Commands, he said, being ready to expire, *It is consummate*; then with a loud Voice he added these last Words, *My Father, into thy Hands I recommend my Soul*; and having his Back towards *Jerusalem*, he leaned his Head with great Mystery towards the West (as some Doctors write) and gave up his Soul to his Father: This silver-sounding Voice with which our Saviour died, was miraculous, and a Testimony that he was the Lord of Life and Death; and likewise an Intimation of the Desire and Affection, with which he voluntarily died for our Sins; after our Saviour was dead, the Soldiers that came to break the Legs of the Crucified, to hasten their Death and unty their Bodies, for fear lest they should be seen hanging on the Cross, on the solemn Day of *Pasche*, perceiving him already dead, did not break them, as they did the Thieves who were yet alive; but one Soldier ran a Lance into his sacred Body; and opened the Side and Heart of our Lord, whence issued forth Blood and Water, the Divine Goodness making Use of the Cruelty of that Soldier to signify unto us the great Mysteries that were enclosed in that blessed Wound; for although he had by his Death wrought our Redemption, yet did it seem to him imperfectly accomplish'd, whilst there remained in his Body one Drop of Blood to shed. For which Reason he would be wounded to the Heart, that by a new Miracle might come forth (as from the Fountain of Life) the most delicate and pure Blood that he had, and by another Miracle Water should also issue, to wash us with the one, and sanctify us with the other; and draw forth the Church (like to another *Eve*) out of the Side of the new *Adam* sleeping, and open unto us his Heart, which is the Gate of Heaven, to the End that we should know, that it is always open, thither to have our Recourse in all our Crosses and Adversities, as to a City of Refuge, Freedom and Abode, a Paradise and most assured Port of our Salvation. The Dead Body of our Lord felt not the Lance's Stroke, but his Mother's Soul received it, seeing him persecuted even after he was dead, and gathered up the best she could, the Blood and the Water that came forth of that precious Side, as *Simeon Metaphrastes* saith.

Christ's Side pierced with a Lance.

Metaphr. Baron. tom. 1. St. 37.

Here is a brief and naked Summary of the Passion of the Son of God, which we ought always to have imprinted and engraven in the very Bottom of our Heart, and continually meditate on it Day and Night with Sorrow, considering that our Sins have been the Cause of it, and have tender Compassion of him, who for us hath suffered so many Ignominies, cruel Griefs, and unmeasurable Torments, and imitate the admirable Examples of all Virtues which there shine, especially that of Humility, wherewith the King of all Glory abased himself so low, and that Patience and wonderful Sweetness

What we ought to learn by the Passion of our Lord.

wherewith he endured all Sorts of Pains, and the enflamed Charity which burned in his divine Heart with that Heat, that all that he ſuffered was nothing compared to the Deſire he had to ſuffer for us, and the Martyrdom of his Soul was much greater than that of his Body. To the end we ſhould make more Eſteem of his ineſtimable Love, and reciprocally give him ours, which is no more ours, ſince we ought to be his Slaves, who hath with ſo great a Price redeemed us, and to teach us how much he abhorred the Filthineſs of Sin, waſhing it with his Blood, and ſhutting on his Part the Gates of Hell, and opening unto us thoſe of Heaven, giving us to underſtand by his Croſs and Death, the Greatneſs of that Glory which he hath thereby acquired for us; and how much the Pains of the Damned are terrible, ſince to deliver us from them, we ſtood in need of God to die on the Croſs. This Croſs and Paſſion of our Lord ought to be our daily Bread, the Remedy of our Evils, Conſolation of our Pains, and a firm and ſtable Anchor in the Afflictions and Bitterneſs of this Life, and an infallible Earneſt of what we hope for. Let us therefore have feeling of what other Creatures felt in themſelves. For by the Death of our Saviour the Earth began to tremble, the Stones broke in Pieces, the Air was troubled, the Sun darkened, the Stars ſhewed themſelves, and the World was covered with Mourning, by reaſon of the Death of their Lord. And not only were theſe Prodigies ſeen in *Judea*, where our Lord ſuffered, but through the whole Earth (following the more common and probable Opinion) the Sun was obſcured, and retracted his Rays of Light, and eclipſed miraculouſly by the Interpoſition of the Moon againſt all the Order of Nature, as St. *Denis Areopagite* being then at *Hierapolis*, a Town in *Egypt*, taketh Notice of, and ſeeing a Thing ſo new, ſtrange, and prodigious, ſaid theſe Words, *Either God the Author of Nature ſuffereth, or the Machine of the World will overturn, and be deſtroy'd.* The Earth's trembling was likewiſe very terrible; and Mount *Calvary* itſelf, which was on a firm Rock, on the left Side of our Saviour, underneath the wicked Thief's Croſs, did ſplit, opening a vaſt Depth, of the Bigneſs of a Man's Body; and *Lucian*, a Prieſt of *Antioch*, giving a Reaſon for Chriſtian Religion, bringeth Teſtimony of that opening of Mount *Calvary*. This Earthquake extended alſo to other Parts of *Aſia*, which overthrew many Buildings, and ruined whole Towns; and in that of *Caieta*, in the Kingdom of *Naples*, there is a Mountain, as alſo another in *Alverne* of *Tuſcany* which did open, as is ſaid and vulgarly received, at the Time of the Earthquake of our Saviour's Paſſion; who being Lord of all Creatures, would that they ſhould give Teſtimony of Divine and Sovereign Majeſty, that was folded up in the Ignominy of the Croſs, and Abaſement of his Paſſion. And that the World, ſeeing theſe Prodigies and marvelous Signs, ſhould diſpoſe itſelf to receive the Light of the Goſpel, and to believe that this Man crucified and dead on the Croſs (who was after preached by the Apoſtles) was alſo true God, as all the Elements and Heavens had atteſted at his Death. And if the inſenſible Things have ſo much reſented our Saviour's Death, with how much more Reaſon ought Man to reſent it, and be grateful for it, ſince the Work was done for his Good? And if he have no Senſe of it, how can he call himſelf Man, ſince he hath not the Heart of Man but of a Tyger; that he is harder than Iron or Steel, and even than Stones which were cleft at his Death? The Veil of the Temple was rent in the Midſt, as the Evangeliſts write (although of two Veils that were in the Temple, the one within, the other without, there be ſome Authors ſay, that but one of them broke, others ſay both) to declare that the old Law was now ceaſed; and the Sacrifice of Beaſts, (by the Death of the innocent Lamb which was offered in perpetual Sacrifice) had loſt their Force, and that the Veil of the Figure and Letter of the *Old Teſtament* being taken away, there were diſcovered the myſterious Sacraments, which were contained in them, and that the Gate of Heaven was opened, and now there was nothing more to hinder our Entry: St. *Ephraim* adds more, who was St. *Baſil*'s Companion (and his Authority is great in all he writes, according to St. *Jerome*) that when the Veil of the Temple was rent, at the ſame Inſtant a Dove flew out of the Temple; to ſignify unto us that the Spirit of our Lord had already left that Temple, where only he had been adored and ſerved for ſo many Years, and that ſhortly it ſhould be ruined and deſtroyed, and become the Scorn of the Gentiles; and for Confirmation thereof St. *Jerome* ſays, that in the Goſpel of the *Nazarenes* (which himſelf tranſlated into *Latin*) it is related that at the ſame Time, and with the ſame trembling of the Earth, the Superliminary which is the lintel or ſuperior Stone of the Gate of the Temple, fell down, and that the Angels that preſided there were heard to ſay, *Let us go hence:* This alſo doth *Euſebius* write to have happened at the Time of the Paſſion of our Lord. The Graves did likewiſe open, and many of the Dead did riſe, who were ſeen by many in *Jeruſalem*, although that were after our Lord's Reſurrection, as we ſhall ſay on that Feaſt.

Towards the Evening of this ſad and doleful Day, *Joſeph* of *Arimathea* and *Nicodemus*, Perſons of Quality and Diſciples of our Lord,

Theod. in Matth. c. 27. Hierom. ibid. & tom. 3. in Exod. Athan. de paſſion. Domini, tom. 3. q. 44. 2. ad 2. Dion. in ad Ep. Polic. Michael in vita Dion. Theat. Ter. Sanct. p. 176 Ex Euſeb. Hiſt. l. 9. c. 6. Bruitiner. 6. cuc. l. 2. Jul. ſep. tom. 7. 214. & 222. Baron. tom. 1. a nu. 34. p. 179.

S. Mat. 15. Luk. 22. Joh. 19.

The Veil of the Temple rent.

Ephrem. ſer. de paſſ. Hierom. de Script. Eccl. in Ephr. Baron. tom. 1. an. 34. p. 179.

Hierom. Ep. 150.

Euſeb. in Bar. tom. A. 180.

Jesus is taken from the Cross. Theat. Ter. Sanct. p. 180.

Lord, with *Pilate*'s Permission took down the Body from the Cross, gave it to his blessed Mother who was within three Paces of the Cross; who beholding him now dead, the Head all pierced with Thorns, the Eyes bloody, and all the Body full of Wounds, the Feet and Hands bored through with great Nails, and his Side opened with a Lance, it is not to be thought how sharp the Sword of Grief was that pierced her Soul. So that if God had not miraculously supplied her with Strength, the Sight of that pitiful Spectacle had overwhelmed her; but being aided with the Forces that Love gave her, and with that Submission and Conformity which she had to the Divine Will, the Mother embraced couragiously that mangled Body of her only Son, our Lord. She put her Face amidst the Thorns of his sacred Head; and laid his Body close against her Breast, kissed his Face (bloodying her own with her dear Son's Blood) and washed it with her warm Tears. Finally, because Night approached, and the Duty of his Burial was to be accomplisht that Day, by Reason of the Solemnity of the *Pasche*, they took the Son's Body out of the Mother's Arms; and amidst those Rivulets of Tears that fell from the Eyes of St. *John*, *Mary Magdalen*, and the other *Maries* and devout Women that were there, with Quantity of Myrrhe, and other Aromaticks, he was annointed (according to the *Jews* Custom of burying the Dead) and wrapped up in a white linen Sheet, which the Duke of *Savoy* hath at this present, and is kept and shewed in the Church at *Turin*, with great Reverence, where is imprinted the Form of our Lord as they put him into the Sepulchre. They covered his Face with a linen Cloth that the Virgin (as *Metaphrastes* writes) gave to *Joseph*, which afterward was preserved from burning miraculously, as *Bede* writes; and placed the Body in a new Sepulchre of Stone, wherein no body had yet been laid, *Joseph* having prepared it for himself. For the new Man ought to be put into a new Sepulchre, and 'twas not fit that any other should be buried there; to the end that when our Saviour should rise again they might not say nor suspect that it might be another, and not he that was risen. This Sepulchre was near Mount *Calvary* in the Vault of a Garden, so that as the Passion of our Saviour began in a Garden, it should likewise end in one; and that there should be pay'd the Trespass which our first Father committed in the Garden of a terrestrial Paradise, and that this Passion should finally conduct us to the Garden of Heaven, where the Flowers fade not, the Fruits dry not, and where there is an everlasting Spring. Our Lord died, according to the more probable Opinion, the three and thirtieth Year and third Month of his Age, the five and twentieth Day of *March*, on a *Friday* at the ninth Hour, which is at three in the After-noon. Others think that he lived but thirty two Years compleat, and that he died at the Beginning of his three and thirtieth.

His Burial, Baron. tom. 1. p. 207. Metaph. apud eund. 15.

The Tomb was eight Foot in length, distant from *Calvary* 20 foot. Theat. Ter. Sanct. p. 178.

Jesus his Age.

So soon as our Lord expired, leaving his dead Body on the Cross, his blessed Soul united with the Divinity descended into Hell, where were the Souls of the Patriarchs and holy Fathers; which Divinity was never separated from the Body of JESUS CHRIST, nor from his Soul, after that by the hypostatical Union it was united to the sacred Humanity, although the Soul was separate from the Body; and therefore we say that JESUS CHRIST died, as truly he was dead those three Days that his Soul was descended, and his Body in the Sepulchre; but the three Days being past, the Soul returned to unite with the now glorious Body, and our Lord did rise victorious over Death and Sin, and triumphant over Hell and the Devil. He appeared first to his blessed Mother, then to St. *Mary Magdalene*, and other devout Women, and to his Apostles several Times during forty days, and at the End mounted the Heavens, in Presence of his sacred Mother, of his Disciples, and other holy Company; he was received by all the Angels with incredible Joy, Singing and Alacrity, and was seated at the right Hand of his Father, above all Creatures, upon the Throne belonging to his Divine Majesty. Ten Days after, he sent the Holy Ghost Consolator upon his Disciples, as he had promised unto them, that so enlightened and enflamed with that Fire of divine Love, they should announce the Gospel through the World, and should disperse the Darkness of Ignorance, and Blindness of Idolatry, and should kindle in the Hearts of cold Men the Flames of the same Love, which burned in their Breasts, as we shall treat thereof more amply in their proper Places.

Salm. tom. 1. proleg. 38. Baron. in Ap. p. 49. & in An. tom. 1. p. 183. Sua. tom. 8. in 3 part. disp. 40 sect. 1. & Bened. Pier. in Dan. c. 11. q. 6.

His Resurrection and Ascension. The coming of the Holy Ghost.

Now the good JESUS, our Head and all our good, is seated in Heaven (as we have said) at the right Hand of his Father, performing the Office of Advocate, and interceding for us, shewing his Father the Marks of his Wounds, of Feet and Hands, and of his sacred Side, which he received for us on the Cross, and hath kept them since his Resurrection to shew them to him. He ruleth and governeth his Church from above; he is and will be with her, as he hath promised, even to the Consummation of the World, distributing his Graces and Merits, until the Time determined by the same Lord, to put an End to all Time, be come; when he shall appear in great Majesty to judge the Living, and give to every one the Reward which their Works deserve. The wicked that have not imitated his Life, nor gratefully

Jesus Christ seated at the right Hand of his Father governeth his Church.

gratefully acknowledged his Death, he will caſt from his Face with his Malediction, and ſend them to eternal Torments: The Juſt, that have made their Profit of his Blood, ſhall be received into the Habitations of Peace and Joy, to partake of the happy Viſion of God for all Eternity. This ſame Lord, by the Blood, which with ſo ineſtimable Charity, he hath ſhed for us on the Croſs, grant us all the Grace to acknowledge and give Thanks for ſo incomparable a Benefit, holding forth his moſt holy Life and Death and Paſſion for a Mirrour and Pattern, for Light and Guide of all our Thoughts, Words, and Works, to the End that ſo doing we may be conformable unto him, and rendered Partakers of his Grace and Glory, *Amen.*

Here follow the five moveable Feaſts, in which are celebrated the Reſurrection, and Aſcenſion of our Redeemer JESUS CHRIST, *and the Coming of the Holy Ghoſt, the Myſtery of the Bleſſed Trinity, and the Inſtitution of the moſt Bleſſed Sacraments, which Feaſts are here put after the Life of our Lord, as annexed unto it, becauſe they have neither Month nor Day certain, on which they can be fixed, as the others have.*

The Reſurrection.

WE are to conſider three Things in the moſt joyful and glorious Myſtery of the Reſurrection. *Firſt*, the Reaſons why our Lord JESUS CHRIST ſhould riſe again, and that the third Day. *Secondly*, the Means whereby he did riſe, and what the Church teacheth us of this Article of Faith and ſacred Myſtery. *Thirdly*, what we ought to learn and imitate in this Reſurrection of our Lord to partake of the Joy thereof, and of the Fruit of his ſacred Paſſion.

Why our Saviour did riſe again.

As to the *firſt*, it was moſt convenient that our Saviour ſhould riſe again, before the general Reſurrection; for although there had been no Repugnancy in the Thing it ſelf, that JESUS CHRIST ſhould defer his Reſurrection till the End of the World, and that in the mean Time his Soul ſeparate from the Body had aſcended the Heavens; nevertheleſs, conſidering the divine Decree, and the Prophecies, and the Merits of our Lord, and what is more for our good, it was a Thing of great Importance that he ſhould riſe the third Day; becauſe the Life of JESUS CHRIST, being the Life of God and Man, was of more worth than all that is created, and ſo to give a Life of infinite Price for the Salvation of Men, which is a finite Thing, although it were with Intention to reſume it again preſently with great Glory and Splendor, was a Gift of infinite Value, which Man cannot enough prize nor give Thanks for, as he ought. Wherefore, as St. *Leo* ſaith, it was moſt convenient that the dead Fleſh of our Lord which was in the Sepulchre, ſhould ſoon be re-united to his moſt bleſſed Soul, and there to have Life: That ſuch a Death reſembled Sleep rather than Death, for by reaſon of the Union to the Word, the Reparation was ſpeedily made by that Life of ſo high a Dignity; ſo that, as his being dead was, by divine Diſpenſation for our Salvation; which now being effected by his Death, the Reſurrection was at the ſame inſtant due. And if it were retarded three Days, it was to aſſure us of the Verity of his Death, and that there remained no Pretence of doubt in it, and to fulfil the Sayings of the Prophets, and even of JESUS CHRIST who had ſo foretold it: And if every Thing deſires to be in its Place, and out of it receives Violence (whence it comes, that the Fire in the Mines, and Air in the Hollows and Bowels of the Earth, in being detained againſt their Nature, do work ſo ſtrange and dreadful Effects) we may then judge that the Body of JESUS CHRIST that was united to his Divinity was not in its proper Place in Earth, nor on the cold Stones, and that it ought not to be eaten of Worms, nor turned to Rottenneſs, Corruption, or Duſt (which are Effects of Sin;) this moſt ſacred Body, I ſay, that was formed by virtue of the Holy Ghoſt, and that came forth of the moſt pure Womb of the Virgin clearer than the Sun, and no Ways liable to the leaſt Stain or Shadow of Sin. Again, the Glory of the Reſurrection was due to the Humility of JESUS CHRIST: For our Lord abaſing and humbling himſelf for the Glory and Obedience of his eternal Father, even to the profoundeſt Extremity imaginable, dying ſo dolorous and ignominious a Death, it was agreeable to divine Juſtice to honour and raiſe this Lord as much as he had humbled himſelf for his Love; and to give him the Prize he had ſo well deſerved, in glorifying the Body which had endured ſo much, without abandoning it unto Earth, but raiſing it and reveſting it with Gifts of Glory, and placing it at his Right Hand. This is that which St. *Paul* ſaith, writing to the *Philippians*, JESUS CHRIST *was obedient unto Death, even the Death of the Croſs, wherefore God exalted him and gave him a Name above all Names:* And our Saviour gave the ſame Reaſon unto his Diſciples going to *Emaus*; *Was it not neceſſary*, ſaith he, *that* JESUS CHRIST *ſhould ſuffer,*

The Life of *Jeſus Chriſt* worth more than all created Things.

Serm. 1. de Reſur.

Every Thing coveteth to be in its Place.

The Reſurrection was due to the humility of *Jeſus Chriſt.*

Philip. 2.

ſuffer, and ſo enter into his Glory? Giving to underſtand, that by his Sufferings and his Blood he had gained and merited his Bodies Glory. The Reſurrection was likewiſe neceſſary to prove his Divinity; for as it ſufficeth not to believe for our Salvation that our Lord JESUS CHRIST is true Man, if we confeſs not alſo that he is true God, it cannot be proved by a ſtronger Argument, than by that of his Reſurrection. And ſo St. *Paul* ſaith, that JESUS CHRIST had been declared to be the Son of God by the Miracles he wrought, and by the Spirit of Sanctification which he gave unto the Faithful, and for having by his own Virtue raiſed himſelf from Death to Life. All which is proper to that Lord who hath given Man his Being when he was Nothing, and who with his omnipotent Hand hath been able to draw him forth of the Abyſs of Nothing, and produce him to the Light, and Reſpiration of Life. 'Tis he only that can reſtore heat to a ſtiff dead Body, and render to the cold Aſhes their firſt Vigour, and to broken Bones their former Solidity. Whence it comes, that *David* treating of our Lord's Reſurrection, and painting him riding upon Death, as he that riſing from the Dead, had triumphed over it, renders this Reaſon: *Becauſe his Name is Lord.* Inſomuch as the Reſurrection of JESUS CHRIST was as the Royal Seal which gives the Stamp to the Royal Proviſions, and makes that they are kept as the King's Proviſions; ſo JESUS CHRIST by riſing again, declared manifeſtly that his Works were of God, becauſe God alone can reſuſcitate. Alſo when the *Jews* demanded Signs of JESUS CHRIST whence he was, he gave them always the Sign of the Reſurrection as the moſt powerful: He tells them, *diſſolve this Temple, and I will raiſe it again the third Day*; and St. *John* takes Notice that he ſpake of the Temple of his Body. Another Time he gave them the Sign of *Jonas* the Prophet, who was the Figure of the Reſurrection; for as *Jonas* was three Days and three Nights in the Whale's Belly without harm, ſo JESUS CHRIST was three Days and three Nights in the Earth's Belly, without Detriment or Corruption.

The Reſurrection an Argument to prove the Divinity of *Jeſus Chriſt.*

Rom. 1.

Pſal. 6.

Joh. 3.

S. Mat. 12.

The Reſurrection of JESUS CHRIST was likewiſe neceſſary for us, becauſe it is the Foundation on which our Faith and Hope is built. All the Works of JESUS CHRIST, and all that he did and ſuffered tended to this End. For although our Lord hath joined the Glory and Majeſty of his Reſurrection with the Ignominy of the Croſs, yet there are found many *Gentiles* and Infidels that acknowledge not JESUS CHRIST for God, eſteeming Death to be a Thing unworthy of God: What would they ſay ſhould they be preached unto, that JESUS CHRIST dyed and was not riſen again? Without doubt they would be more obſtinate and hardned, and would have ſome Pretext for their Error, and ſome Excuſe for their Deluſion. For to die is proper to Man, but to riſe again is proper only to God: So as it would not be any great Wonder that they eſteemed him but as a ſimple Man, denying him the Quality of God. So ſaith St. *Auguſtine, it is eaſy to believe that* JESUS CHRIST *is dead, ſince the Jews, Pagans, and all the Wicked do believe it: But Chriſtians Faith is the Reſurrection of* JESUS CHRIST: This is our Teſt, our Blazon to believe that JESUS CHRIST is riſen again; but what ſhall I ſay of our Hope? *If* JESUS CHRIST *be not riſen again* (ſaith St. *Paul*) *vain then is our hope, preaching, and your faith, our pains and ſweating are falſe and unfruitful.* For if JESUS CHRIST be not riſen again, none of us can hope to riſe again, ſince our Hope hath no other Foundation or Prop than the Reſurrection of JESUS CHRIST; and that Hope being loſt, all the Vigour and Firmneſs of our Faith ſinks and vaniſhes away. No Man would practiſe Virtue, nor decline the Pleaſures of the World, to think of eternal Life; and the moſt holy (ſaith St. *Paul*) would be the moſt unhappy and miſerable, becauſe they deprive themſelves of humane Delights here which the Wicked enjoy; and will be likewiſe deprived of eternal Glory hereafter, which the Good hope for, for their Labours. Who is he who knowing that he ſhall not riſe again, nor enjoy that future Happineſs which we expect, would macerate his Body with Faſtings and Hair-cloth, Diſciplines and other Penances and Auſterities, dying often to this Life, if they did believe that after Death there were no Happineſs to be found? What noble Damſel, rich, young, and beautiful, would quit her Part of the Joys of Marriage, and encloſe her ſelf within four Walls, to be mortified and buried to this Life, but from the firm hope ſhe hath, that her Body when worn out with Faſtings and other Auſterities, and afflicted for JESUS CHRIST, ſhall riſe again with JESUS CHRIST in Splendor and Glory? What ſhall I ſay of the moſt valiant Martyrs, who with ſo great Courage and Conſtancy have offered their Bodies to Hunger, Thirſt, Fire, Cold, to the Torture, to the Gibbet, and all Sorts of Torments and Deaths imaginable? How could they have endured them, had they not been fortified by this certain Hope, that the Bodies thus torn and conſumed, will riſe again whole and perfect, cloath'd with Glory and Splendor? A Hope which they could not have had, if JESUS CHRIST had not riſen again. But becauſe our Lord is riſen, we know for certain that we ſhall alſo riſe again, and that the Members ſhall partake with the Head: The Soldiers go where the Captain goes, where the King is, there are the Servants of his

1 Cor. 15.

The Reſurrection of *Jeſus* the Life of our Hope.

1 Cor. 15.

The Reſurrection of *Jeſus Chriſt* is the ground of our Faith.

Where the Head is there ſhall be the Members.

Court and Houſe, and all the Parentage give the ſame Coat of Arms with their *Chief*. And ſince CHRIST our Lord is our Fleſh, our Blood, the eldeſt of all humane Kind, the Firſt-born of the Dead, (he being the firſt that hath riſen to an immortal Life by his own proper Force and Vertue) if he hath riſen we alſo ſhall riſe, and ſhall be where he is. Whence it comes, that patient *Job* making mention of the Reſurrection of JESUS CHRIST, draws a conſequential Hope of his own Reſurrection, ſaying, *I know for certain that my Redeemer liveth*, which is, following the Explication of St. *Thomas*, I know certainly that JESUS CHRIST is riſen from Death to Life: Holy *Job*, what conclude you from thence? He concludeth, that JESUS CHRIST being riſen again, he ought alſo to riſe from Earth at the laſt Day, and be re-inveſted with Skin and Fleſh; and that he kept that Hope in his Breaſt and in his Heart. St. *Leo* Pope ſaith, *The Cauſe of our Reſurrection began in* JESUS CHRIST, *becauſe in that Lord who died for us all, is the Model and Surety of our Hope. Let us not doubt by diffidence, and let us not be uncertain nor in ſuſpence, that it ſhall be or not; but rather having received in* JESUS CHRIST *the Beginning of his Promiſes, we already ſee with the Eyes of Faith, what we hope for, and have what we believe.* And St. *Cyril*, Archbiſhop of *Jeruſalem*, ſpeaking of the Reſurrection of our Lord, ſaith, *The Hope of our Reſurrection is the Root of all good Works; becauſe the Expectation of Recompence awakens the Mind to take Pains, and all Men are encouraged to work when they know they ſhall receive Profit thereby; which ceaſing, the Heart faints, the Body is broken and wearied. The Soldier that promiſeth himſelf Reward goes couragiouſly to the Wars; no Man would fight for that King, that cared not what Hazard or Danger he thruſts his Soldiers upon. In the ſame Manner he that hopes in the Reſurrection, makes his Conſcience render him Account; he that believes it not, lets the Reins looſe to all his Appetites, and precipitates his Ruin and Perdition: He that believes his Body's Reſurrection, keeps it as the Garment of his Soul, without Spot or Rupture, and the neateſt that he can; the other that believes nothing of it, miſuſeth his Body as if it were only lent him, ſoiling with Sins and Vices that Robe which God hath given him.* And not only the Faith and Hope of a Chriſtian is animated and augmented by our Lord's Reſurrection, but alſo Charity is enflamed, and all other Virtues do ſprout forth from the Conſideration of this divine Myſtery. For this Reaſon did our Redeemer JESUS CHRIST prove by ſo many ways that he was riſen, and ſhewed himſelf to ſo many Witneſſes. The Apoſtles St. *Peter* and St. *Paul* labour ſo much to perſuade this Reſurrection, the holy Church preaches and ſupports it, and the holy Doctors by divers Arguments and Similitudes prove and explicate it: For although it be a Thing beyond all humane Reaſon, and the Philoſophers and Hereticks have impugned it, yet it is the Foundation and Baſis of our Faith, it is the Lungs and Spirit that gives Reſpiration and Life to all our good Works; to the End that knowing we are to riſe again, and that there is remaining for us an Eternity of Repoſe to enjoy, and that the ſame Body that worketh and laboureth now ſhall be glorified, we do not loſe Courage in the midſt of ſo many Storms and Miſeries of this Life.

Job 19. 3. p. q. 5. 3.

Catech. 18.

Charity and all Vertues take Life from the Reſurrection of *Jeſus Chriſt*.

The Manner therefore of our Saviour's Reſurrection, and what our holy Faith teacheth us of this Article (which is the ſecond Thing we have propoſed) is in ſhort, that the Combat of his Paſſion being now ended, when the infernal Dragon thought to have obtained Victory over the Lamb, the Power of his Divinity began to ſhine in his Soul, with which our moſt puiſſant Lion, leaving his Body on the Croſs united to the ſame Divinity, deſcended into Hell, where having taken and overcome that ſtrong one armed, took away the rich Spoils there detained captive. To put an End to the Affair of our Salvation, our Lord gave not over till he had entred the baſeſt Place in the World, which is Hell, there to triumph over our Adverſary; alſo to viſit and deliver the Fathers who were there, and to give them a new Life, nor to ceaſe till he had taken them with him to Heaven; And though he deſcended not thither in quality of a Sinner, yet was it a Work of incomparable Humility to enter with his Soul into that Place, to carry the News himſelf to the holy Fathers there of their Ranſom and Liberty; to teach us, that the Things which God recommends unto us, although they be abject, we ought to proſecute them unto the End, and not to recommend them, or cauſe them to be executed by others, but to perform them our ſelves. The moſt bleſſed Soul of JESUS then entred into thoſe obſcure and dark Caves of Limbus, and enlightned them with the Splendor of his Glory, changing them into a Paradiſe, to the unſpeakable Contentment and Joy of thoſe holy Souls, who expected that moſt happy Hour in which their glorious Saviour was to deliver them out of that deplorable Captivity; there were thoſe who for two thouſand, nay four thouſand Years, had ſighed after that incomparable Benefit. We may conjecture what their Joy was by their great and anxious Deſires, by their long Expectance, and by the Excellency of the Thing deſired; Joy which ought at leaſt to equal the Perplexity of their Wiſhes: For if a Torrent of Water be retained for many Days, when they come to raiſe the Sluice, or break down the Bank, we ſee how impetuouſly

How *Chriſt* our Saviour did riſe.

Why he deſcended into Limbo.

The Joy of the holy Fathers in Limbo.

tuously it guſheth forth: What were the Deſires then of ſo many Souls, kept and detained ſo many thouſands of Years, eſpecially when they ſaw their Hell changed into a Heaven, and there receiv'd all the Bleſſings that humane Will could deſire? For they had there the clear Viſion of the divine Eſſence in its full Beauty. And as there is no good in Heaven nor on Earth comparable unto God, ſo is there no Joy equal to the Poſſeſſion and Viſion of God, who is the Heaven and Center of all our Wiſhes. And if thoſe holy Souls were tranſported with an ineſtimable Joy, what might be that which our Redeemer had, ſeeing himſelf victorious over Death, triumphant over Hell, the Glorificator of thoſe Saints, and the Fruit he already began to reap of his Death and Paſſion? there is no Soul that can explicate it, nor intellect of Angel comprehend the Greatneſs of the Joy, the Preſence of our Lord brought unto all the Place: The Devils only, and the damned Souls, in their helliſh Dens of Shadow and Darkneſs, betook themſelves to howl and tremble: The Devils by finding themſelves deceived, and deſpoyled by the Croſs of JESUS CHRIST, of the Empire and Dominion which they had got over Sinners through the whole World, the which they would likewiſe have extended upon the juſt and Innocent: The damned Souls had alſo a new and accidental Torment, ſeeing that through their Fault they enjoy'd not the Benefit of Redemption communicated to the Souls of the holy Fathers. JESUS CHRIST his Soul was in *Limbus* from three of the Clock on *Friday* Afternoon, when he expired on the Croſs, until the Point of Day of the *Sunday* following, in which Hour (according to the more common Opinion of the Doctors) this moſt bleſſed Soul accompanied with that ſhining Squadron of holy Fathers, and innumerable Angels came to the Sepulchre where lay his Body all disfigured and wrapped up in a Sheet, and the Face covered with a linen Cloth, and entering therein, reinveſted it with immenſe Clarity, rendering it beautiful above all Beauties. So doth the Sun, when paſſing through ſome thick cloud, which he meets with in his Courſe, ſo clear it with his Beams, and adorns and gilds it ſo, as it ſeemeth to be the Sun itſelf. Our Lord came forth of the Sepulchre now immortal, glorious, and ſhining with his four Endowments of Clarity, Impaſſibility, Agility, and Subtility: He came forth without moving from its Place the Stone that ſhut the Sepulchre, (as he came forth of the Virgin's Womb, without Touch of her Integrity) though after he was gone forth, the Earth trembled, the Sepulchre opened, the Angels appeared and publiſhed his Reſurrection, whereof they were good Witneſſes. Our Lord came forth of the Sepulchre like another *Joſeph* out of Priſon, veſted with a Robe of Immortality, not for being the Saviour of *Egypt*, but of all the World. He came forth like another *Mardocheus*, triumphing over Death, leaving *Haman* his Enemy, fixed to the ſame Gibbet which had been prepared for him. He came forth like another *Jonas* out of the Whale's Belly without Hurt from that blood-ſucking Monſter, not frightned by the turbulent Waves. Like to another *Daniel* from the Den of the hungry Lions, who touched not the holy Prophet, but tore in Pieces thoſe that caſt him in. He went forth like another *Sampſon*, who riſing at Midnight broke the Gates and Locks of the City of *Gaza*, mocking at the Counſels and Practices of his Enemies. He went forth like another *Moſes*, who was taken out of the Waters, and poor Cradle of Ruſhes to deſtroy *Pharaoh* with all his Power and Chariots.

The Joy of our Lord *Jeſus*.

The Cry of the Devils and Damned.

Aug. Ep. Iren. l. 5. contra gentes. Ter. de anim. c. 55. Pet. Chryſ. 74. omnes Schol. in 3. d. 22. Suar. w. 2. in 3. diſ. 44. ſect. 3.

Gen. 41.

Eſther 6, and 7.

Dan. 14. Jud. 16.

Exod. 2.

Preſently after, this moſt pious Lord went to viſit his bleſſed Mother, to chear and clear that obſcured Heaven, to uncover that eclipſed Moon, and to ſtop up the Tears of thoſe chaſte Eyes that had not been dry ſince his Paſſion. For if thoſe that accompany JESUS CHRIST in his Sufferings (as the Apoſtle ſaith) ought likewiſe to accompany him in his Glory, who ought to be the firſt and moſt favoured in the Joy of the Reſurrection of our Lord, but ſhe who had moſt felt the Pains and Ignominies of the Croſs? It was likely that the bleſſed Virgin was retired into ſome Oratory, there attending this new Light with Cries and Sighs of her Soul, begging of her dear Son that he would riſe and comfort her, when ſuddenly the Son roſe glorious and preſented himſelf before his Mother's Eyes, with a gracious Countenance, and like a Glaſs without a Speck, full of Divine Glory. What Tongue can utter, or what Soul imagine the Virgin's Joy, when ſhe ſaw the Body of her moſt dear Son, ſo beautiful, ſo glorious, ſo reſplendent, and thoſe Wounds which before had ſo pierced her Heart, become ſo many Fountains of Love? when ſhe ſaw him now no more among Thieves, but environed with Angels and Saints? not recommending her from the Croſs to his beloved Diſciple, but giving her the holy Kiſs of Peace? This the Virgin's Joy was ſo exceſſive, that her Heart could not have ſuſtained it, if God by a ſpecial Miracle had not aſſiſted her. She ſo ſtraitly embraced her Son that ſhe could not looſe herſelf from him; ſhe pray'd him not to ſtir, and being ſeized with ſo much Gladneſs, could not ſpeak for Joy. What Pen can deſcribe what paſſed between ſuch a Mother and ſuch a Son? The Embracements and Feelings of thoſe bleſſed Hearts are more fit to be meditated on in a profound Silence, to edify our Souls, than to be diſcourſed of. A-

He appeareth to his Mother. Amb. c. 3. de Virg. Sedul. Anſelm. de exerc. viſt. c. Bonav. in vita Chriſti c. 87. Rup. l. 7. de divin. off. c. 25. quar. tom. 2. in 3. p.

The tender Love of *Jeſus* towards his Mother.

due

Other Apparitions of our Lord.

due Ponderation is better than ſpeaking or writing of them. But becauſe it was moſt fit and convenient that the Reſurrection of our Lord, which had been ſo ſecret, ſhould be made manifeſt, and that there ſhould be many Eye-witneſſes, who might divulge it (among whom the Mother might not be believed, becauſe a Mother) our Lord the ſame *Sunday* appeared firſt to St. *Mary Magdalene* alone, who with ſo many Tears and Sobs embalmed the Sepulchre, and could not part thence; and then to her, and the other *Maries* and devout Women, who ſought him with ſuch Diligence. And after in the Shape of a Pilgrim unto the Diſciples going to *Emaus*, teaching, illuminating, and enflaming their Hearts; in fine, diſcovering himſelf who he was, by breaking of the Bread, and adminiſtring to them his ſacred Body. He appeared alſo the ſame Day to St. *Peter*, as to a Penitent who bewailed his Sins, and with Sorrow for having denied him, ſeemed rather dead than alive. At laſt he entered the Refectory (the Doors being ſhut) where the Apoſtles were aſſembled, and ſtood in the midſt of them, ſpoke to them, and comforted them, ſhewing them the Glory of his Reſurrection. Beſides theſe and other Apparitions, which our Saviour made during the forty Days that he was on Earth after his Riſing, he would that there ſhould be other Witneſſes from Heaven, which are the Angels, and many of the Saints of *Limbus*, who roſe after him and entered *Jeruſalem*, appearing to many, diſcovering to them JESUS CHRIST his Victories in *Limbus*, and the Glory of his Reſurrection.

S. Mar. 16. S. Mat. vel S. Luk. vel S. Joh. 20.

How we ought to imitate the Reſurrection of our Lord. *Rom.* 6.

Now what we ought moſt to conſider, is, how to imitate the Reſurrection of our Lord; for as he died to kill our Death, ſo did he riſe again firſt to raiſe our Souls, and then our Bodies; and that every one ſhould underſtand that the Life which he liveth is no more his but God's, and that he endeavour through his Grace to employ it in his Service. St. *Paul* writes, that we Chriſtians ought to live *as Perſons which have been dead, and are raiſed again*; in the ſame Manner as we read of ſome that died, and then returned miraculouſly to Life, and lived ſome Time among Men, leading a ſtrange Manner of a Life, and rather as People of the other World than of this; ſo would the Apoſtle have us lead the ſame Life as Perſons raiſed again.

Colloſſ. 3.

And in another Paſſage, declaring it more at large, he ſaith, that if we have riſen with JESUS CHRIST, we ſhould ſeek the Things that are above, and know the Things of Heaven, where JESUS CHRIST is ſitting at the right Hand of his Father; giving us to underſtand that we ought to proceed rather as People of another World than of this, and mount the higheſt Heaven above the Angels, Cherubins, and Seraphins, even to the Throne of JESUS CHRIST, who ſits at the right Hand of God the Father; unto which our Lord does invite us by his Example, not only in riſing again, and mounting the Heavens; but alſo affording us Strength and Courage to do it: For in that conſiſteth the Grace of the Goſpel, and the Glory of the Reſurrection of JESUS CHRIST. And in another Place St. *Paul* ſaid, that as JESUS CHRIST did riſe from the Dead for the Glory of his Father, ſo muſt we walk in a new Life, that being conformable to JESUS CHRIST in his Death, we may likewiſe be in his Reſurrection. This was the Way which the Saints took. And S. *Greg. Nazianzen* ſpeaking of himſelf. *Yeſterday* (ſaith he) *I was with* JESUS CHRIST *on the Croſs, to day I am glorified with him; I was yeſterday buried, to day I riſe with him.* And S. *Paulin* ſaith, *Get thee gone Enemy, away Fear, fly Sin, Death is down, and the Life which hath raiſed* JESUS CHRIST, *calls me to Heaven; he is dead through my Death, he died for me, and hath been victorious for me, to the End that the Life of God might be the Death of my Sin.*

Greg. Nazianzen.

In Panegyr. de obitu Celſi.

O happy he that dies with JESUS CHRIST, and riſeth and liveth with JESUS CHRIST. Happy he, who in ſo ſolemn and glorious a Day as is that of the Reſurrection of our Lord (when Heaven and Earth, Angels and Men, the Son and the Mother, the Maſter and the Diſciples, the Living and the Dead do ſo rejoice, on which Day none but the Devils feel Sorrow, Hell being robbed of its Spoils, and Death being conquer'd) participateth of the Joy of this Feaſt; and if he be juſt, he believeth in Juſtice, and if diſintangled of all Things of the Earth, he tranſporteth his Heart to Heaven, and there views JESUS CHRIST ſeated at the right Hand of his Father; and if he be a Sinner and dead to God, he may beg his Grace (which he never refuſeth to thoſe that demand it of him) and through his Favour, he ſhall riſe again from Death to Life; and ſo diſengaged from the Accidents and Miſeries of Death, and the anxious Torments of an evil Conſcience, he enjoys the Sweetneſs, Grace and Glory of the Reſurrection of our Lord; which I humbly beſeech he would pleaſe to grant unto us all, through his Mercy. *Amen.*

Of the admirable ASCENSION *of our* LORD.

AFter the Saviour of the World, being now riſen again, impaſſible and glorious, had been forty Days here on Earth, he mounted the Heavens, and returned to the Place from whence he was deſcended, to execute and accompliſh the Work, which the Father had ſo much recommended unto him. St. *Luke* ſaith in the *Acts*, that after his Paſſion he ſhewed himſelf to his Apoſtles for the Space of forty Days, proving by many Signs and Ways that he was truly riſen again, appearing and converſing with them concerning the Kingdom of Heaven. Our Lord during this Time was not always with his Diſciples, nor always appearing before them, to the end they might be confirmed in the Faith of his Reſurrection, ſeeing him alive, who ſpake, eat, and converſed among them, and might accuſtom themſelves by little and little to be deprived of his corporal Preſence, and bear his Abſence with leſs Impatience, when he ſhould mount the Heavens the Day of his admirable Aſcenſion. He took forty Days to converſe with his own, that as he had been forty Hours dead, they ſhould ſee him forty Days living; and to the end we might thereby comprehend, how much more liberal God is of his Conſolations than of his Afflictions, of his Joys than of his Sorrows; ſince the Pains are meaſured by Hours, and the Joys by Days. St. *Luke* ſaith, that during this Time, our Lord ſpake to his Diſciples of the Kingdom of God; for although all the Words which JESUS CHRIST ſpake in his Life, were but to teach us in what conſiſts the Kingdom of God, and by what Way we are to arrive there; yet after his Reſurrection he ſpake much clearer of the Greatneſs and Excellency of the Kingdom of Heaven, as well becauſe he intermitted already his corporal Converſation with his Diſciples, as alſo becauſe his Diſciples were now more capable to underſtand that Doctrine which our Lord taught of a Thing ſo ſublime, and ſurpaſſing our Capacity. He ſpoke to them alſo of the Kingdom of God, becauſe he declared the Government of his Church, which is his Kingdom, and his Subjects are the Faithful, whom our Lord himſelf, as chief Sovereign governeth by his Officers exteriorly and interiorly by the Gifts and Graces which he infuſeth into Souls, juſtifying, ſanctifying, and conducting them unto Felicity. It cannot be doubted but that JESUS CHRIST ſpake to his Apoſtles of the Kingdom of God, teaching them many Things of the Harmony and Hierarchy of the Church, and the Degrees of Eccleſiaſtical Orders, and of the Chief Biſhop, who as ſupreme Paſtor preſideth above all; and alſo from him they took the Number, Forms, and neceſſary Matters of the Sacraments, and the Ceremonies with which they were to be adminiſtred, for greater Ornament of the Church; and eſpecially, of the Manner of celebrating the ſacred Myſtery of the Maſs, and to offer it for the Living and the Dead; of the Interceſſion of the Saints, and the Affection and Devotion wherewith we ought to procure their Favour; of the Precepts which the Church giveth us, that thereby we might the more eaſily keep God's Precepts; of Faſts, and celebrating Feaſts, honouring the Saints, their Reliques and Images, and ſuch like Things: Becauſe the Church having obſerved them from the Beginning, with ſo much Piety, Religion, and Conſtancy, it's preſumed that they had their Riſe all from JESUS CHRIST, as from their Fountain; and in theſe forty Days, in which he ſpake to his Apoſtles of the Kingdom of God, and of the Government of his Church, he declared them unto them.

Act. 1. Our Lord was forty Days upon the Earth after his Reſurrection.

Jeſus Chriſt ſpeaketh to his Diſciples of the Kingdom of God.

Jeſus Chriſt ſpake of the Government of his Church, which is his Kingdom.

Our Maſter then having taught his Apoſtles the Wonders of the Kingdom of God, and confirmed them in the Faith of his Reſurrection, he determined to aſcend the Heavens in Body and Soul, and, like a moſt noble Conqueror, enter triumphant into that imperial Town, accompanied with that innumerable Army of Captives which he bought with his Blood, it being for his Glory and our Profit. For his Glory, becauſe having riſen again from a paſſible and mortal Life to an impaſſible and immortal, it was not decent that his glorious Body ſhould remain on Earth, a Place of Generation and Corruption, but in Heaven, that is, incorruptible, and the proper Place of glorified Bodies.

Jeſus Chriſt aſcended to Heaven, it was ſo conducing to his Glory.

It was becoming our Lord's Greatneſs (which was ſo humbled and abaſed for us, that he ſays of himſelf, *I am a Worm and not a Man, abandoned and deſpiſed of the People*) that he ſhould be exalted and glorified, not only above all Men, but above the Choirs of Angels, and placed at the right Hand of the Father. It became alſo his Goodneſs, to ſhew that his Kingdom was not of this World (as the *Jews* hoped, and the Apoſtles thought at the Beginning) but of Heaven, and that it conſiſted not of the frail and changeable Goods of this Life, which for the moſt Part do not laſt, and die with us, but of the ſpiritual and eternal, and that the moſt noble, the moſt honoured and the moſt rich in temporal Goods, have no more Part or Share in JESUS CHRIST's Kingdom, than the meaneſt Soul; if he mount not to Heaven with JESUS CHRIST by the Degrees of Virtue, and if he does not inceſſantly ſigh after heavenly Felicity. It was

Pſal. 21.

convenient alſo that he ſhould teach us by his Aſcenſion into Heaven, that the World is not our Countrey, but the Place of our Exile and Baniſhment, and that the chriſtian and pure Souls, (though their Bodies be on Earth) ought in Affection to abide where all their Happineſs lies. It is alſo our Profit, becauſe our Lord hath always done his Works in that Manner, to join his Glory with our Profit, as is ſeen in his Aſcenſion, whereby we receive many great Conveniencies and Advantages. First this glorious Aſcenſion of our Lord ſerves for a greater Perfection of our Faith, in that it appertains to the Condition of Faith, that the Things believed are not ſeen; by reaſon of which, it was convenient that this Lord, who is the principal Object of our Faith ſhould be withdrawn from our Eyes, that our Faith ſhould be in another Condition, than that of St. *Thomas*, to whom our Saviour ſaid, *Becauſe thou haſt ſeen me*, Thomas, *thou haſt believed; happy are thoſe that have not ſeen and have believed.* Inſomuch that our Faith (which conſiſts not in ſeeing with our corporal Eyes, or touching with our Hands; but in not ſeeing and believing) by the Aſcenſion of our Lord to Heaven became ſtronger; and ſo ſaith St. *Leo* Pope: *This Vigour and Virtue is proper to great Spirits, and a Light to Souls, which are truly faithful, to believe without Doubt, that which appears not to the Body's Eyes; and to arrive with Deſire where our Sight cannot penetrate:* Beſides, our Lord's Aſcenſion was profitable unto us becauſe our Hope is thereby quickened and aſſured; for he ſaith himſelf, he went to prepare us a Place, which he did, mounting the Heavens, whither he aſcended not only for himſelf, but likewiſe for us all, and like a Chief and Head to take Poſſeſſion, for his Members, of that Glory. He broke the Locks wherewith the Gates of Heaven had been ſhut by *Adam*'s Sin. He opened us the Way, to the end we might attain that heavenly Felicity, and that we ſhould have better and more aſſured Gages of this great Good, he took with him the Souls of thoſe holy Fathers which he had redeemed out of *Limbus*. For, as our Lord ſaid, ſpeaking to the eternal Father before his Paſſion, *Father, whom thou haſt given me, I will that, where I am, they alſo may be with me:* And therefore St. *Leo* ſaith, *Our Lord's Aſcenſion is our Benefit, that whither the Glory of the Head hath preceded, the Body lives in Hope to arrive; and not only have we entered into Poſſeſſion of Paradiſe, but we have penetrated in* JESUS CHRIST *even to the higheſt Heaven.*

What Profit accrueth to us by the Aſcenſion of our Lord.

S. Joh. 20.

Ser. 2. de Aſcenſ.

Joh. 4. S. Joh. 17.

Ser. 1. de Aſcenſ.

For although JESUS CHRIST did purchaſe us, by his Paſſion, this Kingdom and all the Right we can pretend thereto, yet in his Aſcenſion he truly opened us the Way, and ſhewed unto us that Heaven was already gained, and the Poſſeſſion taken in our Name. Again, how doth Charity enkindle and enflame by this Aſcenſion of our Lord? for if where our Treaſure is, there is our Heart, and JESUS CHRIST is all our Treaſure, where then ought our Hearts to be, but where JESUS CHRIST is? And our Treaſure being in Heaven, our Heart ought not to be on Earth. Our Love, our Hope, our Joy, our Thoughts, and our Deſires ought to reſide in Heaven, all our Good is there, and we ought to depend much more on that than the inferior Influences depend on the Heavens. To which Effect our Lord's Aſcenſion ought to ſerve us as a great Motive, as it did to the Apoſtles, to whom he ſaid with his own Mouth, that they ſhould not receive the Holy Ghoſt, if he aſcended not firſt the Heavens. For that they entertained themſelves and were comforted by his corporal Preſence, viewing that ſacred Humanity, with Eyes of Fleſh, and not paſſing to the Conſideration of that immenſe and divine Majeſty; as they did after that our Saviour was aſcended.

S. Matth. c. 2.

This Aſcenſion of our Lord was alſo of great Benefit unto us for another Reaſon; for even as on Earth he did the Office of a Redeemer; ſo now in Heaven he performeth the Office of an Advocate, as doth his beloved Diſciple aſſure us, ſaying, *My Children, I write this unto you, to the end that you may not ſin: that if any one ſin, we have an Advocate with the Father, his Son* JESUS CHRIST, *who is the Propitiation for our Sins.* And not only he is our Advocate, but alſo our Governour, and Protector of his Church, with which he is and ſhall be, as he hath promiſed, unto the End of the World, not only in the ſacred Euchariſt, in which when he parted from among us, he ſo left himſelf, for our Remedy and Conſolation, but alſo aſſiſts and governs it by his admirable and ineffable Providence. For that all Gifts and Graces which are continually diſtributed through all the Church and to every faithful, are diſpoſed of by our Lord's Means who is the Fountain of Graces; and ſo St. *Paul* ſaith, That Grace is given to every one according to the Meaſure of the Donation of CHRIST: Thus was our Lord's Aſcenſion glorious to him, and profitable to us, as we may diſcern by what hath been ſaid.

1 Joh. 2.

Mat. 28.

Ad Epheſ. 4.

Now let us ſee how this Myſtery was executed, and of the Sweetneſs and Tenderneſs which it wrought in our bleſſed Lady and in the Diſciples who ſaw him aſcend, and the Splendor and Triumph with which he was received by all the celeſtial Hierarchy, and ſeated on the Throne, at the right Hand of his Father above all Creatures of Heaven and Earth: St. *Mark* writes in the laſt Chapter of his Goſpel, that the eleven Apoſtles dining at *Jeruſalem*, our Lord appeared unto them the laſt Time; and that he reprehended their Incre-

The Manner of his Aſcenſion.

Incredulity which they had at the firſt, in not believing thoſe that ſaid he was riſen again, and had ſeen him. He gave them that Reproof to the end that his laſt Words ſhould take the deeper Root in their Memory, and that they ſhould acknowledge to have erred in not believing the Glory of his Reſurrection, which the World was to believe by their Preaching, and then he ſaid to them, *You, my Diſciples, receive ye in your Souls the Virtue of the Holy Ghoſt, which ſhall come upon you; and fortified therewith, you ſhall ſerve me as Witneſſes, in* Jeruſalem, Judea, *in* Samaria, *and in all the World.* As if he had ſaid, (interprets *Granade)* You, my Children, and Sheep of my Flock, are Witneſſes of all my Life: You have underſtood the Doctrine I have preached, the Examples I have given, the Works I have done, the Contradictions I have ſuffered, the Torments, Injuries, and Death I have endured for the Safety of the World. You have ſeen my Reſurrection, and ſhall now ſee my Aſcenſion, after which you ſhall receive the Holy Ghoſt, to the end he may remain eternally with you, and with all thoſe that ſhall believe by you. Go therefore through all the World with my Father's Benediction; and preach my Goſpel unto all. Announce this good News unto the World, that I, being the natural Son of God, made myſelf Man to make Men Gods, have died to kill Death, and have riſen again to reſtore them Life. And that I mount the Heavens, there to prepare them their Glory. I ſend you in the ſame Manner, as my Father ſent me, to diſabuſe Men, pardon their Sins, and make them Partakers of my Merits and Labours. Tell them they muſt not love Vanity, frail Riches, periſhable Goods, but muſt fear God, and remember there is a Judgment to come, and another Life, a Paradiſe for the Good, and a Hell for the Wicked, and that God is the Witneſs and Judge of human Actions.

Granad. 2. p.

Of the Love of God in *Chriſt*'s Aſcenſion. The Summary of the Evangelical Preaching.

Theſe Words ended, our Lord went forth with all that bleſſed Company, taking the Way towards *Bethania*, and ſtay'd on Mount *Olivet*, which is in the Way. There he took Leave of his ſacred Mother, with ſuch tender and loving Affections between the Mother and the Son, as are rather to be reverenced with an humble and chaſte Silence, than to be explicated by a rude Style and groſs Underſtanding. And ſuppoſe that the Mother deſired to accompany her Son, and that Separation might cauſe in her ſome Penſiveneſs, yet did ſhe comfort herſelf in that it was expedient for the Glory of her Son to part from her, and for the Good of the Church, that ſhe ſhould remain, and that it was her Son's Will, unto which ſhe always reſign'd and was ſubject. The Apoſtles alſo were ſenſible of the Abſence of ſuch a Father, the Diſtance of ſuch a Maſter, ſuch a Paſtor, ſuch a Head, eſpecially ſeeing themſelves beſet with ſuch cruel Enemies, not being as yet armed with the Force and Virtue of Heaven. But our Lord did comfort them in promiſing to them the Coming of the Holy Ghoſt, and his perpetual Aſſiſtance and Providence, which ſhould never fail them. Amidſt all this Diſcourſe, the Hour of his Aſcenſion approaching, the Angels began to ſing the Words of the Pſalmiſt: *Ariſe, Lord, and go to the Place of thy Repoſe, thou and the Ark of thy Sanctification:* That Ark that paid all the World's Debts, that Ark in which all God's Treaſures are incloſed; that Ark of your Humanity, which is the Ark of Sanctification and Amity, by which Men have been ſanctified and reconciled unto God.

Jeſus Chriſt bids farewel to his Mother and Diſciples.

Pſal. 151.

This Ark then raiſed itſelf, by Virtue of the Divinity and Motion of the Soul, and this glorious Body began by his proper Agility to mount the Heavens. He mounted, and the ſacred Virgin thus viewing the Fruit of her Womb to mount, received an incredible Joy: And the Apoſtles remained in ſuſpence, aſtoniſhed and filled with incomparable Admiration, who, not being able to accompany our Lord with their Bodies, followed him with their Eyes and Heart. What a Sight was this? What Attention! What Impreſſion of Eyes in Eyes, and of Hearts in Hearts. Mount, my Lord, mount, thou Love, Light, Life, and Solace of pure Souls, and all our Good; aſcend, not on Mount *Calvary* to be crucified between two Thieves upon a Croſs, but from the Mountain of *Olives* to be glorified among the Choirs of Angels and holy Souls that inviſibly accompany thee; not to be condemned and nailed, but to be the Deliverance of the condemned; not to ſuffer and die, but to triumph over Death and Sin. Mount, Lord, that your Preſence may honour the eternal Father, that you may ſend upon your Church the Spirit Conſolator; that you may take Poſſeſſion of Heaven for all your Children, that you may ſit on the Seat due to your Humility and Greatneſs; that your Sight may rejoice all the celeſtial Court, that you may fill up the empty Seats which the wicked Angels have loſt; and that you may people it with thoſe holy Souls, which you have delivered out of Captivity; that you may give to each one a Place according to their Merit. Mount, Lord, that your moſt holy Mother ſeeing you aſcend your Palace, may forget the Pains and Sorrows ſhe hath ſuffered in your Paſſion and Torments; and to the end that your Diſciples animated by theſe aſſured Gages of their Hope, may be encouraged, without Fear, to paſs through the Tempeſts and Perils which they encounter with, in the Preaching of your Goſpel. Mount Lord, that mounting on high, and taking for your Booty thoſe, that before the Prince of Darkneſs had, you may magnificently

The Aſcenſion of *Jeſus Chriſt.*

Pſ. 67. ad Eph. 4. Pſ. 67. ently diſtribute Gifts unto Men, as the Royal Prophet ſaith, JESUS CHRIST, aſcending on high, hath led Captivity captive, he hath given Gifts unto Men. He hath diſtributed from Heaven his Spirit upon all his Church: Charity to his Apoſtles, Strength to the Martyrs, Wiſdom to the Doctors, Chaſtity to the Virgins, humble Penance to the Confeſſors, Light and Prudence to the Superiors, Subjection and Obedience to Inferiors, and ſo inriched all Conditions with his bountiful and divine Hand. Finally, aſcend, Lord, to the End that you may draw our Hearts unto you, freed and looſſened of all Love and the Ruſt of Earth: And when thou, who art our Treaſure, ſhall be in Heaven, that there they may remain and abide with thee. Our Lord aſcended, environed with all thoſe Captives and Priſoners taken forth of Limbus, and with an infinite Number of Angels, that were deſcended from Heaven to attend him. But before he parted, like a moſt loving Father, he lifted up his Hands, and gave his Benediction unto his Children or (as others do contemplate) making the Sign of the Croſs, with which Bleſſing his bleſſed Mother was infinitely comforted, and the Diſciples made rich and filled with ſpiritual Gifts and Graces. And now he was ſo raiſed that they begin to looſe Sight of him, to fulfil the kingly Prophet's Song; *who makeſt the Clouds for thee to aſcend on*; there appeared a Cloud under his Feet, which interpoſed betwixt our Saviour's Body and the Eyes that beheld it. So that they could ſee him no more, but yet they gave not over looking after him whom they followed with their Hearts. Who can imagine the Feaſt, the Joy, and the Triumph wherewith our Lord was received in Heaven? How thoſe Gates that until then had been ſhut, were now ſet wide open? How all that celeſtial Court came to receive their King, who returned victorious from the Wars, all died in Blood, by having ſupplanted Sin, Death, and Hell? How thoſe Courtiers enquired of each other, what *Eſay* ſaith, *who is this that comes from* Edom *with Garments died in* Boſra? *This beautiful, with the Stole of his Humanity that walketh in the Multitude of his Virtues?* What Canticles? What Muſick? What Reception? What would it be to hear the Voice of Angels, the Inſtruments, the Harmony and Symphony of all thoſe celeſtial Spirits? This heavenly Choriſter ſaw this Feaſt afar off, and yet as much as if he had been preſent, when he ſaith, *God aſcended with Jubilation, and our Lord with Muſick of Trumpets.* And in the ſame invites all Nations to rejoice and celebrate this Feaſt, *Let all Nations* (ſaith he) *clap their Hands with Joy, and raiſe their Voices in Songs of Gladneſs*: And in another Pſalm he ſaith, *O Kingdoms of the Earth, ſing unto God, give Praiſes to the Lord, bleſs God who aſcendeth above the higheſt Heavens towards the Eaſt.* And the ſame Prophet ſaith, that when they arrived at the Gates of Heaven, the Angels that went before our Lord cryed out to thoſe other Angels their Companions that were within, as Guards and Porters of Heaven, and ſaid, *O Princes, open your Gates, open your eternal Gates, by which none have ever entred until this preſent: Open them all, and the King of Glory ſhall enter.* And that thoſe within anſwered, *Who is he, this King of Glory?* And, as in a Colloquy, they without replyed, *'Tis the Lord, ſtrong and powerful in Battle, 'tis he that is the King of Glory.* With this Shew and Triumph entred the King of Glory, and was ſeated on the higheſt and ſublime Throne of Heaven, at the Right Hand of his eternal Father; inſomuch as that Nature, of which it was ſaid, *Thou art Duſt, and to Duſt ſhalt return,* is now exalted from the Duſt of Earth above the Heavens: And he to whom Paradiſe Gates were ſhut, and againſt whom the Cherubim defended the Entry with a Flaming Sword, now mounts above the Cherubims, and walketh upon the Wings of Winds. In which is ſeen whither Man was fallen by Sin, and whither exalted by Grace of our Lord.

Gen. 48. Suar. tom. 1. diſp. 5. ſect. 2. Pſal. 103. The Triumph of *Jeſus Chriſt.* Eſay 67. Pſ. 46. Pſ. 23, 24. Gen. 3. Pſ. 103.

But becauſe the moſt ſacred Virgin *Mary*, and all that holy Troop which was on Mount *Olivet*, ſtill fixed their Eyes towards Heaven, to ſee if they could diſcover their Good and Treaſures, and had not yet Power to leave that venerable Place, where Love ſo tyed and fix'd them, our Lord ſent two Angels cloathed in white, and more ſhining than the Sun, who ſaid unto them, *Ye Men of* Galilee, *why ſtand you looking into Heaven? This* JESUS *who is aſſumed from you into Heaven, ſhall ſo come as you have ſeen him going into Heaven.* Having received this Advice, they returned to *Jeruſalem* to pray and attend the Coming of the Holy Ghoſt, as our Saviour had promiſed them. Contemplating then this glorious Myſtery, St. *Leo* ſaith, *Let us rejoice, my dearly beloved, and with Actions of Thankſgiving worthy of God, let us raiſe up the Eyes of our Heart, neat, pure, and unfolded towards this Height in which* JESUS CHRIST *is: Let not earthly Deſires abate thoſe Hearts whom God hath raiſed and called to Heaven. Let not the periſhable Goods amuſe thoſe that are choſen for eternal, nor the deluding Pleaſures of this Life withhold thoſe that have entred into the Way of Verity. Let all the Faithful ſo uſe temporal Things, that they acknowledge themſelves Pilgrims in this Valley of Tears, in which though there may be ſome Things that by a falſe Appearance would fain abuſe us, yet ought we not baſely to embrace them, but rather reſolutely contemne them.*

Two Angels appear to the Diſciples. Act. 1.

Our Lord hath illuſtrated and rendred glorious,

glorious, by his Miracles, this Place of Mount *Olivet*, whence he raiſed himſelf to aſcend the Heavens, and would leave imprinted thereon the Memory of ſo ſublime a Myſtery, for the Conſolation and Edification of the Faithful: For on the ſame Stone he made his laſt Step, and whence he began to raiſe himſelf and aſcend the Heavens, he left the two Impreſſions of both his ſacred Feet that yet ſtill remain: And although the Faithful, out of their Devotion, do continually grate of that Stone to carry away of the Raſpings, yet nevertheleſs do the Marks remain very entire, as if they had been engraven. St. *Jerome* who lived in thoſe holy Places ſays ſo; and *Optatus Milevitanus*, and St. *Paulin* Biſhop of *Nola*, and *Severus Sulpitius*, who with St. *Paulin* adds, that the Faithful, deſirous in Memory of ſo great a Miracle to adorn the Place with Marble and fine Stones, could never bring it to paſs, becauſe when they came to join their Stones, the Place where our Saviour's Footings were, thruſt them forth, and drove them from it with great Violence.

The Marks of the Feet of *Jeſus Chriſt* appear in the Stone. Baron. tom. 1. pag. 213.

Hierom. de loc. Pauli. Ep. ad Heb. 11. Sever. Sacr. Hiſt. lib. 2.

Our Lord did another Miracle there; there was built in that Place a fair Church vaulted, and when they came to that Place they could never cloſe up the Vault, ſo were forced to let it remain always open in that Place, that from that Place it was uncovered, as St. *Jerome* aſſures in his Time, and *Bede* affirms it in his, who ſays more, that every Year the Day of the Aſcenſion, Maſs being ended, there came from above a ſtrong and vehement Wind that threw down to the Ground all thoſe that were in the Church, and that all that Night was ſeen two Fires with ſuch a Clearneſs and Splendor, that all the Mountain thereabouts ſeemed to be on Fire. And it hath pleaſed our Lord that in this ſacred Place in perpetual Memory of ſo glorious a Myſtery towards God, and ſo profitable to us, ſhould remain to this Day, the Prints of our Saviour's Feet there ſtill to be ſeen, which to my Judgment is another new Miracle, and ſeeing thoſe holy Places (through our Sins) are now fallen under the Power of the Enemies of our Faith: And that, as *Joſephus*, a grave Author and worthy of Credit writes, when *Titus* beſieged *Jeruſalem*, he planted his Royal Camp upon Mount *Olivet*, and there drew forth his Army to fight (the Army having been ſo long a Time there, made ſo much Ravage and Spoil on the Town, as not to leave a Stone upon a Stone) it is much to be admired that they ſhould not have ruined and quite blotted out thoſe Marks, without leaving ſo much as the leaſt Shew of them: But our Lord preſerved them then, as he doth now from the Hands of Infidels, to the End we ſhould acknowledge his infinite Power, and that though he be aſcended the Heavens, he forſaketh not his Church on Earth, which he always aſſiſts, governs, and defends by his Providence, conducting his Elect to that Heaven of Felicity where he is.

Hierom. ſupra. Bed. eccl. hiſt. c. 7.

Joſeph. de bello Jud. lib. 6. c. 8.

Other Miracles of this Place.

The COMING *of the* HOLY GHOST.

TEN Days after the Aſcenſion of our Saviour, and the fiftieth after his glorious Reſurrection, when the *Jews* celebrated the Pentecoſt and Memory of the Law, which God gave them on Mount *Sina*; the Holy Ghoſt deſcended on Mount *Sion*, upon the ſacred College of the Apoſtles, to write in their Hearts the Law of Evangelical Love. Man mounted Heaven, and God deſcended upon Earth: St. *Chryſoſtom* hath of this Day theſe eloquent Words; *This Day the Earth hath been to us a Heaven, not that the Stars have deſcended from Heaven to Earth, but that the Apoſtles have mounted from Earth to Heaven. For the abundant Grace of the Holy Ghoſt is this Day poured forth through the World, and hath converted it unto a Paradiſe: Not by a Change of Nature, but by an Amendment and Direction of Wills: The Holy Ghoſt found a Publican, and made him an Evangeliſt: He found the Perſecutor and made him an Apoſtle: Found the Thief and carried him to Paradiſe: Found the ſinful Woman and rendred her equal to the Virgins: Found out the Conjurers and Enchanters, and converted them into Evangeliſts: He rooted out Wickedneſs, and planted Goodneſs: Baniſh'd Servitude and brought in Liberty: Diſcharged the Debts and gave us Graces: For which I ſay, this Day the Earth hath been made a Heaven.* But to ſpeak of the Excellence and Greatneſs of this Day, we muſt conſider who this Lord is, that is this Day deſcended from Heaven to Earth, how he hath deſcended, the Effects of his coming, and in what Manner we are to diſpoſe our ſelves, to the End he may come into our Hearts, to illuminate and inflame them with his Grace.

Chryſoſt. tom. 3. Ser. de Pent.

The Excellency of this Day.

He that is this Day come upon the Apoſtles, is the Holy Ghoſt, the third Perſon of the moſt holy Trinity, who proceeds, as of the ſame Beginning, from the Father and the Son, and is conſubſtantial unto them, coeternal and equal in all, and true God, as is the Father and the Son. Becauſe the Father and the Son loving eternally, with a perfect and infinite Love, he proceedeth from them, and this divine Love is inſpired, which neceſſarily ought to be God, for that which is

Whence the Perſon of the Holy Ghoſt proceeds.

in God, that it ſelf is God. This eternal Love, ineffable Charity, and infinite Dilection, this indiſſoluble Band, this Knot, and moſt ſweet and inexplicable Embracement of the eternal Father and of the Word, is called *Holy Ghoſt*, not that the Father is not a Spirit, and that he is not alſo holy, and ſo likewiſe that the Son is not a Spirit and holy, for they are ſo both: But becauſe that, which is common to the three Perſons, by a certain Appropriation is attributed unto the third Perſon of the Trinity to diſtinguiſh it from the firſt and ſecond Perſon. The Reaſon of this is, becauſe we cannot explicate divine Things, but with humane Words; and all that we attribute unto God, we take from Creatures as borrowed, and as in them we find no other Manner, for one Thing to communicate with another's Nature and Eſſence, but by way of Generation; from thence it comes, that we have a proper Word to declare the Means by which God communicates himſelf by way of Underſtanding, which we call Generation, and the Perſon that proceeds by this Way we call Son; and we have not wherewith to declare the Manner by which God doth communicate himſelf by that other Way of Love and Will; wherefore we call it Inſpiration, and the third Perſon who proceeds in this Manner we give him the common Name in lieu of a proper, and call him *Holy Ghoſt*. And alſo to the End that we ſhould underſtand that he is the Author and Source of all Sanctity, Spirit, and ſpiritual Life that is in the Church, without the Light and Favour of whom nothing can be wrought that is worthy of eternal Life. For although all the holy Trinity did operate in the Work of our Redemption, yet this is particularly attributed to the Son, becauſe it was he who cloathed himſelf with our Fleſh, and who by his Pains paid for our Faults, and was the Executor of the divine Reſolution and Counſel, our Sacrifice, and meritorious Cauſe of our Pardon.

Why we call the third Perſon of the Trinity the Holy Ghoſt.

But becauſe the Faith and true Knowledge of all the Myſteries which the Son of God wrought by becoming Man; and the Love of his Doctrine, and the Purity of Life ſurpaſs our Forces, and cannot be accompliſh'd without the Grace and Favour of Heaven, which God communicates through his Goodneſs and for the Love he bears us, and this Love and Goodneſs is attributed to the Holy Ghoſt; we ſay, that all the Effects which this Love of our Saviour worketh in us, do ſpring from the Holy Ghoſt as the Author of our Sanctification: For as God is the Origin and Fountain of all Things, ſo hath he willed that in all of them there ſhould be in every kind one, which is a Beginning and Fountain of all the reſt of the kind; as the Sun is of all clear and reſplendent Things, the Fire of Hot, *Adam* Father of all Men; in the ſame manner, in all the Gifts of God, the Holy Ghoſt, who by Excellence is called Gift of God, Gift of Gifts, the Root and original Fountain of all other Gifts, ſince the Love which God bears us is Cauſe of all the other Favours he doth towards us.

In every kind there is ſome one Thing principal.

The Holy Ghoſt is the Gift of all the Gifts of God.

The Holy Ghoſt (as is ſaid) is as truly and ſubſtantially God as the Father is, and as the Son is, equal in all, omnipotent and eternal, and of infinite Perfection, Goodneſs, and Wiſdom, and of the ſame Nature and Eſſence; and 'tis an Article of Faith ſignified by the Words that we ſay in our Creed, *I believe in the Holy Ghoſt*, becauſe the Prepoſition *(in)* is only uſed in the Perſon of the Father, in that of the Son, and of the Holy Ghoſt; and denoteth that every one of the three Perſons is true God; wherefore the kingly Prophet *David* begs of our Lord that he would not take his holy Spirit from him: And his Son *Solomon* ſaith, *Lord, who is he who can penetrate thy Secrets, if thou giveſt him not of thy Wiſdom, and if thou doſt not ſend him from Heaven thy holy Spirit?* And this Verity is more clearly explicated in the Evangeliſt, by whom we are taught that the ſacred Virgin *Mary* conceived in her Womb the eternal Word by virtue of the Holy Ghoſt. JESUS CHRIST commanded his Apoſtles to baptize in the Name of the Father, and of the Son, and of the Holy Ghoſt. And the beloved Diſciple ſaith, *There are three that give Teſtimony in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are but one and the ſame Thing*. And the holy Church to atteſt this Verity, when ſhe prays, ends all the Pſalms, ſaying, *Glory be to the Father, and to the Son, and to the Holy Ghoſt.* And for the ſame Cauſe we find, that all Things which are proper to God, Scripture attributes them to the Holy Ghoſt, ſuch are, to ſanctify, vivificate, penetrate the profound Counſels of God, and ſpeak by the Prophets, and to be in all Places, and the like; that thereby we ſhould underſtand him to be God who hath the Properties of God. The Apoſtle confirms this Verity when he ſaith, *the Grace of our Lord* JESUS CHRIST, *and the Charity of God, and Communication of the Holy Ghoſt be with you all. Amen.* Which Words not only declare that the Holy Ghoſt is God, as well as the Father and the Son, but alſo that he is a diſtinct Perſon from the Father and the Son. This Spirit then of our Lord, this Holy Spirit, this Comforter is he who this Day deſcends from Heaven on Earth, that ſo terreſtrial Hearts may become celeſtial: Whence we may gather the Excellency and Dignity of this Day, and how much we ought to rejoice with ſpiritual Conſolation therein. As alſo is ſeen in the Diſpoſition and Preparatives which ought neceſſarily to precede, to the End that the World might receive

The Holy Ghoſt is true God.

Pſal. 50.

Sap. 9.

S. Luke 2.

Mat. 28.

2 Joh. 3.

1 Cor. 15.

ceive this ſo ſignal Benefit of our Lord; for if we mark well all that JESUS CHRIST wrought and ſuffered in his moſt ſacred Life, ſerved to diſpoſe our Souls, to be a Temple and Abode worthy of the Holy Ghoſt. The Incarnation, Nativity, Circumciſion, the Labours and Sweats of all our bleſſed Saviour's Life, the Torments of his Croſs, and his moſt holy Death, to what do they tend but to kindle the Fire of the Holy Ghoſt into our Hearts? Wherefore our Lord himſelf ſays, S. Luk. 12. *I came to caſt Fire on the Earth, and what will I but that it be kindled?* And therefore before his Paſſion he ſaid to his Diſciples, *If I go* S. Joh. 16. *not, the Paraclete ſhall not come to you, but if I go, I will ſend him to you:* The Life and Death of JESUS ſerveth not only for that, but it was neceſſary he ſhould riſe again and mount the Heavens, to ſend us from thence this divine Fire, that our Hearts might be diſpoſed to receive the Flames of his Love: And ſo St. *John* ſaith, *the Holy Ghoſt was not yet given, becauſe* JESUS CHRIST *had not yet been glorified.*

The Life and Death of *Jeſus Chriſt* was for to diſpoſe us to receive the Holy Ghoſt.

The greatneſs of this Gift.

How great muſt this Gift which this Day we receive be eſteemed, ſince to give it, it was neceſſary that CHRIST ſhould firſt come into the World, there dye, and riſe again, and aſcend triumphant into Heaven: And it is no wonder, for without this divine Gift, all the other Gifts, Graces, and Merits of JESUS CHRIST, although they be ineſtimable, would avail us nothing. Becauſe it is evident, that if a Man employ all his Goods to purchaſe a Medicine that would recover his Health, and after he had bought it, he would not or had no Mind to take and make uſe of it, as dear as it had coſt him, it could not however heal him. Even ſo this Remedy of the Blood of JESUS CHRIST and his ſacred Paſſion, though it be ſo efficacious and powerful to reſtore Life and Health to the World, profiteth the ſick Man nothing, unleſs he take and apply it, to which End the Grace and Favour of the Holy Ghoſt is neceſſary. How could the World believe in JESUS CHRIST, ſubmit to the Verity of the Goſpel, and renounce the deteſtable Vices it was plunged in, if it did not hear the Sound and Preaching of the Apoſtles, who were the Heralds and Trumpets of this Truth? And could they have preached ſuch high Myſteries, and oppoſed the Wiſdom of the Philoſophers, the Power and Fury of the Tyrants, Men's carnal and beſtial Paſſions, ſo deeply radicated, had they not been veſted with Armour of Proof and impenetrable by the Favour and Grace of the Holy Ghoſt, whoſe Virtue nothing can oppoſe? To arm them therefore, and re-inveſt them with his Spirit, this Day the Holy Ghoſt comes.

The Hiſtory of this Myſtery.

St. *Luke* relates the Hiſtory of this Myſtery, and ſays that our Saviour taking leave of his Diſciples to aſcend the Heavens, recommended unto them at his Departure, that they ſhould abide in *Jeruſalem*, that they might be furniſh'd and fortified with the Vertue and Power of the Holy Ghoſt. The Diſciples returned from Mount *Olivet* with this Command, to their Abode in *Jeruſalem*, where they aſſembled to the Number of ſixſcore Perſons, and the Evangeliſt ſaith of them all, that they perſevered in Prayer with *Mary*, Mother of JESUS, and with other devout Women, who had followed our Lord: They were all of the ſame Heart in continual, ardent and fervent Prayer (which is the Means to obtain the Grace of the Holy Ghoſt) and with interior Sobs and Sighs they begged of our Lord, that he would ſend them the Spirit conſolator, and their ſecond Maſter, which he had promiſed them, and that his Mercy would defer it no longer, ſince he ſaw ſo well their great Frailty, and their Danger. Above all, the moſt bleſſed Virgin, as the Regent and Governeſs of this ſacred College in the Abſence of her Son, did animate and kindle the Hearts of every one with her Flames, diſpoſing them to receive worthily this ſovereign Gift of God: The Diſciples perſevering attentive in this Prayer ten Days after our Saviour's Aſcenſion, the Holy Ghoſt deſcended, as it were, a vehement Wind, and in Figures of fiery Tongues, and ſeated on the Heads of the Diſciples: The Charity was ſo great, with the Sweetneſs and Knowledge which they received then of God, as they could not forbear to ſhew themſelves in publick, and publiſh with loud Voice in all Languages thoſe great and wonderful Things the holy Ghoſt had taught them.

What ought to be conſidered in this Myſtery.

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in God, that it ſelf is God. This eternal Love, ineffable Charity, and infinite Dilection, this indiſſoluble Band, this Knot, and moſt ſweet and inexplicable Embracement of the eternal Father and of the Word, is called *Holy Ghoſt*, not that the Father is not a Spirit, and that he is not alſo holy, and ſo likewiſe that the Son is not a Spirit and holy, for they are ſo both: But becauſe that, which is common to the three Perſons, by a certain Appropriation is attributed unto the third Perſon of the Trinity to diſtinguiſh it from the firſt and ſecond Perſon. The Reaſon of this is, becauſe we cannot explicate divine Things, but with humane Words; and all that we attribute unto God, we take from Creatures as borrowed, and as in them we find no other Manner, for one Thing to communicate with another's Nature and Eſſence, but by way of Generation; from thence it comes, that we have a proper Word to declare the Means by which God communicates himſelf by way of Underſtanding, which we call Generation, and the Perſon that proceeds by this Way we call Son; and we have not wherewith to declare the Manner by which God doth communicate himſelf by that other Way of Love and Will; wherefore we call it Inſpiration, and the third Perſon who proceeds in this Manner we give him the common Name in lieu of a proper, and call him *Holy Ghoſt*. And alſo to the End that we ſhould underſtand that he is the Author and Source of all Sanctity, Spirit, and ſpiritual Life that is in the Church, without the Light and Favour of whom nothing can be wrought that is worthy of eternal Life. For although all the holy Trinity did operate in the Work of our Redemption, yet this is particularly attributed to the Son, becauſe it was he who cloathed himſelf with our Fleſh, and who by his Pains paid for our Faults, and was the Executor of the divine Reſolution and Counſel, our Sacrifice, and meritorious Cauſe of our Pardon.

Why we call the third Perſon of the Trinity the Holy Ghoſt.

In every kind there is ſome one Thing principal.

But becauſe the Faith and true Knowledge of all the Myſteries which the Son of God wrought by becoming Man; and the Love of his Doctrine, and the Purity of Life ſurpaſs our Forces, and cannot be accompliſh'd without the Grace and Favour of Heaven, which God communicates through his Goodneſs and for the Love he bears us, and this Love and Goodneſs is attributed to the Holy Ghoſt; we ſay, that all the Effects which this Love of our Saviour worketh in us, do ſpring from the Holy Ghoſt as the Author of our Sanctification: For as God is the Origin and Fountain of all Things, ſo hath he willed that in all of them there ſhould be in every kind one, which is a Beginning and Fountain of all the reſt of the kind; as the Sun is of all clear and reſplendent Things, the Fire of Hot, *Adam* Father of all Men; in the ſame manner, in all the Gifts of God, the Holy Ghoſt, who by Excellence is called Gift of God, Gift of Gifts, the Root and original Fountain of all other Gifts, ſince the Love which God bears us is Cauſe of all the other Favours he doth towards us.

The Holy Ghoſt is the Gift of all the Gifts of God.

The Holy Ghoſt (as is ſaid) is as truly and ſubſtantially God as the Father is, and as the Son is, equal in all, omnipotent and eternal, and of infinite Perfection, Goodneſs, and Wiſdom, and of the ſame Nature and Eſſence; and 'tis an Article of Faith ſignified by the Words that we ſay in our Creed, *I believe in the Holy Ghoſt*, becauſe the Prepoſition *(in)* is only uſed in the Perſon of the Father, in that of the Son, and of the Holy Ghoſt; and denoteth that every one of the three Perſons is true God; wherefore the kingly Prophet *David* begs of our Lord that he would not take his holy Spirit from him: And his Son *Solomon* ſaith, *Lord, who is he who can penetrate thy Secrets, if thou giveſt him not of thy Wiſdom, and if thou doſt not ſend him from Heaven thy holy Spirit?* And this Verity is more clearly explicated in the Evangeliſt, by whom we are taught that the ſacred Virgin *Mary* conceived in her Womb the eternal Word by virtue of the Holy Ghoſt. JESUS CHRIST commanded his Apoſtles to baptize in the Name of the Father, and of the Son, and of the Holy Ghoſt. And the beloved Diſciple ſaith, *There are three that give Teſtimony in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are but one and the ſame Thing*. And the holy Church to atteſt this Verity, when ſhe prays, ends all the Pſalms, ſaying, *Glory be to the Father, and to the Son, and to the Holy Ghoſt.* And for the ſame Cauſe we find, that all Things which are proper to God, Scripture attributes them to the Holy Ghoſt, ſuch are, to ſanctify, vivificate, penetrate the profound Counſels of God, and ſpeak by the Prophets, and to be in all Places, and the like; that thereby we ſhould underſtand him to be God who hath the Properties of God. The Apoſtle confirms this Verity when he ſaith, *the Grace of our Lord* JESUS CHRIST, *and the Charity of God, and Communication of the Holy Ghoſt be with you all. Amen.* Which Words not only declare that the Holy Ghoſt is God, as well as the Father and the Son, but alſo that he is a diſtinct Perſon from the Father and the Son. This Spirit then of our Lord, this Holy Spirit, this Comforter is he who this Day deſcends from Heaven on Earth, that ſo terreſtrial Hearts may become celeſtial: Whence we may gather the Excellency and Dignity of this Day, and how much we ought to rejoice with ſpiritual Conſolation therein. As alſo is ſeen in the Diſpoſition and Preparatives which ought neceſſarily to precede, to the End that the World might receive

The Holy Ghoſt is true God.

Pſal. 50.

Sap. 9.

S. Luke 2.

Mat. 28.

2 Joh. 3.

1 Cor. 15.

ceive this ſo ſignal Benefit of our Lord; for if we mark well all that JESUS CHRIST wrought and ſuffered in his moſt ſacred Life, ſerved to diſpoſe our Souls, to be a Temple and Abode worthy of the Holy Ghoſt. The Incarnation, Nativity, Circumciſion, the Labours and Sweats of all our bleſſed Saviour's Life, the Torments of his Croſs, and his moſt holy Death, to what do they tend but to kindle the Fire of the Holy Ghoſt into our Hearts? Wherefore our Lord himſelf ſays, S. Luk. 12. *I came to caſt Fire on the Earth, and what will I but that it be kindled?* And therefore before his Paſſion he ſaid to his Diſciples, *If I go* S. Joh. 16. *not, the Paraclete ſhall not come to you, but if I go, I will ſend him to you:* The Life and Death of JESUS ſerveth not only for that, but it was neceſſary he ſhould riſe again and mount the Heavens, to ſend us from thence this divine Fire, that our Hearts might be diſpoſed to receive the Flames of his Love: And ſo St. *John* ſaith, *the Holy Ghoſt was not yet given, becauſe* JESUS CHRIST *had not yet been glorified.*

The Life and Death of *Jeſus Chriſt* was for to diſpoſe us to receive the Holy Ghoſt.

The greatneſs of this Gift.

How great muſt this Gift which this Day we receive be eſteemed, ſince to give it, it was neceſſary that CHRIST ſhould firſt come into the World, there dye, and riſe again, and aſcend triumphant into Heaven: And it is no wonder, for without this divine Gift, all the other Gifts, Graces, and Merits of JESUS CHRIST, although they be ineſtimable, would avail us nothing. Becauſe it is evident, that if a Man employ all his Goods to purchaſe a Medicine that would recover his Health, and after he had bought it, he would not or had no Mind to take and make uſe of it, as dear as it had coſt him, it could not however heal him. Even ſo this Remedy of the Blood of JESUS CHRIST and his ſacred Paſſion, though it be ſo efficacious and powerful to reſtore Life and Health to the World, profiteth the ſick Man nothing, unleſs he take and apply it, to which End the Grace and Favour of the Holy Ghoſt is neceſſary. How could the World believe in JESUS CHRIST, ſubmit to the Verity of the Goſpel, and renounce the deteſtable Vices it was plunged in, if it did not hear the Sound and Preaching of the Apoſtles, who were the Heralds and Trumpets of this Truth? And could they have preached ſuch high Myſteries, and oppoſed the Wiſdom of the Philoſophers, the Power and Fury of the Tyrants, Men's carnal and beſtial Paſſions, ſo deeply radicated, had they not been veſted with Armour of Proof and impenetrable by the Favour and Grace of the Holy Ghoſt, whoſe Virtue nothing can oppoſe? To arm them therefore, and re-inveſt them with his Spirit, this Day the Holy Ghoſt comes.

The Hiſtory of this Myſtery.

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did operate with great Swiftneſs and unexpectedly in their Souls. For (as St. *Ambroſe* ſaith) *The Holy Ghoſt worketh not heavily nor with Sloth.* This Sound was ſtrong and vehement to render thoſe attentive that were preſent, and to warn them to be ready, and conſider the Preſence of the Majeſty which cometh. So when the Law was given, all Mount *Sinai* was full of Thunder and Lightning, as one would have thought it to be all on Fire, to denote the Preſence of God, who was there, and gave them the Law. So to diſpoſe firſt the Apoſtles by that ſweet Fear and Reverence which uſeth to ſerve as an admirable Preparation to receive God, as he ſaith by his Prophet *Eſay* in theſe Terms: *Upon whom ſhall I caſt mine Eyes, but on the poor and contrite of Spirit, that tremble at my Words?* As alſo to the end that the People hearing the Noiſe and admirable Sound from Heaven, might haſte to the Houſe where the Apoſtles were and hear them ſpeak, and make their Profit of what happened, and be converted, ſeeing ſo great Prodigies and Wonders. Again, as the Holy Ghoſt eſtabliſhed this Day the Apoſtles, his Captains in Chief, to make War againſt the World, the Devil, Sin, and Hell, it ſeemeth that by the vehement Sound, he would terrify their Enemies, as thoſe do that leave their Artillery before they give Battle; and the Lord came in Form of an Air or Wind, to teach us that as Man cannot live this natural Life without Wind and Reſpiration, ſo can he not live without this divine Spirit, a ſupernatural and divine Life. For this Spirit is to him, Soul and divine Life, as that *breathing of God* which inſpired *Adam* formed of the Slime of the Earth, was his corporal Life; without which Breath he had not had Life; For as the Soul is the Life of the Body, ſo is God the ſpiritual Life of the Soul. St. *Luke* ſaith more; he appeareth unto the Apoſtles in Tongues of Fire which reſted on the Head of every one of them. They were Tongues, and Tongues of Fire. The Holy Ghoſt deſcended in form of a Tongue, becauſe the Tongue is of the ſame Nature of the other Members of the Body, and given by God to explicate the interior Conceptions of the Soul; and the Holy Ghoſt is of the ſame Subſtance with the Father and the Son, and cometh from Heaven, to declare unto us God's Secrets, and what the eternal Word had not manifeſted unto us, leaving to the Holy Ghoſt to teach us as a Maſter, as a Tongue and heavenly Interpreter: So ſaith St. *Paul, No Man can ſay, my Lord* JESUS, *but in the Holy Ghoſt:* The Holy Ghoſt is ſo conjoined with the Son, and that divine Tongue with the Word, that no Man can ſay profitably, *Lord* JESUS, without the Grace and Favour of the Holy Ghoſt. The Tongue diſcerns, taſtes, diſtinguiſhes the ſweet from the bitter; and the Spirit of our Lord is that which maketh us know the Difference betwixt frail and fading Things, from eternal and divine, to the end we ſhould caſt off the one, and thirſt after the other, which cannot be done without the Holy Ghoſt. And therefore ſaith St. *Paul,* the carnal Man comprehends not the Things of God, becauſe he hath no taſte nor Tongue for that; and the beloved Diſciple ſaith, *They are of the World, therefore they talk of the Things of the World, and the World heareth them and receiveth their Words.* The Tongue helps much to Digeſtion, becauſe it is as the Hand that guideth to the Teeth what they are to cut, divide and chew, that ſo the Meat may the better concoct in the Stomach; and the Tongue of the Holy Ghoſt maketh us meditate, ruminate, and ſearch into, as with the Teeth, the Myſteries and Benefits of God, which are the Food of the Soul, and with the ſame Heat that the Holy Ghoſt giveth in this Meditation, it is digeſted and incorporated in us, it doth ſuſtain and recreate us; the wiſe Man ſaith of the Tongue, *that Life and Death is in its Power*; and St. *James* teacheth us, *that no Man can tame the Tongue, for that it is an unquiet Evil and full of mortal Poiſon,* as we daily ſee and experience: To the End therefore that we ſhould know that the ſpiritual Man, deſirous to receive and keep within him the Holy Ghoſt, ought to be Maſter of his Tongue, the Holy Spirit comes in form of Tongues, becauſe without Doubt they are two Oppoſites and very contrary in themſelves, to be ſpiritual and a great Talker. 'Tis one of the Marks which the Holy Ghoſt giveth us by *Solomon* in the *Proverbs, It is for Man to prepare his Heart, and for the Lord to govern his Tongue.* It is Man's Duty to diſpoſe himſelf with God's Grace to give him an Entrance into our Soul, where being entred, he will guide our Tongue, and that is eaſy to perceive in the Staidneſs, Silence and Moderation of his Converſation; as it appeared in the Apoſtles, who being in Prayer and profound Silence, attending our Lord's Viſitation, the Holy Ghoſt came upon them, and made them ſpeak as became ſpiritual Men; the Text ſaith, *according as the Holy Ghoſt gave them to ſpeak*; for a ſpiritual Life conſiſts in acting with Fervour and Love of God, and to ſpeak little; with Diſcretion and Modeſty. In fine, the Holy Ghoſt came in Tongues, and Tongues of Fire, to the End that the Tongues of the Apoſtles might become as lighted Torches to inflame the World; and being purified and cleanſed, as were *Eſay*'s Lips with the burning Coal, they might preach to Men that are earthly, celeſtial Verities, which ſhould illuminate, inflame and transform them ſo, that of Wolves they ſhould become Sheep; of

Ravens

Ambr. lib. 5. in Luk. 3.

Exod. 19.

Eſay 66.

Why the Holy Ghoſt like Wind.

Gen. 2.

Spiraculum vitæ.

Act 2.

Why the H. Ghoſt in form of a Tongue.

Property of the Tongue.

1 Cor. 1.

Nemo poteſt dicere, Dominus *Jeſus* niſi in Spiritu Sancto.

1 Cor. 4.

Prov. 12. S. James 13.

A ſpiritual Man and talkative are contrary.

Prov. 16.

Prout Spiritus Sanctus dabat eloqui illis.

Why the Tongues were of Fire.

Eſay 6.

Ravens Doves, of Lions Lambs, of Monſters and Brutes, Angels and Children of God. This Tongue of Fire rendered the Diſciples, of dumb eloquent, of Fiſhermen Apoſtles, of Idiots very wiſe, of Veſſels of Earth elect Veſſels of God, to ſet forth his holy Name through the uttermoſt Extent of the Earth. For if the *Roman* Orator ſaid wiſely: *That the Orator that would enflame, move and perſuade the Judge, ought himſelf to be moved and enflamed:* (For the Wood how dry and prepared ſoever it be, will never kindle or convert to Fire without Fire:) how much by ſtronger Reaſon was it neceſſary that they ſhould have Tongues of Fire, to burn with lively Flames of divine Love, being ſent to put fire to, enflame and ſoften the marble cold Hearts of Men, with this Fire ſo ſtrange, and of ſo great Admiration? Wherefore the ſacred Text ſaith: that the Tongues of Fire were ſeated on the Heads of every one of the Apoſtles: to make us to underſtand that the Grace which was given them, figured by the Tongues, was a durable and permanent Grace, which they ſhould never loſe, becauſe they were this Day confirmed in Grace, with ſuch Abundance of divine Gifts, that after JESUS CHRIST and his bleſſed Mother, none were ever ſo endowed with, as they: and that Grace was ſo abounding, as they could not contain and keep themſelves from going forth into the Streets to publiſh the Greatneſs and Immenſity of God's Goodneſs, who had by ſuch Means ſaved the World in JESUS CHRIST. They began to ſpeak divers Languages, becauſe they being to preach to ſundry Nations, to be underſtood, it was convenient they ſhould have the Gift of all Languages: although it was alſo probable, that ſometimes preaching in one Language only to divers Nations, they were underſtood by all; as if they had preached to every one in their natural Language, as it happened to other Saints that were not Apoſtles when they preached.

Ardeat orator ſi judicem velit incendere. Cic. 2. de Orat.

The Grace given to the Apoſtles this Day was everlaſting.

The Apoſtles knew all Tongues, and preaching in one were underſtood by all.

In the like manner, as the Pride of the Builders of *Babel*, was the Cauſe of the Confuſion of Languages, the Humility of the Diſciples ſhould deſerve the Knowledge and Uſage of many Tongues: there, of one was made many, and here all joined together, to ſerve thoſe who were to be God's Interpreters. There were then in *Jeruſalem* divers *Jews*, who from all Nations of the World were come to the Solemnity of that Feaſt, and hearing the Apoſtles ſpeak ſuch high Things, each one in his own Language, they ſtood amazed with Wonder, knowing them to be *Galileans*, and poor ignorant Fiſhermen.

Gen. 11.

Others did interpret it in a worſe Senſe (as the World uſeth to do in Things pertaining to God) and began to ſay that they had drunk hard; and although they ſaid not true in the Senſe they ſpoke it, yet were they truly inebriated and taken with Wine, and ſo replete with the Muſt of a new Spirit, which boiled in their Breaſt, that had they not given it Vent by their Words they had burſt in Pieces, as thoſe Veſſels that endure the boiling Force of the new Wine. But St. *Peter*, as Head of them all, took the Word for him and his Companions, and declared to the People that it was a Viſitation of God, which he had long before promiſed them by the Prophet *Joel*, ſaying, *In the laſt Days I will ſhed forth my Spirit upon all Fleſh, and your Sons and your Daughters ſhall prophecy, young People ſhall ſee Viſions, and the old, Revelations in Dreams: And without fail I will ſpread forth my Spirit upon my Servants and Hand-maids, and they ſhall prophecy.* And having made them a Diſcourſe to this Purpoſe, for a good Beginning he converted three thouſand of his Auditory unto the Faith of our Lord and Redeemer JESUS CHRIST, among whom, no doubt, there were ſome of thoſe who had procured his Death; to ſhew the Mercy of our Lord JESUS CHRIST, the Virtue and Force of his Blood, which hath Power to pardon even thoſe that had ſhed it: Lo here the Account of the Hiſtory; now let us ſee what the Coming of the Holy Ghoſt this Day wrought, and the Effect it made in the Apoſtles.

The Effects of the Holy Ghoſt in the Apoſtles.

First, it gave them a new Light, a divine Splendor, a perfect Knowledge of the infinite Goodneſs and Beauty of God. It poured on them a celeſtial Wiſdom, to give them to underſtand, and comprehend the ſublime Myſteries which they were to preach. It taught them in a Moment. *O how ſwift is the Word of Wiſdom* (ſaith St. *Leo*) and where God is the Maſter how ſoon do we learn what is taught? He writ with his Finger in them the Law of Grace of the Goſpel, in a far different Manner from that of Fear and Servitude, which was written on Mount *Sinai* on two Tables of Stone: For the Law commanded, but gave no Help nor Forces to fulfil and keep it; ſo were thoſe that received it aſtoniſhed, for not having Means to ſatisfy the Obligations of the Law. But the Holy Ghoſt imprinted this new Law, and engraved it in their Hearts, inclining them to do what the Law commanded, encouraging and giving them Vigour and Strength ſufficient for the ſame; inſomuch, as there not being a Law written, that which was ſtamped in their Souls, made them keep it moſt perfectly. They had been chaſte, though Chaſtity had not been commanded; they would have ſuffered, though Patience had not been enjoined them; they had been humble, ſweet, benign, pitiful, and full of all Virtues, though they had no Law which taught them thoſe Precepts. For as St. *Leo* ſaith gravely, *The old Law was the Shadow of the new, and the new Law the Accompliſhment*

O quam velox eſt ſermo ſapientiæ, & ubi Deus Magiſter eſt, quam cito diſcitur quod docetur? Leo Ser. 1. de Pen. Exod. 1.

Difference between the old Law and the new.

Leo Ser. 1. dePent.

pliſhment of the old. The Law was the Preparative to Grace, and Grace the Perfection of the Law. Yet that which the Holy Ghoſt did operate moſt, was the inflaming them with ſo ardent a Love, as had they had a thouſand Lives, they would willingly have yielded them for his Sake. And from this Love proceeded ſuch a fervent Deſire of God's Glory, and that Men ſhould know, love, and eſteem his infinite Goodneſs, that every one of them would have conſented to be *Anathema* for JESUS CHRIST for the Good of their Brethren, as St. *Paul* deſired. This Fire of Divine Love did warm, purify, and fortify their Hearts to the end they ſhould encounter with all the Power of Hell and the World. And thoſe that before in Time of the Paſſion were put to flight, and abandoned their Maſter and ſhut themſelves up in a Lodging with Fear and Amazement, when they had received this Force and Strength from Heaven, they opened their Doors, came forth in Troops, and preached amidſt the Streets: And *Peter*, who at a ſilly Maid's Voice, had thrice denied (and with Oath) his Lord, after he was filled with this Divine Spirit, oppoſed all the Power of Scribes and Phariſees, and of all the People; and being taken and ſcourged with his Companions, and worſe threatned, he made no eſteem of their Threats nor Menaces, ſlighting their Scourges, he that before was frighted with ſilly Words; they went filled with Joy to have ſuffered and been evil-treated for JESUS CHRIST.

Rom. 9.

The World's Converſion was an effect of the Coming of the Holy Ghoſt.

And to ſay that in few Words which cannot be expreſſed in many, if we will know what the Holy Ghoſt did operate at his Coming, let us but conſider the Converſion of the World, which came from the Apoſtles Preaching; who being but twelve poor Fiſhermen, without Eloquence, or human Wiſdom, without Favour of Princes, overcame the wiſeſt Philoſophers, the powerfulleſt and cruelleſt Tyrants of the World; and dying triumphant over Torments and Death, turned *Satan* out of his Seat, took his Sceptre and Crown from him, which he had tyrannically uſurped, making himſelf to be adored as God. Briefly they changed the Hearts of Nations, to make them believe that a Man crucified was God, and as ſuch they ſhould receive him, and ſubmit to the ſweet Yoke of his Law, and leaving the abominable Vices, the foul and brutiſh Cuſtoms which before they uſed, that they ſhould live like Men created for Heaven, and redeemed with the Blood of the Lamb: All this Change, and Converſion of the World was an Effect of the Holy Ghoſt, which this Day deſcended upon the Apoſtles, and ſo armed them with his Gifts, that the World could not reſiſt the Virtue of the ſame Spirit which wrought both by them and in them.

The Effects of the Coming of the Holy Ghoſt do laſt to this preſent Time.

Yet let no Man think that the Holy Ghoſt deſcended only upon the Apoſtles, and that with their Life the Effect of his coming was ended; for it is not ſo. He hath been and is in his Holy Church, his Spouſe, which is the School of thoſe Doctors of Heaven, which the ſame Spirit ſent this Day to teach it to the World; and in effect our Saviour JESUS CHRIST ſaith it; *I will pray the Father, and he will give you another Conſolator, the Spirit of Truth, who ſhall remain always with you.* He is in this Church as the Soul is in the Body, giving it Life, and to all its Members. For even as the Soul cauſes that the Eye ſees, the Ear hears, the Noſe ſmells, the Tongue taſteth, the Hands touch and work, the Feet walk, and every Member of the Body doth its Office, ſo this divine Spirit, as the ſpiritual Soul of the Church, doth ſtir up, govern and exerciſe divers Offices, as by divers Members, yet all neceſſary, and very convenient for the Conſervation and Suſtentation of the myſtical Body of our Lord JESUS CHRIST. Beſides, he comes every Day into our Souls, ſanctifieth and abideth in them: For if we conſider well this Day, the Holy Ghoſt made two Entries; the one viſible, the other inviſible: The viſible was with a vehement Wind, with the Tongues of Fire, with Prodigies and Miracles as we have related, which were not ſo neceſſary for the Apoſtles as for us, who ought to believe by their Preaching; ſo ſaith St. *Bernard, Wherefore did God give unto the Apoſtles the Tongues of Nations, but for the Converſion of People?* The other Entry was inviſible, augmenting his Graces and Gifts in them, and imprinting in their Hearts the Virtues we have ſpoken of. For although they had before received the Holy Ghoſt when our Saviour ſaid to them, *Receive ye the Holy Ghoſt*, it was not with ſuch Abundance and Plenitude, nor for ſuch Effects as he gave them now.

Joh. 14.

The Holy Ghoſt is in the Church as the Soul in the Body.

Two Comings of the Holy Ghoſt, the one viſible, the other inviſible.

Serm. de Pent.

The firſt Deſcent of the Holy Ghoſt was made with ſuch a number of Signs and Prodigies, which are now ceaſed, becauſe there is no more need of them, the Church being planted. The other Deſcent, which is inviſible remaining always, and is more perfect and profitable than the exterior, which is made by free Grace, (whereof God furniſheth always his Church when it is needful) and ſo is the more to be prized: It is of that, of which our Saviour ſpeaketh, ſaying, *If any one love me he will keep my Commandments, and my Father will love him, and we will come unto him, and will abide with him.* And it is certain that there, where the Father and the Son are, the Holy Ghoſt cometh alſo, not only enriching the Soul, into which he cometh, with his Gifts, but alſo with his royal Preſence, and entering into the Soul, maketh it his Temple and Abode; for

Joh. 14.

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for that Effect, purifies and ſanctifies it himſelf, and embelliſhes it with his Gifts, to render it worthy of ſuch a Gueſt.

How the Holy Ghoſt is in the Soul of a juſt Man.

This Divine Spirit is in the Soul of a juſt Man, as the Sun is in the World, which it doth give Light unto, as a King in the Kingdom which he governs, as the Maſter of a Family in the Houſe, he diſpoſes of; and, as the Maſter of a School, which he teaches. This Bleſſed Spirit is the Light of the Underſtanding, the Heat of the Will, the Exciter of the Memory, the Anchor of our Hopes, the Bridle of our Fears, the Salt of ſpiritual Guſt, the Remedy of our Paſſions, the Stern of our Navigations, the Haven and Accompliſhment of our good Deſires. It is he that inſinuates us into the Hearts of the World, he that changeth and reſtoreth us our Guſt that was depraved; he makes us love that which we abhorred before, he rectifies our Intentions, mortifies our Appetites, compoſes and adjuſts our Powers.

What the Holy Ghoſt worketh in the Church.

Chryſoſt. Serm. de Spiritu Sancto.

The Holy Ghoſt (as St. *Chryſoſtom* ſaith) is the Reformation of our Image, the Perfection of our Spirit, and Reparation of our Soul; the Holy Ghoſt is the Author of our Faith, and the ſpiritual Sun of our Eyes, the Fire of our interior Man, the Break of Day which riſeth in our Hearts. The Holy Ghoſt is the Riches of God's Children, and the infinite Treaſure of Divine Riches, the Gage of our Happineſs, and the firſt Fruits of eternal Life. By the Holy Ghoſt the Prophets are illuminated, the Idiots raiſed to high Wiſdom; the Kings anointed, the Prieſts ordained, the Doctors graduated, the Churches ſanctified, the Altars conſecrated, the Waters purified, the Devils caſt forth, and all Sorts of Diſeaſes are healed: Thus ſaith this eloquent Doctor. This Day the Church at Maſs invocating this moſt Holy Spirit, calleth it Father of the Poor, Diſtributer of Gifts, Light of Hearts, beſt of Comforters; and moſt ſweet Gueſt, Refreſhment of the Soul, the Repoſe in Troubles, a welcome Shade in Heats, a Solace in Tears. Without this divine Spirit Man is naked, diſarmed, and delivered into the Hands of his Enemies. He is blind and ſees not God's Anger above him, and Hell gaping below him, ready to devour him: at his right Hand deluding Proſperity, at his left Hand perplexed Adverſity: before him the Devil draws; behind Death catcheth him; without the World overturns him; within him his Fleſh ſtings him; he ſees not all this, becauſe the Light of the Holy Ghoſt is wanting, without which there is nothing but Darkneſs, Night and Obſcurity. And on the other Side, Man help'd by this Light, is propped up, and under Shelter, is ſo well and ſufficiently provided, ſo ſtrong and powerful, that the Gates of Hell cannot prevail againſt him. This being ſo, we ought to think on nothing more, than of invoking the Holy Ghoſt from the Bottom of our Soul, that he would pleaſe to viſit us, abide with us, enrich and adorn us with his divine Gifts. But to the End that he may come, we muſt diſpoſe ourſelves, as did the Apoſtles, to receive him this Day, with continual and fervent Prayer, ardent Deſires of his Preſence and Love. For the Holy Ghoſt comes willingly to thoſe who on the one Side do deſire and invoke him with Sighs and Tears, with profound Humility, and Acknowledgment of their own Weakneſs; and on the other Side, do come full of Confidence founded on the Goodneſs of the ſame Lord, and of that infinite Love, which cauſeth in him a greater Deſire to communicate his Spirit unto us, than we ourſelves can wiſh for. And with this Union which was among the Apoſtles, that Charity and Zeal of God's Glory diſpoſed them as dry Wood to receive the Holy Ghoſt in Form of Fire, which drieth our Affections of the Moiſture of our Pleaſures, and inordinate Appetites.

How we ought to diſpoſe our ſelves for to receive the Grace of the Holy Ghoſt.

Invocation of the Holy Ghoſt.

Let us finiſh then this Diſcourſe, calling affectionately on the Grace of the Holy Ghoſt, begging humbly that he would deſcend and dwell in us, conſecrate his Temple in our Souls, to the End we may partake of the Joy and Solemnity of ſo great a Feaſt, and incomparable Benefit, which by his Deſcent all the World received this Day. And the better to invoke, let us uſe St. *Auguſtine* his own Words: Come then, O come, moſt benign Conſolator of an afflicted Soul, an opportune and aſſured Defender and Protector in Tribulation. Come Sanctifier of Sinners, Remedy of the Sick, Strength of the Feeble, great Solace of the Vanquiſhed, Maſter of the Humble, Terror of the Proud, pious Father of Orphans, juſt Judge of the Widows, Remedy of the Poor, Solace of the Wearied: Come, O thou Guide of thoſe that ſail, aſſured Haven of thoſe that are ſhaken againſt the Banks; come Lord, come unto my Soul, becauſe thou art the only Hope of all thoſe that live, and the true Life of all thoſe that die. Come, moſt Holy Spirit, come and take pity of me, conform my Spirit unto thine, my Littleneſs to thy Greatneſs, ſuſtain my Weakneſs with thy powerful Arm, to the end I may ſerve and pleaſe thee, through JESUS CHRIST my Saviour, who liveth and reigneth in thy Unity with the Father, World without End. *Amen.*

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The Feaſt of the moſt BLESSED TRINITY.

The Excellency of Chriſtian Religion.

AMong divers wonderful Excellencies of Chriſtian Religion, one of the greateſt is, to ſubject human Underſtanding to the Light of Faith, to believe what it ſeeth not by corporal Senſes, nor can comprehend by Man's Reaſon. The Myſteries of our holy Religion are ſo ſublime, and the Things that we believe ſo ſovereign and divine, that we loſe the Sight of them, they ſurpaſſing the Reaſon of all created Underſtanding, as well by reaſon of the moſt high Majeſty of God, as of the Meanneſs, and ſmall Capacity of a Creature, betwixt whom and God there is an infinite Diſtance: Wherefore the kingly Prophet ſaith, that God did inviron with Darkneſs the Tabernacle where he dwelt; and thoſe Seraphins which *Eſay* ſaw of each Side of God preaching his Praiſes, covered his Face and Feet, to give us to underſtand, that they could not comprehend that Immenſity which hath neither Beginning nor End. And to this Purpoſe St. *Auguſtin* ſpeaketh thus of God, *Thou only in the moſt holy and divine Writings art called God omnipotent, above all Praiſe and Glory, ſuperexalted and moſt high above all Excellence, intelligible, intellectual, and ſenſible; above all that is in Heaven and on Earth, and this in an ineffable and incomprehenſible Manner: For that with thy Divinity occult, and ſupereſſential, and above all Reaſon, Underſtanding, and Being, thou reſideſt in thy ſelf, as in an inacceſſible Light, incomprehenſible and ineffable, unto which no other Light can approach; for this Light can neither be contemplated, ſeen, underſtood, comprehended, nor attained unto, nor changed, nor communicated with, but ſurpaſſeth the penetrating Sight, not only of Men, but even of the Angels.* And it is no Wonder that Man, who cannot comprehend himſelf, nor the Eſſence of his Soul, how it doth inform and give Life and Beauty to the Body, nor even other Things more vile and baſe which he hath in his Hands; who knows not how the little Worm maketh Silk of his own Froth, nor how the Bee fills his little Cells with Honey, nor the Providence of the Ant, nor the admirable Compoſition of a little Fly, nor infinite other Things which we ſee in Creatures: It is no Wonder that Man (I ſay) cannot comprehend this infinite Eſſence, ſo immenſe, incomprehenſible, and ſo diſtant from our Nature, and all that is created. It is however moſt conformable to Reaſon, that we ſhould think highly of him who is moſt high, and that we attribute unto him the moſt high and beſt Being of all thoſe which our Underſtanding can imagine; and when we do attain to ſome Things of God which are high, let us believe that there is an Infinity of other Things which we cannot reach, for that God ſhould not be, nor could be God, if we could graſp or comprehend him with our feeble Underſtanding; ſo in that we do not underſtand the Depth of the Myſteries of our holy Faith, it is a Sign that the Things are of God, who being infinite, ought neceſſarily to be incomprehenſible.

Pſal. 27.

Eſay. 16.

Auguſt. Solil. c. 31.

Man cannot give Reaſon of thoſe Things which he hath in his Hands.

Suppoſe then that many of the Myſteries which we believe and confeſs are moſt high and above all humane Reaſon, nevertheleſs the Myſtery of the bleſſed Trinity is the moſt ineffable of all. It is an immenſe Ocean, an innavigable Gulph, an Abyſs without a Bottom, where Man's Underſtanding is loſt and drowned, and there is no Tongue can explicate it. Hence cometh St. *Auguſtin*'s Acclamation: *Thou only, O bleſſed Trinity, knoweſt that thou art holy Trinity, admirable, wholly ineffable, inviſible, incomprehenſible, unintelligible, and ſupereſſential, thou exceedeſt all the Senſes, Reaſon, Underſtanding, Intelligence, and Eſſence of the celeſtial Spirits, yea of the Angels themſelves.* It is ſaid that it happened to St. *Auguſtin* one Day writing the Books of the Trinity, meditating on what he was to write, he was walking penſive by the Sea Shore, where he found a Child who had made a little Hole, which he endeavoured to fill with the Sea Water. And as the Saint was looking to ſee the fruitleſs Employment of the Child, he aſked him what he meant to do; the Child ſaid he intended to dry up the Sea, and put all its Water into that little Hole he had made: The Saint replyed ſmiling, but doſt thou not ſee that is impoſſible, ſince the Waters of the Sea are infinite, and thy little Hole ſo ſmall? Then the Child replied, it will be much eaſier to do what I pretend, than for you to comprehend in your Underſtanding what you muſe of; and ſaying that vaniſhed: Whereby St. *Auguſtin* underſtood how ſhort and ſhallow the Underſtanding of Man is, to ſound ſo deep a Sea: And that without the Star and Guide of Faith they could not eſcape running on a Rock, or ſplitting, whoever ſhould undertake it.

The Myſtery of the moſt holy Trinity is above all Incomprehenſible.

Auguſt. Soliloq. c. 3.

We may well prove by natural Reaſons that there is a God, and that God only one, and that there cannot be many Gods, which ſome Philoſophers have known by the only Light of natural Reaſon, and proved it; but that God ſhould be one in Eſſence, and three in Perſons, and that there is a Father, a Son, and a Holy Ghoſt in one Nature and Subſtance, and that theſe three Perſons are one only God in that Manner as our Faith

The Myſtery of the Trinity cannot be underſtood but by Revelation of God.

teacheth us, 'tis a Secret hidden to all the Sages; for God by his inacceſſible Light and infinite Splendor blindeth thoſe that behold him, as the Sun doth dazzle thoſe that caſt their Eyes full upon his Face: For God's Revelation only can make the Myſtery of the bleſſed Trinity underſtood: Wherefore our Matth. 11. Lord and Redeemer JESUS CHRIST ſaid no Body did know the Son but the Father, nor the Father but the Son, and thoſe that the Son would reveal it unto. And St. *John* the Joh. 1. Evangeliſt ſaith, that none had ſeen God, but the Son only, who is in the Boſom of the Father, and revealed him unto us. The Holy Church celebrates this ſo high and profound Myſtery, the Day of the Feaſt of the moſt Holy Trinity, which by the Inſtitution of Pope *John* the two and twentieth, about the Year one thouſand three hundred and twenty, was celebrated throughout all the World, the Day of the Octave of Pentecoſt; and is a Feaſt of very great Veneration above all thoſe that the Church celebrates. For although all the Feaſts of the Year are in Honour of God, and do tend thither and there terminate: For either they are Feaſts of Saints, which are kept becauſe they have been great Servants of God, and his faithful Creatures, or elſe they are Feaſts of ſome divine Perſon, as having done ſome Good and Benefit to us (as the Nativity, Circumciſion, Epiphany, Reſurrection, Aſcenſion of JESUS CHRIST, and Coming of the Holy Ghoſt) and thoſe tend more immediately to the Honour of God; yet in both the one and the other does meet ſomething that is not God: The firſt, of Saints who have been Men; the ſecond, in ſome Act or Benefit ſolemnized in them; but the Feaſt of the Bleſſed Trinity alone ſoars above created Effects, and mounts higher than all that is in the Creature, fixeth the Eyes of Faith immediately on God himſelf, and that in an admirable Manner, not conſidering him, or following the Track of natural Effects only as he is the Creator, nor by the ſupernatural Effects as he is the Giver of Grace, and the Worker of marvellous Things; nor looking only on his Attributes, as Infinity, Omnipotency, Wiſdom, Goodneſs, Beauty; but adoring him in himſelf, ſubjugating our Underſtandings unto him for his being one God in Eſſence, and three in Perſons, which (as we have ſaid) without the Light of Faith, we cannot ſee nor comprehend.

The Inſtitution of this Feaſt, and its excellency above others.

What Faith teacheth concerning this Myſtery.

What our Faith teacheth us in this ſacred and ineſtimable Myſtery is this: That God is one, and he is trine; one in his Nature and Eſſence, and trine in Perſons; which are Father, Son and Holy Ghoſt; which Perſons although each one be God, they are not three Gods, but one true living God. She teaches more, that the firſt Perſon, which is the Father, contemplating and underſtanding himſelf moſt perfectly from all Eternity, did produce and ingender a Notice of himſelf and Conception, not accidental, but ſubſtantial, whom we call the only Son of God, and the eternal Word, Splendor of his Glory and Figure of his Subſtance, as perfect and accompliſh'd as he who hath begot him, who is God, even as the Father who did beget him is God; and that the two divine Perſons, Father and Son beholding and admiring each other with inexplicable Joy and Contentment, love infinitely: Whence reſults a reciprocal Love, which is alſo Subſtance and not Accident, which proceeds from the Father and from the Son (as from one beginning) which we call Holy Ghoſt; and this is the third Perſon in the moſt bleſſed Trinity. All theſe three Perſons are equal in all; for the Perfection which is ſaid in the Father to be Father, is ſaid of the Son to be Son, and of the Holy Ghoſt to be Holy Ghoſt, as proceeding from the two. The Father is the beginning of the Son, and is not born of any other Perſon, and the Son is begot of the Father alone, and with the ſame Father is the beginning of the Holy Ghoſt.

The eternal Generation of the Father is different from that of Creatures.

But becauſe in explicating this divine Myſtery we name Father, Son and Generation, as Man is very ignorant, and ſcarce underſtands any Thing if it fall not under his Senſes, the Chriſtian muſt therefore raiſe his Heart above all temporal and frail Things, to paſs to the eternal and divine, where there is not, nor can be any corporal Generation. But contrarily he ought to underſtand, that in this eternal Generation, that which happens in temporal Generations, which are wrought and have ending, is not there, becauſe that this eternal Generation, by which the Father engendred his Son, is not paſſed nor ended, but begets him ſtill, and will always beget him. It muſt not be thought neither, that as in the World here, the Father is before the Son; it is not ſo in this ineffable Myſtery: For ſo long as the Father hath been, the Son hath likewiſe ever been; there is not in him either firſt or laſt, as St. *Athanaſius* affirms in his Symbol; neither is the Father elder than the Son, nor the Son younger than the Father, but all the three Perſons are equal in all, conſubſtantial, co-eternal, Trinity in Unity, and Unity in Trinity, ſaith St. *Auguſtin.*

Athanaſ. in Symbolo.

Auguſt. 1. de Trinit. cap. 6.

This is a Summary of what the Catholick Church teaches us of this Myſtery: This is the Light which the true Maſter and Sun of Juſtice our Lord JESUS CHRIST brings us from Heaven; which though in the Holy Scriptures of the Old Teſtament, our Lord had declared in ſome Words, Shadows, Figures, and as like a borrowed Light, there was notwithſtanding ſo much Obſcurity to read and underſtand them, that ſome Saints, Sages, Prophets and Friends of God did not

Very few underſtood this Myſtery in the Old Teſtament and why.

know ſo much, as what the Words and myſterious Figures ſignified. For as the *Hebrew* People were rude, and inclined to Idolatry, it was not convenient to propoſe unto them clearly the Myſtery of the moſt Bleſſed Trinity, leſt through their Weakneſs, and for that they lived amongſt Idolaters, they might take occaſion to believe that the three Perſons of the Trinity were three diſtinct Gods, and that they might adore them for ſuch, and commit Idolatry; which was the Reaſon the Prophets always preached, that God was one and alone, Creator, Governor of all Things created, whom they ought to adore, ſerve, and obey, reſerving (as I have ſaid) to ſome Sages and Saints more illuminated with heavenly Light, to underſtand the Trinity of Perſons and Unity of Eſſence.

Whence comes the confuſed Knowledge which ſome Heathens have had of this Myſtery.

From whom, and out of holy Scriptures that ſome Heathens did read, there was after ſpread in *Egypt* among the *Perſians* and *Chaldæans* (although confuſedly) ſome Notions and Marks of this inexplicable Myſtery. From this Beginning, or from ſome particular Revelation, we are to believe to have been derived all that is found written in the Books of ancient Philoſophers, which ſeemeth to have ſome Conformity with that which the Catholick Church teacheth of this Myſtery; as that which we ſee of *Mercurius Triſmegiſtus* and of *Plato*, and what St. *Auguſtin* writes to have read in the Books of the *Platonick* Philoſophers; which though they are not the ſame Words, the Sentences are almoſt the ſame. The Beginning of St. *John*'s Goſpel, where he ſaith, that the Beginning was the Word, and that this Word was with God, and God was the Word: As alſo it is credible, that all that, which the Sybils, ſo long before the coming of our Saviour, ſeemed to ſay of this Myſtery, was by a particular Light of Heaven, that ſo the *Gentiles* reading thoſe Books and eſteeming them as Oracles, ſhould be the more diſpoſed to receive the Goſpel, and after to believe more eaſily that which the Holy Apoſtles did preach of the Myſtery of the Bleſſed Trinity. But for the clear, entire, and perfect Explication of it, it was moſt convenient that the eternal Word ſhould give it us himſelf, becauſe he becoming Man, and it being neceſſary for our Salvation that we ſhould acknowledge him for Man, and alſo for true God, we cannot know him but by firſt knowing that he was the only Son of God, and ſecond Perſon of the Bleſſed Trinity, who for our Remedy cloathed himſelf with the Sack of our Fleſh. So in many Places in the Goſpel there is mention made of three divine Perſons; as when he ſaith, *When the Spirit Conſolator ſhall come, whom my Father will ſend in my Name*; and elſewhere, *when the Paraclete ſhall come, whom I will ſend you from my Father*: For the Father is a Perſon from whom he is ſent; and the Son who ſendeth him is another, and the Holy Ghoſt, who is ſent another: And St. *Paul* conforming to this faith, *God hath ſent the Spirit of his Son into our Hearts*: And to the *Romans*, *If the Spirit, who hath raiſed* JESUS *again do dwell in you*. But our Lord ſaith it more clear and diſtinctly, when he ſent the Apoſtles to preach throughout the World, commanding them to baptize all Nations *in the Name of the Father, and of the Son, and of the Holy Ghoſt*. Specifying and naming by their Names the three divine Perſons, of Father, Son and Holy Ghoſt in the Unity of Eſſence. That is to be underſtood, that they ſhould baptize in the *Name*, and he ſays not in the Names of the Father, Son and Holy Ghoſt; for although they are three Perſons they have but one Name, that is to ſay, one Virtue and one Majeſty. And St. *John* in the firſt of his Epiſtles ſaith, *there be three that give Teſtimony in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are one and the ſame Thing*. And St. *Paul* writing to the *Romans*: *For that all Things do proceed from him and are by him, and are conſerved in him, to him be Honour and Glory for ever. Amen.* When the Apoſtle ſaith (this is St. *Auguſtin's* Explication) that all Things proceed *from him*, he ſignifieth the Father, and *through him* he ſignifieth the Son, and *in him* he underſtandeth the Holy Ghoſt: And adding, *to him be Honour and Glory*, he giveth clearly to underſtand that theſe three Perſons are one only God, who have one and the ſelf-ſame Subſtance. And in ſome other Places of the New Teſtament particular mention is made of the Divinity of JESUS CHRIST as in the firſt Epiſtle of St. *John*: *To the End* (ſaith he) *that we ſhould incorporate and be united with* JESUS CHRIST *his true Son, who is the true God and eternal Life.* And St. *Paul*: *The Benignity and Humanity of the Saviour our God hath appeared*: And in another Place, *he who when he was in the Form of God, thought it no robbery himſelf to be equal to God*: And writing to the *Hebrews*, and magnifying the Greatneſs of JESUS CHRIST above all the Angels, ſaith, *unto which of the Angels hath God ever ſaid, Thou art my Son, and I have begotten thee?* And more plainly doth our Saviour himſelf ſay, that he was the ſame Thing with the Father. Wherefore the beloved Diſciple ſaith, that the *Jews* would kill JESUS CHRIST, not ſo much becauſe he did not keep the Sabbath, as for that he ſaid, that God was his Father, and that he made himſelf equal to God. As for the Divinity of the Holy Ghoſt, St. *Peter*'s Teſtimony is evident, when reprehending *Ananias*, for retaining a Part of the Price of the Heritage he had ſold, he ſaid to him, *why hath Satan tempted thy Heart, that thou ſhouldſt lie to the Holy Ghoſt*; and adds, *thou haſt not lied to Men, but to God:*

Auguſt. lib. confeſſ. 7. c. 9.

Joh. 14.

Galat. 4.

Rom. 8.

Matt 28.

1 Joh. 5.

Rom. 11.

Auguſt. 1. de Trinit. c. 9.

Jeſus Chriſt explicateth this Myſtery clearly unto us.

The Divinity of *Jeſus Chriſt*.

1 Joh. 5.

Tit. 3.

Phil. 2.

God: As if he ſhould ſay, he that aſſaults the Holy Ghoſt, aſſaults God. And in the firſt Epiſtle to thoſe of *Corinth*, St. *Paul* atteſts it clearly, teaching us how all the Gifts that come from Heaven, although they be many and divers, do proceed from the ſame Spirit, and the ſame Lord, and ſame God.

This Truth therefore being expreſsly taught in the New Teſtament, and our Heart being illuminated with the Light of Faith, which doth teach it unto us, and it being alſo confirmed by the Apoſtles who preached it, by an infinite Number of Martyrs, who have died in Defence of it, and by many moſt holy, moſt wiſe, and moſt learned Doctors, who have not only taught it, but alſo with infinite Labours and Dangers have maintained it againſt all ſuch Hereticks, as have endeavoured to impugn it. And ſeeing alſo that our holy Mother, the Catholick, Apoſtolick, and *Roman* Church doth nouriſh and bring up her Children with the Milk of this her Doctrine; all this, I ſay, being ſuppoſed, they who are truly the Children of the ſaid Catholick Church do readily captivate and ſubmit their Underſtanding unto the Catholick Faith; and without Search after Arguments or Subtilties of Reaſons, they believe with a moſt ſincere and profound Humility all that which the ſaid Church doth command and teach. Afterwards, when this Truth is thus planted and hath taken deep Root in their Heart, they then begin to ſearch after Words, and Reaſons and Similitudes, whereby to explicate this ineffable Myſtery, and to join Faith with Reaſon; becauſe Faith (as we have ſaid) being ſcarce ſufficient of it ſelf, Reaſon joineth with it; and this being illuminated and ſtrengthened with a great Light of the ſaid Faith, doth ſearch after, and find that which without Faith it cannot light on. And in this Manner the holy, wiſe and learned Doctors have found out ſo many Reaſons and Similitudes in this Myſtery. For if Generation be a Perfection in Creatures, and Sterility a Defect, why ſhould we make God ſteril, and not give him in a Degree infinitely more perfect, the Perfection of his own Creatures: So ſaith the ſame Lord, *Perhaps I who give the Faculty of Generation to all Creatures, ſhould remain ſteril?* In this Manner then we do inhance the Goodneſs of God, and baniſh Sterility and Solitude; for if there were none but Angels and Men, with the other inferior Creatures, God would remain alone, as did *Adam* among all the Beaſts, had not *Eve*, being of the ſame Nature with him, been created; for there is a greater Diſtance from Angels and Men to God, than there was from *Adam* to the Beaſts: And if Good be communicative, and the greater it is, ſo much the greater is its Communication, God being infinitely Good, he ought to be infinitely communicable. Now this Communication cannot be to Creatures of Heaven and Earth which God hath given us, becauſe they are all before him, as if they were not, and are almoſt nothing, and of themſelves finite and limited by Time; yet are they infinite in the Way that God produceth them (who is infinite) and ſo ought he to communicate with himſelf, giving his ſame Nature and Being, which is a moſt perfect Communication; and if God had not communicated himſelf in this Manner, it had been becauſe he had not willed it, or that he had not been able. If he had not willed it, he had then been (as St. *Auguſtin* and St. *Ambroſe* ſay) envious and covetous; and if he had not been able, then weak in not bringing to paſs all that he would. And more, if God through his infinite Goodneſs, deſerves to be loved with an infinite Charity, which cannot be but in God, it is a Thing neceſſary, that there ſhould be Perſons in God which love infinitely, to the End that the only Goodneſs of God might not be fruſtrate of an infinite Love which is due unto him. And as the Charity of God, by being infinite, cannot be greater, even ſo it cannot be more perfect, and the greateſt Perfection of Love is, when it arrives to that Point of Perfection, that he wills that he whom he loves ſhould be as much loved as himſelf. For it is a Mark of Great Weakneſs not to conſent to have a Companion in Love, nor to deſire that another ſhould be as much loved as the Love itſelf. It is Reaſon therefore, that the Father and the Son ſhould have another Perſon, which ſhould conjointly be loved with them, and this is the Perſon of the Holy Ghoſt, who is eternal Love and conſubſtantial to the Father and to the Son, and proceeds from both as from one Beginning: For as the Father is always contemplating his infinite Eſſence and Beauty (for *Ariſtotle* hath acknowledged the ſame, that there was no other Thing proportionable nor equal to the divine Underſtanding but the Glory of his Eſſence and Divinity) and is always with that Viſion, producing the eternal Word; ſo the Father loving and compleaſing himſelf in his Son, and the Son in the Father, they reſpire and breath forth eternally the Holy Ghoſt, who is eternal Love, immenſe, infinite, and conſubſtantial to the Father and to the Son, whence he proceeds as from one Beginning.

The illuminating Reaſon of Faith ſeeks and finds Similitudes for to believe this Myſtery.

Ambroſ. lib. 5. de fid. c. 8. Aug. lib. tract. 6. in Mar. c. 9.

But let us leave theſe Reaſons, which are all too ſhort and approach not by a thouſandth Part to this ineffable Myſtery, which God hath alſo engraven in his Creatures, eſpecially in Man who hath three Powers in one and the ſame Soul, Memory, Underſtanding, and Will, by reaſon whereof we ſay he hath been formed to the Image and Likeneſs of God; and in the Sun in which St. *Auguſtin* ſaith, there is the Body of the Sun,

God hath imprinted this Myſtery in his Creatures.

Sun, and the Ray that proceeds from the ſame Sun, and the Heat that comes from the Sun and from the Rays: And in the Tree there is the Root that produces the Branch, and the Root and the Branch that produce the Fruit. In the Creation and Generation of Man we ſee the ſame; for we find that *Adam*, *Eve*, and *Abel*, who were three Perſons of the ſame Nature, received not their Nature in the ſame Manner; for *Adam* had not his Beginning from any other Man, and *Eve* had it from *Adam* alone, being formed of one of his Ribs, and *Abel*, of *Adam* and *Eve* by Generation: So the divine Perſons have one and the ſame Being, the Father of himſelf, the Son of the Father by Way of Underſtanding, the Holy Ghoſt of the Father and the Son by way of Love. If three Men were immortal, they would not live all three longer than any one of them; and if they were equally wiſe, they would not be all three wiſer than any one: So the divine Perſons though they be three diſtinct, are equal in all, becauſe they are the ſame Wiſdom, the ſame Eternity, and ſo of all the other Attributes and divine Perfections, which are infinite.

Geneſ. 1. Auguſt. tom. 9. de creat. & tom. 6. Serm. 1. 16.

Nazian. Orat. de Theolog.

Nevertheleſs if we will conſider, and unfold more particularly, what God hath encloſed in his Creatures, we ſhall find in them all, a Trace of the Myſtery of the bleſſed Trinity. They all ſeem to be ſealed with this Seal; and marked with this Stamp of the three divine Perſons; for in all of them we find the Number of three, and they have all been created by Weight, Number and Meaſure. For in the firſt Place, all this Machine and Univerſe of Creatures is one, but divided into three Parts: Into Creatures purely ſpiritual, as are the Angels; and into corporeal, as are the others, Man excepted; and Man, who is compoſed of Body and Soul, and participates with Angels in the Soul, and with Beaſts in Body: Now the Angels are the ſame Thing in Nature, and all agree that they are a ſpiritual Eſſence, ſeparated from all Matter, but they are divided into three Hierarchies, and every Hierarchy into three Choirs, as the Doctors teach us. I ſay more, that in every Angel the Trinity ſhines; for St. *Denis* the *Areopagite* ſays, in every Angel there is the Eſſence, and the Virtue or Power, and the Operation, and theſe three Things together make an Angel. The corporeal Creatures do likewiſe repreſent to us a Trinity, for they are divided into Heavens, Elements, and Things compoſed of Elements: The Heavens are incorruptible, and this Incorruptibility is common to them all, nevertheleſs they differ in Motion, which is three Ways, becauſe the empyrial Heaven is not moved, nor doth move: The *primum mobile* is moved and moves, the others are moved and move not: What ſhall I ſay of the four Elements that agree all in a corruptible Matter; yet the Superior which is the Fire, is ſhining and clear; the Inferior, which is Earth, is obſcure; the Water and Air, which are in the middle, neither clear nor obſcure, but diaphanous and tranſparent? In Fire there is the Eſſence, Light and Heat: In Air the three that are called Regions, ſuperior, middle, and inferior: In Water there is Fountain, River and Lake: On Earth the three principal Parts of the World. To paſs then to Things compoſed of Elements (as St. *Hilary* ſaith) every Thing is one in it ſelf, and hath its certain Form, its Kind, and its End to which it haſtens and directs unto. Of Man, who is the third Member of the firſt Diviſion, we have already ſaid, that not only he repreſents to us the Trinity, as other corporeal Creatures do, but as an Image and Likeneſs, by reaſon of his Memory, Underſtanding and Will, wherewith his Soul is adorned. And what we have ſaid of Creatures, we can prove in the Arts and Sciences, which are all brought to Perfection by Nature, Art, and Uſe. But let us lay aſide theſe ſmaller Inquiſitions, and what herein we could bring out of divers Authors, if it were neceſſary, for the Explication of the Bleſſed Trinity; for there is no Image accidental which wholly reſembles its Model, nor Shadow that perfectly repreſents the Body of which it is the Shadow, nor Track of any Creature by which we are raiſed to know and comprehend this Myſtery. There is no other Way to underſtand it than to believe it, and to ſubmit our ſelves to the Light of Faith (as we have ſaid) and to humble ourſelves, acknowledging our Baſeneſs and Incapacity, and the Height and Majeſty of God, who for our Conſolation, and Confirmation of this Truth, to the Confuſion of Hereticks, in divers Times and Places, hath wrought great Miracles which the Saints relate, ſome of which I ſhall here inſert for Edification of the Faithful.

Dionyſ. c. 2. cœleſt. Hier.

Miracles in Confirmation of this Myſtery.

St. *Gregory* Biſhop of *Neoceſarea* (who for his wonderful Miracles was named *Thaumaturgus*) being in Prayer, the Virgin *Mary* appeared to him, and St. *John* the Evangeliſt with her, who by the Virgin's Command gave him a Rule of Faith which he ought to keep and preach, in which expreſsly was comprehended the Myſtery of the Trinity, as St. *Gregory* of *Nice*, Brother to St. *Baſil*, writes in his Life. St. *Athanaſius* writes in the Life of St. *Antony* Abbot, that a little before the *Arian* Hereſy broke forth, which denied the Son of God to be God, our Lord revealed to St. *Antony* the Ruin and Deſtruction which that Heretick ſhould bring unto the Church; which cauſed in the Saint ſuch a Horror of the *Arians*, that he would not permit them to come unto the Mountain, where he dwelt, nor to be in his Company.

Bellarm. lib. de Chriſt. c. 1. Greg. Nyſſen. in vita Greg.

Athanaſ. in vita Anton.

Bed. & Ado. 25. *Bede* and *Adon* ſay in their Martyrologes, that *Jeſus Chriſt* appeared in Priſon to St. *Peter*, Martyr, Biſhop of *Alexandria*, in a Garment all torn from Head to Foot: And the Saint demanding of our Lord, what that torn Garment meant, he told him it was his Church which *Arius* had ſo torn and pull'd in Pieces, who was after the Inventor of the Hereſy of his Name, againſt the Divinity of CHRIST: Which *Arius*, with another no leſs wonderful Miracle, endeavouring to enter the Church of *Conſtantinople* by Force (where St. *Alexander* Archbiſhop was making his Prayer to defend it) as he was at his Neceſſities, on the ſudden voided his Guts, God revenging that Injury againſt the Trinity, as *Ruffinus* and St. *Athanaſius* do write. St. *Hillary* having been baniſhed from his Biſhoprick of *Poitiers*, becauſe he confeſſed the Myſtery of the Trinity, he freed by virtue of the Trinity an Iſland from an infinite Company of venomous Serpents which infeſted it, by his only Preſence and Command, and raiſed a dead Body, as *Fortunatus* writes in his Life.

Ruffin. lib. 10. c. 13. Athan. Orat. in Arian 1. & Epiſt. ad Sarap.

In St. *Baſil*'s Time, between the Catholicks and *Arian* Hereticks, a very great Contention aroſe about a Church, which either Side claimed as their Right. St. *Baſil* offered to the Hereticks that denied the Trinity, that the Church ſhould be cloſe ſhut with Bolts and Locks, and they ſhould firſt make their Prayer, and if the Church of it ſelf without Force and Violence did open, it ſhould be theirs, otherwiſe it ſhould remain to the Catholicks, if they could make it open by their only Word and Prayer. The Offer being accepted, the Church was ſhut up, and notwithſtanding the Cries and Clamours of the Hereticks remained ſtill faſt. But the Doors opened wide at the Voice of the Catholicks, who commanded them in the Name of the Bleſſed Trinity, as if their Words had been Heaven's Thunder; and this is what *Amphilochius* hath written in the Life of St. *Baſil*.

The Empreſs *Juſtina*, Mother to the young *Valentinian*, perſecuting, as ſhe was an *Arian*, St. *Ambroſe* with the other Catholicks of the Church of *Milan*, at the ſame Time, to the Confuſion and Curb of that perverſe Empreſs, God revealed to St. *Ambroſe* the Bodies of St. *Gervaſius* and *Protaſius*, Martyrs, which did great Miracles in Confirmation of the Faith which St. *Ambroſe* taught, as himſelf writ in a Sermon which he made on the Invention of thoſe holy Bodies: And St. *Auguſtin* who then was at *Milan*, in the Books of his Confeſſions maketh mention thereof. What ſhall I ſay of that which happened in the Perſecution of the *Wandalls*? The holy Martyrs were tormented for Confeſſion of the holy Trinity ſo cruelly, that their Bones and very Entrails of their Bodies appeared, but the next Morning were found as whole and ſtrong as if they had endured nothing, and the Tongues of ſome of them being cut even to the Root, they ſpake as intelligibly without a Tongue, as if they had it entire and whole.

Ambroſ. Serm. de Invent. Corp. SS. Gervaſ. & Protaſ.

Auguſt. Confeſſ. l. 9. c. 7.

Victor of *Utica*, who writes this Perſecution, relates it ſo in his firſt and third Book. St. *Gregory* the Great makes mention of this Miracle of Tongues, and ſays that he himſelf had ſeen and ſpoken with a venerable old Biſhop, who affirmed that he had heard one of theſe Martyrs without a Tongue ſpeak as diſtinctly as if his Tongue had not been touched at all.

Gregor. lib. dialog. c. 32.

The ſame St. *Gregory* relateth three Miracles that happened at the ſame Time, firſt in the Town of *Spoleto*, where the *Arians* would by Force have ſeized on a Church of the Catholicks, who to defend it ſhut it up, and put out all the Lamps; the heretick Biſhop came with all his Troop to break the Doors, but they opened of themſelves, and the Lamps were lighted by a Fire from Heaven, and the Biſhop was ſtruck Blind, and all thoſe that accompanied him remained trembling and confounded. The ſecond happened unto St. *Gregory* himſelf, who conſecrating at *Rome* (according to the Catholick's Cuſtom) a Church of St. *Agnes*, which had been in the Power of the *Arian* Hereticks, the Devil went forth viſibly in form of an ugly and deformed Hog. The third is, that Lights were ſeen, and ſinging of Angels heard over the Body of St. *Hermenegild*, a glorious Prince of *Spain*, whom the wicked *Leovigild*, his Father, commanded to be put to Death, for the Confeſſion of the Bleſſed Trinity.

Gregor. ibid.

Lib. 3. dial. c. 30.

cap 3.

Gregory of *Tours* relates, that in Time of the *Wandales* Perſecution, St. *Eugenius* and other holy Catholick Biſhops, wrought many great Miracles in Confirmation of the Bleſſed Trinity, which they preached, and one named *Cyrola*, an heretick Biſhop, moved with Ambition and Envy, gave fifty Crowns to a Man of his Sect, and complotted with him, that one Day the Biſhop paſſing by the Market, where many People were, he counterfeited the blind Man, and begged of him with a loud Voice, that, to manifeſt his Sanctity and Verity of the Faith which he taught them, he would reſtore him his Sight, as he had done to many others that were blind, and make him partake of that Health which he had given to ſo many other ſick Perſons. He failed not in it, but as ſoon as the Biſhop had laid his Hands upon his Eyes, the Man who ſaw before, became blind indeed, crying out and diſcovering the Biſhop's Fraud: And being by God enlightned in Soul, he was converted to the Catholick Faith, and after received thereby his corporal Sight.

Hiſt. Franc. lib. 2. c. 13.

The ſame St. *Gregory* writes, that there happen'd the like in *Spain* to an *Arian* Biſhop, in the Preſence of King *Leovigild*, who by that Miracle, and the Repentance he had for having killed his Son, Prince *Hermenegild*, began to be more moderate in the Perſecution of *Catholicks*.

Ado. in thron. an. 492.

Another *Arian* Biſhop, named *Olympus*, being in a Bath, and blaſpheming the bleſſed Trinity, three Thunderbolts fell viſibly from Heaven that burnt him, and conſumed him to Aſhes.

Platin. in vit. Anaſt. 2.

Another Biſhop, named *Barbas*, baptizing one of his Sect, uſed Form and Words different from the Catholick Church, and forthwith the Water diſappeared, which he had made to be brought to pour on the Head of the Party who pretended to receive Baptiſm, who by that Miracle was converted to our holy Faith: The Authors we have cited, write all theſe Miracles and many others, very authentick, and worthy of all Credit and Veneration. Our Lord did them to confirm and eſtabliſh our Faith, and the Myſtery of the moſt bleſſed Trinity; yet neither this, nor all whatſoever our Lord hath wrought, would be ſufficient to convince the Heart of Man, if it were not firſt prepared and enlightened with the Light of Faith; which (as we have ſaid) in this Navigation ought to be our North Star, our Needle, and our marine Quadrant, if we will arrive to the Haven of Bliſs, and ſee Face to Face what now we believe by Faith. So ſays St. *Bernard*, *Some will demand how can that be which the Catholick Church believes of this Myſtery: Let it ſuffice him to believe it, not becauſe it is evident to Reaſon, but for that Faith ſo teaches and perſuades. This Myſtery is great, but more to be reverenced than ſifted: We believe there is Trinity in Unity, and Unity in Trinity. It is temerarious to ſearch into it more. It is pious to believe it, and to know it, is Life and eternal Felicity:* Our Lord of his Mercy make us Partakers of it, to the end we may ſee clearly what now we believe, and ſee only through Shadows and Figures. *Amen.*

De conſid. l. 5. poſt mod.

The Feaſt of the BLESSED SACRAMENT.

The Excellency of this Sacrament above the reſt.

EVEN as the moſt bleſſed Sacrament of the Altar is the greateſt, the higheſt, and the moſt excellent of all the Sacraments which JESUS CHRIST our Lord hath left unto his Church, as Inſtruments of Grace: So to make our Profit thereby it is neceſſary that we all acknowledge, and yield Thanks to our Saviour for ſo incomparable a Benefit, treating of the divine Myſteries thereof, with great Reſpect, Reverence and Devotion. In other Sacraments Grace is given to thoſe that worthily receive them, in this is the Fountain of the ſame Grace really and truly contained, and ſo is communicated in greater Meaſure and Abundance. The others are Gifts of God, this is God himſelf, and the Author of all the Sacraments, and of all our Good. The others are Means to attain to God. But this is the End of all; for all the Sanctity which the others do cauſe, is a Diſpoſition to receive the Euchariſt with more Purity. Wherefore the great St. *Denis Areopagite* calleth it a perfective and conſummative Sacrament, becauſe it is the Perfection and Accompliſhment of the others. And if any of the other Sacraments do claim from us a Thankſgiving, Love, and Reverence, how much more doth this require it, that is the Sacrament of Sacraments, and the Fountain whence they are all derived? The Catholick Church celebrates this Feaſt the firſt *Thurſday* after the Octave of *Pentecoſt*; for altho' our Lord did inſtitute it the *Thurſday* before his Paſſion, when he was to die, and ſhed his precious Blood for the World that was loſt, whereby to ſhew at the End of his Life that moſt exceſſive Love wherewith he loved us, and that immenſe and frequent Charity which inflamed his divine Heart, yet becauſe the Holy Church is then taken up in celebrating and deploring the Paſſion of our Lord, it was convenient to transfer the Commemoration of the Benefit of this divine Inſtitution to a more ſeaſonable Time, whereby to celebrate it with Joy and Solemnity befitting ſo great a Feaſt; to which intent the Church has aſſigned it, as we ſaid, on the *Thurſday* following the Octave of the Holy Ghoſt, which is he who hath illuminated the faithful, and has declared unto them the greatneſs of this ſovereign Myſtery, inciting them to receive and communicate every Day. But to treat of this Myſtery, and the Churches Feaſt this Day, I know not where I ought to begin, nor how to ſet it forth. On the one Side my Silence might be eſteemed Ingratitude, and as a ſlighting of ſo ineſtimable a Benefit, and that infinite Goodneſs of God, who in this Sacrament communicates himſelf unto us; and on the other Side, I find there is no Tongue of Man nor Angel able to declare it. And the Admiration of it ought to ſilence us, our Senſes and Underſtanding, becauſe by holding our Peace, and reverencing it in a chaſte Silence, we ſhall perchance do better than by ſpeaking of it: For whatever we can ſay, we ſhall come ſhort to explicate it as we ought. Nevertheleſs ſince the Feaſt doth invite us, yea obligeth us to enter this great and perilous

Dion. cap. 1. de Euchar. Hier.

The Celebration of this Feaſt.

Gulf of the divine Magnificence and Goodneſs, let us beg of our Lord to guide us in this Navigation, and give us Words wherewith we may ſay ſomething of this ſacred holy Myſtery to his Glory, and to the Edification and Profit of thoſe that ſhall read it.

What Faith teacheth concerning this Myſtery.

What the Catholick Church teaches us of this Myſtery, is; that by virtue of the Words, which the lawful Miniſter ſays of this Sacrament (which is the Prieſt only) when he conſecrates, and they are thoſe which our Saviour ſaid at his laſt Supper, when he did inſtitute it, the Bread (which ought to be of Wheat and of no other matter) is really converted into the true Body of our Redeemer JESUS CHRIST, and the Wine (which ought to be of the Grape and of no other Liquor) is converted into his precious Blood: And for that the Body of JESUS CHRIST is living, which hath Blood and Soul, and is united with his Divinity, and the Blood is not ſeparate, but in his holy Body; all JESUS CHRIST God and Man is in the Hoſt, and all is in the Chalice after Conſecration: ſo that he who receives the Hoſt, receives the Body and Blood, and he that takes the Chalice, receives the Blood and Body of our Lord, for it is all entire and perfect, under each of the two ſacramental Species of Bread and Wine: And the Lay-man receives no leſs when he communicates under one only kind of the Hoſt, than doth the Prieſt who communicates the Hoſt and the Chalice: for in the Hoſt is conjointly the Body and Blood, and in the Chalice the Blood and Body of our Saviour: But to declare unto us that the Blood of JESUS CHRIST was ſhed on the Croſs, and ſeparated from his Body, there is offered in this holy Sacrifice the Body apart, and the Blood apart. Faith doth teach us beſides, that the Subſtance of Bread is in ſuch a manner converted into the Subſtance of the Body, and the Subſtance of the Wine into the Subſtance of the Blood of JESUS CHRIST, that there remains not in the Hoſt any Part of the Subſtance of the Bread, nor in the Chalice any Part of the Subſtance of the Wine, after Conſecration, becauſe all the Subſtance of Bread and Wine is changed and converted into the Subſtance of the Fleſh and Blood of our Lord. And to ſignify this total Converſion, the holy Doctors and Councils call it Tranſubſtantiation, which is to ſay, a Change of one Subſtance into another Subſtance, by virtue of that Lord, who of nothing created Heaven and Earth, and all that is created, which is much more than to change one Subſtance into another; and it is he, who by virtue of natural Heat, converteth in few Days the Bread and the Wine which we eat and drink, into the Subſtance of our Bodies.

Tranſubſtantiation.

From this Tranſubſtantiation follows another Wonder, that the Accidents and Appearances of Bread and Wine, which are call'd the Sacramental Species, *viz.* the Quantity, Colour, Smell and Taſte, remain the ſame as before without any Subject; and though they be Accidents, do nouriſh and work in thoſe that receive them, the ſame Effects which the Subſtance of Bread and Wine would do before Conſecration; which are miraculous Things. And 'tis no ſmall Wonder that JESUS CHRIST ſhould be in a ſmall Hoſt as well as in a great one, becauſe he is there ſacramentally, and not locally, and that he is all entire in the leaſt Part of the Hoſt, as is the reaſonable Soul, all in all the Body, and all in every Part of the ſame. So that he that receives the greateſt Hoſt, receives no more nor leſs than he that receives the leaſt; no more he that receives all the Hoſt, than he that receives but Part of it. And when the Hoſt is broken, the Body of JESUS CHRIST is not parted nor divided naturally, for that he is in this Sacrament by an indiviſible Means. It is another Miracle that JESUS CHRIST is at the ſame Moment in Heaven, and without parting from thence he is alſo in ſo many and different Places of the World Sacramentally when Maſs is ſaid: And at the ſame Inſtant that the Prieſt hath pronounced the Words of Conſecration, by virtue of them this divine Converſion is made, as operative of what they ſignify (for which Reaſon St. *Ambroſe* calleth them gravely, *Words that operate*) and the Body ſucceeds in Place of Bread, and the Blood in Place of the Wine, and are covered under the Veil of the Accidents, until they do corrupt, not only on the Altar when Maſs is ſaid, and in the Stomach which receiveth it, but alſo in the Tabernacles and Cuſtodiaries, where it is kept through all Chriſtendome. For, as God created of nothing all the Souls of Men, and at the Inſtant that the little Body of the Creature is organized in the Mother's Womb, and fitted to receive the reaſonable Soul, God infuſeth it in whatever little Corner and Province of the World it be, without any Exception, and to this Effect he createth many Millions of Souls in one and the ſame Day and Moment: Even ſo he is on all the Altars where Maſs is ſaid, and converteth really and truly the Bread into his Fleſh, and Wine into his Blood, ſo ſoon as the Prieſt hath ended the myſterious Words, which we have ſpoken of.

Lib. 4. de Sacr. c. 4.

But ſetting apart other admirable and miraculous Effects of this divine Myſtery, that which we ought to take more Notice of, is that being Bread of Life, it giveth Life to thoſe that receive it worthily, and giveth Death to ſuch as approach to it unworthily; no more nor leſs than as the Sun illuminates with his Light, and exhilarates the Eyes of ſuch as are clear and ſound, ſo it dazzles and offends the feeble and infirm: And the Stomach which is clean and empty concocts the

Food

Food with its natural Heat which the Stomach that is full of Humours cannot digeſt; and the ſame Medicine will heal the one, and make the other Sick (according to the
1 Cor. 11. Diſpoſition of him that takes it) even ſo, to him who receives the Bleſſed Sacrament with a requiſite Diſpoſition, it confers upon him Grace, Strength and Life; but Death and Condemnation to him who makes no Difference of this divine Food from others.

The need that we have of Faith.

We ought much to ſubmit our groſs Underſtanding to all God's Works, and above all, to the ſupernatural, and thoſe that ſurpaſs the Bounds of our weak Reaſon and Capacity: Which to effect, we ought to endeavour the Knowledge of our Weakneſs and Inabilities, and the Greatneſs of our Lord; and revere the Myſteries with Humility without Search of vain Curioſity: This is the more neceſſary to do in this auguſt Sacrament, which not without Reaſon is called the Myſtery of Faith, becauſe it is the Light of Heaven which tells us what we ought to believe in it, and ſubmit our Underſtanding to the Truth and Certitude of the ſame Faith: Which is a moſt ſignal Gift of God, the Beginning, Root, and Fountain of all Chriſtian Virtues, and a Light that comes from Heaven, to the End that amidſt the Darkneſs of our Ignorance, and during the Night of this Life we might ſecurely walk in the Way of the Life eternal; for without
Hom. 2. in ep. ad Rom. this, as St. *John Chryſoſtom* ſays, Man is like a blind Man out of his Way, in a Labyrinth, without being able to advance or go back; he can neither aim nor hit the Mark of Reaſon nor his own Felicity: As we ſee in thoſe doting and fond Imaginations which the wiſeſt Philoſophers of the World have ſet forth; and is yet more evident by the erroneous Opinions of Hereticks, who unfurniſh'd of this heavenly Light ſtumble at every Step and fall to the Ground, a little Fly appearing to them an Elephant, whoſe Bark, without Stern, is carried away without Reſiſtance by the firſt Wave; and they, driven by the Wind of their Pride and Vanity, ſplit themſelves againſt the Banks of Hereſy with great Inconſtancy and Lightneſs. It is eaſy to ſee this in the Hereticks of our Time, who have treated of this venerable and ſublime Sacrament, not like Men, but infernal Monſters, without Reaſon and Feeling; for want of being enlightned with the Light of this Faith, and becauſe they would meaſure and limit the Works of God with their ſhort, depraved and blind Judgment: But we ought to know our ſelves, and underſtand that God can do greater Things than Man can comprehend, or elſe he would not be God: His Omnipotency is infinite and not limited, as our Underſtanding is; and Man of himſelf is ſo blind and weak, that he cannot comprehend even the moſt baſe and abject Things. Even as thou art ignorant (ſaith the wiſe *Solomon*) Eccl. 11. which is the Way of the Spirit, and how the Bones are framed together in the Womb of her that conceives a Child: Nor how (ſaith St. *Jerome*) of the ſame Matter and Element one Part is made ſoft and Fleſh, the other hard and Bones, and other beating in the Veins, and another hardned into Nerves: Even ſo canſt thou not comprehend the Works of God, who is the Worker of all Things. Whence it comes that the wiſe Man ſays, we do hardly conjecture the Things that are in the Earth; and the Things that are in Sight we find with Labour, but the Things that are in Heaven who ſhall ſearch out? And thy Senſe, who ſhall know, unleſs thou give Wiſdom, and ſend this Holy Spirit from on high? *Solomon* ſays this to teach us that Sap. 9. the Things of God ought to be reverenced, and not curiouſly ſearch'd into. And that it is not juſt that Man who ought to employ himſelf in all to the Service of God, ſhould be exempted to ſerve him in the moſt noble Part which is the rational, but ought to employ all his Underſtanding in ſubjecting himſelf to the Light of Faith, and believing what without it he cannot underſtand; which is abſolutely neceſſary in treating of this admirable Sacrament.

The Effects of this holy Sacrament.

The principal Effects which it works in thoſe that worthily receive it are two: The one is to give Grace, which is a common Effect of all the Sacraments of the Law of Grace, from which Grace proceed all the infuſed Virtues wherewith the Soul is cleanſed, embelliſhed, ſtrengthened, and inabled to good: The other Effect is proper to this Sacrament, wherewith it is diſtinguiſhed from others, which Divines do call ſpiritual Refection, becauſe it is the Food of the Soul, whereby it is nouriſhed and renewed, regaining Forces to reſiſt its rebellious Appetites and embrace Virtue, and in effect (as the Concil. Florent. de Sacr. Cath. Council of *Florence* ſays) this divine Meat works in Souls, all that which corporal Meat doth in the Body: Now not only the Body and Blood of our Lord is a Sacrament, and the greateſt of all Sacraments, and which by Excellence is called the moſt bleſſed Sacrament, but it is alſo a true Sacrifice propitiatory for our Sins, which appertains not to any other Sacrament; for our Lord JESUS CHRIST being eternal Prieſt according to the Order of *Melchiſedeck* (as the kingly Prophet ſays) he was to offer Sacrifice of Bread and Wine, as *Melchiſedeck*; which he did at the Conc. Trid. Seſſ. 23. cap. 1. holy Supper, when he inſtituted under the kinds of Bread and Wine the Sacrifice of his Pſal. 109. Geneſ. 14. Body and Blood; and after offered himſelf on the Croſs more entirely and perfectly: And by Means of this bloody Sacrifice, he appeaſed the Wrath of the eternal Father, and blotted out the Obligation of our Sins, and obtained our Pardon for them. But becauſe

It is not only a Sacrament, but alſo a Sacrifice.

he

he is an eternal Prieſt, and ought to die but once (ſince that one only, though but the leaſt drop of his precious Blood had ſufficed to have redeemed a thouſand Worlds) he would have a perpetual Sacrifice in the Church, which was no other than the ſame which he offered on the Croſs, and which he ordained at his laſt Supper, to be offered daily anew by the Prieſt at Maſs in an admirable and ineffable Manner; becauſe the one and the other being but the ſame Sacrifice, the Manner is different. The Sacrifice of the Croſs was with Effuſion of Blood, this not: The one was corporal and painful, the other ſacramental and without pain: the one was an entire Payment for our Sins, the other an Application of that Payment and of the Merit thereof, and a true real Repreſentation of his Death and Paſſion; yet is it in ſuch a Sort a Repreſentation and Figure of what paſſed, as it is withal the ſame real and true Sacrifice; for as well in the one as in the other 'tis the ſame JESUS CHRIST that offers himſelf; and the Prieſt that offereth, and God to whom it is offered, and Men for whoſe Sins he is offered, are the ſame, although it be in a different Manner, as we have ſaid, and hath no Inconvenience nor Repugnance in it, nor in itſelf any Contradiction, that one Thing be the Figure, and the Thing figured; Repreſentation of another, and the ſame it repreſents: As little Difficulty is there in the unbloody Sacrifice of the Maſs repreſenting the bloody Sacrifice of the Croſs, and that jointly it be the ſame Thing which it repreſenteth. Let us give an Example. The Enemies have beſieged a Town, the King goes to ſuccour it, he giveth Battel, gains it, puts his Enemies to flight, and makes them raiſe the Siege: If to leave a perpetual Memory of this brave warlike Exploit and glorious Victory, the King commands that every Year there be a Day ſet apart to ſolemnize the Commemoration of this with Feaſt and Joy. This may be done in one of theſe three Manners; the firſt, relating by Word only the Hiſtory of what paſſed; the ſecond, repreſenting to the Life the Siege of the Town, the Combat, and the Rout of the Enemy, cauſing the Soldiers and Captains to enter in this Repreſentation; the third Manner may be, if the King in Perſon for greater Rejoicing and Solemnity of the Feaſt would enter it, and repreſent many Times himſelf the Victory which he had once gained. In this Caſe, though in Truth this Repreſentation would be but a Figure of the paſt Battel and Victory which the King gained of his Enemies, yet would it be really true that the King is there in Perſon who would repreſent himſelf his own Valour and Trophies; and by being a Repreſentation of what was paſt, it would be a Figure, and becauſe he who repreſents it is the ſame who did that which he repreſents, he would be the Perſon figured; ſo that in this Example is found the Figure of the Thing paſt, and the Verity of the preſent without contradicting each other. In the ſame Manner we ſay, that our Redeemer JESUS CHRIST triumphed over the Devil by his Death, and delivered the World which was beſieged and oppreſſed by its Enemies, and to leave a perpetual Memory in his Church of ſo ineſtimable a Benefit, he ordained that it ſhould be daily repreſented. And to render the Repreſentation more admirable and glorious for the ſame Lord who had overcome, and more profitable for thoſe who had been relieved and delivered by ſo ſignal a Victory, he inſtituted the Sacrifice of the Maſs, where himſelf through his great Charity and Clemency repreſenteth us his Victory in his own Perſon, and with this daily and holy unbloody Sacrifice, he refreſhes us, and reneweth the Memory of that ſovereign Sacrifice, which being enflamed with an unſpeakable Love of our Souls, by Virtue of the Holy Ghoſt, he once offered to his eternal Father on the Croſs. So we ſay that the ſame Lord is the Sacrifice that is offered, and the Prieſt that offers it; and the Prieſts that ſay Maſs are but his Miniſters, by the Mouth and Function of whom he offers himſelf. Wherefore when the Prieſt comes to the Conſecration, and ſaith thoſe myſterious Words, he ſays them not in his own Perſon, but in the Perſon of JESUS CHRIST: For that it is he (as we ſay) who worketh all that is done, and is the principal Agent, and the Prieſt that offers there, ſerving himſelf of the Prieſt that celebrates as of his Miniſter. This is that Sacrifice and pure Offering, of which our Lord ſpeaks unto the *Jews* by the Prophet *Malachy*, ſaying: *I have no Will in you, ſays the Lord of Hoſts: and Gift I will not receive of your Hand: For from the riſing of the Sun even to the going down, great is my Name among the Gentiles, and in every Place there is ſacrificing, and there is offered to my Name a clean Oblation:* In this Offering alone, all the ancient Oblations and Sacrifices of the old Law, are compriſed: There were Offerings for Benefits received, and Sacrifices for Sins committed, and another Kind of Sacrifice which they called Victims to impetrate Health and Remedy in all their Neceſſities: We offer all theſe three Things with greateſt Advantage in the holy Myſtery of the Maſs; for JESUS CHRIST is the moſt precious Offering that we can offer to the eternal Father in Thankſgiving for his Benefits, and the moſt grateful Sacrifice to obtain Pardon for our Sins, and the moſt pacifical and glorious Victim for Remedy of our Neceſſities: And becauſe he is a Sacrifice, he giveth us not only Grace,

This Sacrifice and that of the Croſs are but one, though the Manner be different.

How this Sacrament is the Figure and the Thing figured.

A notable Example.

Jeſus Chriſt is the Sacrifice and the Prieſt which offereth himſelf, and Prieſts are his Miniſters.

Malach. 1.

All the ancient Sacrifices contained in this.

as he doth in quality of a Sacrament, but he is a Satisfaction and Payment of the Pains which we owe for our Sins: And therefore he offereth himſelf in his Holy Church, for the Living and for the Dead, according to Apoſtolical Tradition. O immenſe Goodneſs! O ineſtimable Charity! O Benignity and Liberality unheard-of, where the ſame Giver is the Gift, and the Prieſt the Sacrifice, and the Victim the ſovereign Biſhop who offers it, and the Slave receives his Lord, and Man the Bread of Angels, the Creator offers himſelf to his Creature in Food of eternal Life. Some devout Soul, perchance, will demand the Cauſes which moved our Lord to inſtitute this ineffable Sacrifice and divine Sacrament, and to remain with us in ſo admirable a Manner: I anſwer, that as far as we can preſume with our feeble and weak Underſtanding, there are two Cauſes of this divine Inſtitution: The one and the principal is the Glory of God, the other our Profit and Salvation: All the Works of our Lord ought to be reduced to theſe two Cauſes as their true End. To the Glory of God firſt and principally, ſecondly, though not ſo exactly, to our Profit; for God is ſo good that with his Glory he always joins our Profit, and eſteems not unworthy of his Majeſty all that which ſerves to the Benefit of his Creatures. Our Lord's Glory then is manifeſted in this Work becauſe he diſcovers therein his ſovereign and infinite Goodneſs ſo communicative of itſelf, that not content to be cloathed with our Sackcloth of Fleſh, and to be given unto us for an Example, Guide, Maſter, Ranſom, and Price of our Faults, Sanctificator, Reſtorator, and Glorifier of our Souls: But all that ſeeming little to him, he would beſides become Food and Nouriſhment by an Invention ſo admirable, that who receives it worthily in Purity and Sanctity of Life, is made like unto God, and is the ſame Spirit with him, following the Words of our Saviour: *My Fleſh is Meat indeed, and my Blood is Drink indeed, he that eateth my Fleſh and drinketh my Blood, remaineth in me and I in him.* And as the Meat by Virtue of natural Heat, is converted into the Subſtance of him that doth digeſt it, and is made the ſame Thing with him; ſo he that eateth the Bread of Angels is united, joined, and made the ſame Thing with it, the Meat not being converted into him that hath received it, but converting and transforming into itſelf him that takes it, as our Saviour himſelf ſaid unto St. *Auguſtin:* Wherefore St. *Cyril* of *Jeruſalem* ſays, that by Means of this Sacrament we are rendred concorporeal and conſanguineous with JESUS CHRIST, for our God and ſovereign Good deſires and endeavours nothing more, than to render Man like unto himſelf, and participant of the Treaſures and Riches of his Divinity, for which Reaſon he would diſcover unto us his tender and exceſſive Love in the Inſtitution of this ineſtimable Sacrament, to provoke our Love, for 'tis the Property of Love to unite Hearts into one, and of many Wills to make but one; and really to tranſport that which it loves, and draw it ſo out of itſelf, as to remain even dead in his own Body, and living in another's, and that his Soul ſhould be more there where it loves, (as they ſay) than where it lives and animates its Fleſh. Our Saviour ſhewed unto us this Love when he left himſelf in this divine Sacrament to unite with our Souls, and dwell in them. And as the Lover cannot endure the Abſence of his Beloved, and that it was convenient that our Lord ſhould go hence, and that his Spouſe could not accompany him, he found a Means to go in ſuch a Manner as he would remain always with her: Wherein he diſcovered his ineffable Sweetneſs, as the Church ſings, ſpeaking with the ſame Lord in theſe Terms: How ſweet is thy Spirit, Lord, in that for Proof of thy Love towards thy Children thou haſt provided them a moſt delectable Bread from Heaven, which fills the Hungry with good Things, and leaves the Proud empty: And this eaſy Sweetneſs of our Lord begets in us a familiar Love and Confidence, to embolden us to treat, not like a moſt vile and baſe Creature with his moſt high and perfect Creator, but as a Friend uſes to treat with his Friend, a Son that is careſs'd by his moſt dear Father. Theſe are all Arguments of the infinite Goodneſs, Love, and Benignity of our Lord, in which he glories and would be honoured by them as well as by his Omnipotency, ſince that under the Form of a little Wafer of Bread, God and Man together would be incloſed, and divide himſelf into ſo many Parts without ſelf-diminution. And although the Myſtery of the Incarnation be very high, whereby the divine and humane Nature is united in one Perſon, and the eternal Word (in whom are incloſed the Treaſures of God's Wiſdom and Knowledge) appeared abbreviated; yet all theſe Treaſures of the Divinity, which ſeemingly could not be more reſtrained, are more perfectly comprehended and abridged in this Sacrament: Conſidering that in the leaſt Parcel of the Hoſt all is contained, and the Humanity itſelf, which in the Incarnation was rendred viſible, is here (as St. *Thomas* ſays) covered and hidden; ſo that with greater Reaſon we may ſay of this Sacrament what *Eſay* ſaid of God's Humanity, truly Lord, thou art a hidden God. His Wiſdom is likewiſe here diſcovered, to have found out ſo healthful a Remedy for Cure of our Infirmities, and a moſt certain Antidote againſt the Poyſon of the old Serpent, which is his moſt pure Fleſh conceived of the Holy Ghoſt, to purify the corrupted

Our Lord hath inſtituted this Sacrament to his own Glory and our Profit.

How the Glory of God ſhineth in this Sacrament

John 6.

Auguſt. Confeſſ. l. 7. c. 10. Cyril. Hier. in Catech. ad Euchar.

Property of Love.

The Sweetneſs of *Chriſt*'s Love in his Sacrament.

The Omnipotency of God in the conſecrated Hoſt.

Eſay 5.

The Wiſdom of God is diſcovered.

corrupted Fleſh of *Adam*, which infected the Souls incorporate with it, and with this Fruit of Life repaired the Evils we have received by that other Morſel and Fruit of Death. Of all which reſults the Honour and Glory of our Lord much more clearly and abundantly, than by the Creation, Diſpoſition, and Harmony of the Heavens, and all that is created. As alſo this Sacrifice ſeeks no leſs God's Honour to which it is addreſſed; and whereas already all the Sacraments and Sacrifices of the old Law (which were but Shadows and Figures) were ceaſed, it was a Thing very befitting that this Sovereign and moſt high Sacrifice ſhould ſucceed in the Holy Church in lieu of them all, to the End that that Service by which God is more reverenced, ſhould never fail; and ſince the Law and the Prieſthood go always hand in hand, and that the new Law ought to ſucceed the old; as there was a new Prieſthood, there was likewiſe a Sacrifice, which was this of which the Prophet ſaith, *Sacrifice ye the Sacrifice of Juſtice, and hope in our Lord*; For there is no other that can be called truly and properly a Sacrifice of Juſtice but JESUS CHRIST, who offered himſelf to his eternal Father in Sacrifice upon the Croſs; to pay in all Extremity and Rigour what our Sins merited; and leſt we ſhould forget ſo ineſtimable a Benefit, he ordained it ſhould every Day be offered in the Maſs, in perpetual Memory of his ſacred Paſſion (as we ſaid) and ſo he inſtituted this bleſſed Sacrament at the Time when he went to ſuffer; and to declare that he left it us for a Memorial of his Paſſion, he ſaith, *As often as you do this, do it in commemoration of me*; that is to ſay, in Memory of my Death, as St. *Paul* explicates it, when he ſaith, *You ſhall ſhew the Death of our Lord until he come.*

This Sacrifice belongeth to the Service of God.

Pſal. 4.

1 Cor. 11.

But what ſhall I ſay of the good, which this Fruit of Life giveth to thoſe that eat it worthily? Who can ſet forth the Effects which it worketh in holy and pure Souls? they are ſo great and ſo divine, that no human Tongue can explicate them. For firſt, this celeſtial Food worketh ſpiritually in our Souls the ſame Effects (as we have ſaid) which doth the corporal Food in our Bodies; that is to ſay, it doth repair that which daily decays of the Subſtance by Force of the natural Heat of our Bodies, which daily conſumes and decays the Subſtance; and to hinder the Light of the Lamp from being extinguiſhed for want of Oil, it muſt often be renewed with Oil; ſo it is neceſſary to give the Body its Nouriſhment, that it ſhould renew on the one ſide what was decay'd on the other. And our Souls have much more need of this Reparation than our Bodies, becauſe they have within them a moſt pernicious Fire of Concupiſcence, that inciteth and kindleth Evil, eating and conſuming the Forces and Fervor of Virtues, leaving us faint and feeble, if by Means of this moſt Holy Sacrament thoſe Deficiences were not repaired. The ſecond Effect of corporal Meat, is to pleaſe, to give Guſt and Savour to what we eat; which is ſtill the greater, by how much the Appetite is more healthful and better diſpoſed, and the Meat more delicious. Alas! Who can declare the Reliſh and Sweetneſs of this divine Meat, which is God infinitely delectable, delicious, and Author of all Sweetneſs, which we take and receive from the Fountain itſelf? As there is no Compariſon between the Excellence of the Soul and the Baſeneſs of the Body; ſo there is likewiſe as little between the Pleaſures of the Soul and thoſe of the Body; and as much as the Soul is more noble than the Body, ſo much do the Souls Delights ſurpaſs thoſe of the Body; and God being the Meat that we eat in this Holy Sacrament, no Angel's Tongue can declare the Sweetneſs which he communicates to a clean and purified Heart. For it is certain that God hath not a more precious Thing to give us either in Heaven or in Earth than this, which is the ſame that the bleſſed enjoy in Heaven, but that they ſee God clearly, and without Veil, and we contemplate him covered under the Curtains and Species of Bread and Wine, and the Life of the Bleſſed ſhall be eternal, and ours finiſh with Time; for the Uſe of Sacraments laſts no longer than the Church Militant is to endure; but as to the Thing which is given here, and in Heaven, 'tis the ſame, to wit God; with whom there is no more nor leſs. The third Effect of this Meat is to extinguiſh Hunger, and to ſatiate; a Thing which no Creature can work in the Soul of Man but God alone, for whom it was created, and until he come into it, it will always hunger, without ever being ſatiated. God only who is our laſt End, and the Center of our Felicity can fill and compleat it in ſuch a Manner, that it will have nothing more to deſire; and this he doth, in giving it a Contentment, Peace and Tranquillity of Soul, undeceiving it of the Opinion it had conceived of frail and viſible Things, and giving it a frequent Deſire after celeſtial, with a true Knowledge that all Things are in God, and without him all Things are nothing; and this our Lord uſes to work by Means of this divine Food, when it is often frequented, and that the Palate be well prepared; then hath the Soul Company in its Exile, Conſolation in its Labours, Defence in its Dangers, Force and Courage in all that is good, and filled with holy Purpoſes and Deſires, burneth with Love and Deſire of heavenly Things, and feels a Diſguſt to worldly Vanities; and being incorporated and conjoined to JESUS CHRIST is made a Participant of the

It pleaſeth the Taſte.

It ſatisfieth.

The Profit which they receive who communicate worthily.

It repaireth the Strength of Virtues.

the Sufferings and Merits of his holy Paſſion, and receiveth a Pledge of eternal Life. In this Bread of Angels and Manna of Heaven the Soul finds a moſt Savour and Guſt of all it deſires or can wiſh, much better than the *Jews* found in their corporal Manna. If Man be tempted with ſenſual Appetites and burning with the Fire of Concupiſcence, this Dew of Heaven kills the Flames of thoſe foul Deſires. If the Turmoils and Miſeries of this Life overwhelm and deject him, there he finds a Recruit of Patience and Succour; for we are attack'd on all Sides with ſo many and vexatious Diſturbances, that it would be impoſſible to ſupport them without this Refreſhment. And the more that the Heart is oppreſt, ſo much the more doth he find himſelf relieved, and ſavours the more the Sweetneſs of this divine Food, as well by Reaſon of its Excellence, as becauſe Tribulation better diſpoſes to the receiving the Graces here communicated: And if the Wind of Vainglory tranſport and overturn him, the Humility of JESUS CHRIST confounds him, and makes him acknowledge his Baſeneſs and Unworthineſs; if Covetouſneſs, Ambition, and deceitful Vanity of this periſhable World do perſecute him, here he finds Arms to defend him with. In fine, it is a Cure for all his Evils, which is compoſed of the Fleſh and Blood of JESUS CHRIST, who is our Salvation the Cure and Remedy of all our Miſeries.

It is a general Remedy againſt all Evils.

As the Effects which this holy Sacrament works in our Souls are different and numerous; ſo has it diverſe Names, becauſe that one Name could not well ſignify it; it is called *Euchariſt*, which ſignifies good Grace, or Action of Grace and Thankſgiving, becauſe it contains JESUS CHRIST the Fountain of all Grace, and is the Gage of eternal Life; which is the perfect and accompliſh'd Grace, and it is an Action of Grace which we render to our Lord for all the Benefits we have received of him. It is called Communion, or Communication, in that it does unite us with JESUS CHRIST, and thereby his Merits are communicated and diſpenſed unto us. It unites alſo the Faithful together, renders them one Heart and one Soul in JESUS CHRIST, and for this Reaſon alſo it is called a Sacrament of Peace and Charity. It is called Viatick, becauſe it is the Food we are nouriſhed by, in this Peregrination that doth accompany us, and opens us the Way to Heaven. It is called the Supper of our Lord, becauſe it was inſtituted at his laſt and holy Supper: The *Greeks* name it Myſtery, and the *Latins* Sacrament, by reaſon of the great, moſt ſecret and profound Myſteries therein compriſed. It is called Bread of God, Bread of Heaven, Body of JESUS CHRIST, Body of our Lord, and (as St. *Auguſtine* writes) the *Africans* call it abſolutely Life; finally, it is called Offering, Sacrifice, Liturgy, and Maſs, which is offered for our Sins. Let all the Works of Nature then hold their Peace (ſays *Granado*) and thoſe of Grace ſay nothing, becauſe this Work is above all Works, and this Grace is ſingular: O marvellous Sacrament! What ſhall I ſay of thee? With what Words ſhall I praiſe thee? Thou art the Life of our Souls, Medicine of our Wounds, Conſolation of our Labours, Memorial of JESUS CHRIST, Teſtimony of his Love, moſt precious Memorial of his Teſtament, Companion of our Pilgrimage, Joy of our Exile, a burning Coal to kindle the Fire of divine Love, Means to receive Grace, Earneſt of Happineſs, and Treaſure of Chriſtian Life: By this Food the Soul is united to its Spouſe, the Underſtanding illuminated, the Memory refreſhed, and the Will enamoured, the interior Guſt delighted, Devotion encreaſed, the Bowels dilated, Fountains of Tears opened, Paſſions laid aſleep, good Deſires awakened, our Weakneſs ſtrengthened, and encouraged to travel even to the Mountain of God. But he muſt take great Care to the Diſpoſition, which he ought to put himſelf in, who approaches to the Altar to receive this divine Food, if he will reliſh, taſte, and feel thoſe Advantages we ſpeak of. For as the Soul that is in the Body and does quicken it, gives not Life to a Member that is cut off, and ſeparated from the Body, but to thoſe that are united and conjoined with it: So this divine Spirit, which is the Life of our Souls, to communicate it unto us; it is very neceſſary that they ſhould be united unto it by Charity, and that they ſhould be living Members of the Holy Church. And as the Sun, the Rain, and the Winds do nouriſh and give Growth to the Trees, and living Plants, but dry, decay, and rot thoſe that are already dead or looſened in the Roots; ſo this holy Sacrament gives Life to thoſe that are fixed in CHRIST; and thoſe that are not (by their Default) it damns and brings to Perdition.

First Part of Prayers and Medit. of *Munday* Morning.

The Diſpoſition for the receiving our Lord.

The corporal Meats and Medicines avail nothing to a dead Body; no more doth this Sacrament to them that are in mortal Sin, and dead in their Souls; becauſe it was and is called Bread of Life, not only becauſe it gives Life, ſuſtains and augments it with his Grace, but becauſe it requires that he who receives it ſhould be in Life. I confeſs that St. *Thomas* and many other Doctors put a Caſe in which this Sacrament gives Life to the dead; for that, they ſay, if any one approaches to it, being in mortal Sin, which he remembers not, nor has confeſſed, nor has any Intention to ſin, yet for all that he may not be in State of Grace, but by Virtue of this Sacrament, he is raiſed from Death to Life, and is put out of the State of Damnation into that of Salvation. Following which Doctrine St. *Auguſtine* ſays, that this Sacrament

S. Thom. 3. p. q. 79. art. 8. & q. 80. art. 4. Suar. tom. 3. in. 3. d. 63. S. 2 in fin. Palud in 4. diſt. 9. q. 1. n. 14. Richard. diſt. 12. art. 5. q. 1. Scot. diſt. 9. q. 1. Alans q. 16. m. 22.

The Names of this Sacrament.

Euchariſt.

Communion.

Sacrament of Peace and Charity.

Supper of our Lord, Myſtery and Sacrament.

Cont. Pe. lag. l. c. 24.

Gabr. Ser. 3. in can. Anto. in 3. p. 14. c. 12. § 6. Victor. in Sum. n. 76. Vega l. 9 cap. 34. Claud. repet. 6. c. 10. Bellarm. 4. c. 29. Pet. Sot. lect. 12. de Euchar. Janſon. in Congre. c. 131. Seſſ. 13. c. 7.

Sacrament not only nouriſhes and maintains thoſe that it finds in Life, but alſo it raiſes the Dead. But ordinarily he that receives it ought firſt to be in Grace to receive the Augmentation of it, becauſe this is a Sacrament not given unto the Dead, but to the Living, to ſuſtain and make proſper the Life which they enjoy. And therefore the Council of *Trent* declares, that every Perſon that will communicate, if after a diligent Examination of his Conſcience he finds he has committed a mortal Sin, is obliged to confeſs it Sacramentally, before he communicates. For otherwiſe he is not veſted with the nuptial Robe, and will not be reputed for one of the Wedding, but be caſt into exteriour Darkneſs, there to pay eternally (if he amend not) his Temerity and Boldneſs. To make it better underſtood, we muſt note, that in this vivifying Sacrament there are two Things; the one is the very Body of our Lord, which is under the viſible Species; the other, the Virtue and Abundance of Gifts and Graces inviſible thereby communicated: There are alſo three ſorts of Perſons that communicate: The firſt are thoſe that communicate unworthily, knowing themſelves to be in mortal Sin, ſuch although they receive the bleſſed Sacrament, they receive not the Virtue of the Sacrament, but the Sentence of their Condemnation. The ſecond are thoſe that with due Preparation, Love, Fear, and and Reverence approach to the Altar, and receive our Lord in the conſecrated Hoſt, and are ſpiritually refreſhed and enriched with divine Gifts. The third, thoſe that cannot receive it ſacramentally, but receive ſpiritually in their Souls, and enjoy the Fruit and Treaſure of his ſacred Paſſion.

S. Matth. 12. There are two Things in this Sacrament, the Body of our Lord and the Grace which is communicated by it.

Three Sorts of Perſons which communicate.

How the ancient Cuſtom of daily Communion is grown cold.

In the beginning of the Primitive Church, when the Blood of JESUS CHRIST was yet boiling, and the Hearts of the faithful had but one Mind, every one communicated every Day, and being fed and fortified at this Royal Table, they frankly offered themſelves to Martyrdom: Afterwards that Fervor and Cuſtom began to relent, which St. *Anacletus* Pope and Martyr perceiving, did ſomewhat renew, commanding that after Conſecration all the Aſſiſtants ſhould communicate (as he ſays in his Decretal) following the Cuſtom of the holy Apoſtles, and kept in the *Roman* Church. But by Succeſſion of Time, Devotion and Charity grew colder, and St. *Fabian*, Pope and Martyr, ordained that all Catholicks ſhould communicate at the leaſt three Times within the Year, at *Chriſtmas*, *Eaſter*, and *Whitſontide*: At laſt Chriſtians Hearts were frozen, and had ſo little Devotion to the frequenting this bleſſed Sacrament, that to heat and excite them to eat of this divine Bread, and not let themſelves famiſh, *Innocent* III. in a General Council at *Lateran* commanded under grievous Penalties, that all the Faithful attaining the Age of Diſcretion, ſhould confeſs their Sins to their proper Confeſſor at the leaſt once in the Year, and ſhould carefully fulfil their Penance and receive with greateſt Reverence the bleſſed Sacrament at *Eaſter*. Which is a Sign that the Devotion and frequenting of this holy Sacrament was almoſt extinct, ſince the Council commanded ſo rigorouſly and upon Pain of Cenſures, that the Faithful ſhould communicate at leaſt on *Eaſter* Day. Inſomuch as it is no Wonder that wanting the Nouriſhment and Corroboration of God, which in this Bread of Life is communicated unto us, the Chriſtians were fallen into that Gulf of Vices, Miſeries, and Calamities, which we ſee. Nevertheleſs, bleſſed be the Sweetneſs and Goodneſs of our Lord JESUS, who, in an Age ſo deplorable as this is, hath awakened and illuminated ſome devout Souls to communicate often, and fortify'd them by the Grace and Virtue of this myſterious Food, to reſiſt their Appetites and Senſualities, and embracing the Exerciſes of Prayer and Devotion, aſpire to eternal Life; though great Compaſſion is to be had to ſee ſo few in reſpect of the many that are blind and loſt. For if we have ſo much Care to keep our Body neat, why ſhould we not as well endeavour to keep our Souls clean, this being of the greateſt Importance. If every Day we give our Body Food ſeveral Times (which to morrow will be Meat for Worms) and have ſo much Care of it, that it want for nothing; what Reaſon is there that we ſhould neglect to feed our Souls? When a Man is ſick he deſires the Phyſician may come often to viſit him, why then when his Soul is ſick of ſo dangerous Infirmities, ſhould he not deſire to have it viſited every Hour by this heavenly Phyſician, who is both the Phyſician and the Remedy, and entire Health of our Souls? And if in contagious Times we ſeek Preſervatives and Defenſitives; and when we paſs through an Enemy's Country, we go armed and in Company: Why then, in ſo contagious an Infection, in a Danger ſo evident, in the midſt of ſuch cruel and powerful Enemies, do we not arm ourſelves with our Lord, why receive we him not, to ſerve us as an Antidote, Defence, and Remedy? Our Heart is cold and frozen, ſo that to warm it in the Love of God, it is neceſſary to approach often to this divine Fire. That if our Lord be ſo mild and loving towards Man, that he ſaith, 'tis his Pleaſure and Delight to be among the Sons of Men, and God's Deſire is to come unto us, and remain with us, why are we ſo ungrateful and unthankful as not to prepare him his Houſe to come into, in diſpoſing ourſelves to receive him often with Joy and Devotion? Who is he that

Hen. conſecrat. hiſt. 1. c *Si non frequentius.*

Extravag. de pœnit. & remiſ. cap. *Omnis utriuſque Sexus.*

The Want of ſpiritual Nouriſhment is the Cauſe of our Weakneſs.

What ought to move us to communicate often.

Sap. 8.

will ſhut his Door againſt a King that would come into his Houſe, to beſtow on him many Favours, and pay ſo magnificently for his Lodging? Who is that poor Body that does not run to the Gate of that Lord where Alms is given? As to the Preparation, and what appertains to the receiving of the bleſſed Sacrament, many have written of it; and this is not the Place to treat of it. *Granada* in many Places of his Works has ſpoken very worthily thereof. We will return to the Inſtitution of the Feaſt, which the Catholick Church celebrates this Day, and was inſtituted by Pope *Urban* IV. in the Year MCCLXIII, who hath ſet forth a Bull, which, though it be long, I have placed here for Edification of the Faithful, in the ſame Words as it is written by *Ferdinand* of *Caſtille*, Religious of the Order of St. *Dominick*, becauſe it is full of pious and grave Sentences in praiſe of the bleſſed Sacrament; and it is better to learn from the Sovereign Biſhop's own Words, and the Reaſons that moved him to command the Celebration of this Feaſt, than to relate it of ourſelves.

The Bull of Pope *Urban* IV. of the Inſtitution of the Feaſt of the bleſſed Sacrament.

URBAN *Biſhop, Servant of the Servants of God unto our venerable Brethren, Patriarchs, Archbiſhops, and other Prelates of the Church,* &c. *Our Saviour and Lord* JESUS CHRIST *being ready to depart this World and go to his Father (the Hour of his Paſſion drawing near) after he had ended his Supper with his Diſciples, inſtituted, and ordained, in Memory of his Death, the ſovereign and magnificent Sacrament of his Body and Blood, giving us his Body for Food, and his Blood for Drink; for ſo it is, that as often as we eat his Body, and drink his Blood, we ſet forth the Death of our Sovereign Lord; wherefore he ſaid to his Diſciples,* Do this in Remembrance of me; *with an Intention that this ſo ſublime and venerable a Sacrament might ſerve as a Memorial moſt particular and remarkable of the exceſſive Love which he bears towards us. Not an ordinary Memorial, but admirable full of Aſtoniſhment, of Delight, Suavity, Aſſurance, and high-prized above all Things; in which the Signs were rēnewēd, and the Wonders changed. In it is found all Delight, and a ſavoury Guſt. In it is found the Sweetneſs of our Lord, and in fine, we find in it Aid and Favour of Life and Salvation. 'Tis the moſt ſweet Memorial, the moſt ſacred Memorial, the Memorial that can ſave us, in which we calculate and relate the grateful Memory of our Redemption, and by which we refrain from Evil, we take Comfort in Good, and make our Profit for Augmentation of Grace and Virtues, and certainly reap Benefit by the corporal Preſence of our Saviour. All other Things, which we make Memory of, we repreſent them only in Mind and Underſtanding, without having, their real Preſence with us. But in this ſacramental Commemoration of* JESUS CHRIST, *he himſelf is with us in his proper Subſtance, although it be in a different Form: and he ſays ſo to his Diſciples, when he would aſcend the Heavens:* I am with you unto the Conſummation of the World, *comforting them in that divine Promiſe, that he would remain, and be himſelf with them by his corporal Preſence. O worthy Memory, and which ought never to be forgot, whereby we are put in Mind of the Death of our Death, and that our Death is already dead, and that the Tree of Life engrafted in that of the Croſs has brought forth to us the Fruit of our Salvation. It is the healthful Commemoration that fills the Hearts of the Faithful with Joy, and conjointly mingles the Tears of Devotion with Gladneſs. Let us rejoice then without Fear, in Remembrance of our Liberty, and bearing in Mind the Paſſion of our Lord (who was the Price of our Ranſom) let us ſhed fervent Tears; for in this moſt holy Commemoration we have a Joy of Suavity bedewed with Tears, we rejoice in it bewailing our common Evil, and we ſhed Tears devoutly rejoicing, having Tears of Joy, and Joy of Tears. For our Heart all bathed with Gladneſs, cauſes the Eyes to pour forth Tears. O Immenſity of divine Love! O overflowing divine Piety! O moſt profuſe Liberality of God! He had already given us all Things, and put them all under our Feet: He had given us the Dominion and Principality of all Creatures upon Earth, and with the celeſtial Miniſters (which are the Angels) ennobled and exalted human Dignity, whilſt they aſſiſt us, and are ſent to ſerve thoſe that are to reap the heavenly Inheritance. And though his Bounty to us has been ſo great, yet to ſhew it more and more by an immenſe Liberality of Love and Charity which he bears us, he hath given himſelf unto us. And ſurpaſſing the Bounds of all other Bounties, exceeding all ſort and manner of Love, he gives himſelf to us in Food to be eaten. O ſingular and admirable Bounty, in which he that gives is the Gift himſelf, and that which is given and he that gives, is one and the ſame Thing. How great and prodigious Liberality is it when any one gives himſelf! And he gives himſelf for Nouriſhment, to the end that Man, who was fallen to Death by a Morſel, ſhould be raiſed to Life by another Meat, Man fell by the mortal Apple, and was raiſed again by the Food of the Tree of Life. On the other Tree hung the Morſel of our Death; on this the Nouriſhment of our Life. The Taſte of the one overthrew us; the Taſte of this other ſaves us. The Guſt did hurt us, and the Guſt has ſaved us. See, that where the Evil has entered, from thence has come the Medicine; and from whence Death ſprung, Life has alſo come forth. It was ſaid of the other*

Meat

Meat, the Day that thou eateſt of it thou ſhalt die the Death; and it is ſaid of this, he that eats of this Bread ſhall live for ever. This Meat is that which doth compleatly ſatiate, which truly nouriſhes, and fattens not the Body, but the Soul; not the Fleſh, but the Spirit. Wherefore this merciful Saviour provided Man, who had Neceſſity of ſpiritual Nouriſhment with the moſt noble and rare Meat of all the World. It was alſo a moſt decent Liberality, and a Work ſuitable to the divine Piety, that the eternal Word of the Father, who is the Food and Refection of the reaſonable Creature, ſince he was made Fleſh, ſhould give himſelf for the Nouriſhment of the Fleſh: I ſay for Man, who is the reaſonable Creature; as the Pſalm ſays, Man did eat the Bread of Angels. *Wherefore our Saviour ſaith,* my Fleſh is Meat indeed. *It is this Bread that is taken and does not conſume, which is eaten and yet is not changed; if it be received worthily, it renders him that receives it conformable to it ſelf. O moſt excellent Sacrament! O Sacrament worthy to be adored, reverenced, glorified, honoured, and worthy to be exalted with moſt ſingular Praiſes, and to be recommended by publick Acclamations, reverenced with great Care, worſhipped with devout Services, entertained in pure and chaſte Breaſts! O moſt noble Memorial worthy to be placed in the deepeſt Bottom of the Heart, to be intimately linked to the Soul, to be cautiouſly conſerved in the Interiour, and laſtly, worthy to be called to Remembrance by a diligent Meditation and Publication of its Greatneſs; we ought continually to bear in Mind this Memorial, and him from whom we know it comes, for he will be more engraven in our Memory, whoſe Benefits we have always before our Eyes. And though it be ſo that every Day at the Solemnity of the Maſs we frequent this divine Sacrament, yet does it ſeem unto us a Thing very convenient and befitting (at the leaſt once in the Year) there ſhould be made a more ſolemn and particular Memory, to confound, if it were poſſible, the mad Perfidiouſneſs of Hereticks: For that on the Day of the Supper (when our Lord* JESUS CHRIST *did inſtitute it) the univerſal Church is employed in reconciling Penitents, conſecrating Chriſm in the Commandment, and waſhing of Feet, and in many other Things, which permits it not to ſolemnize the Feaſt of this moſt bleſſed Sacrament: And the Church obſerves the ſame towards the Saints which we ſolemnize throughout the Year; for although ſhe makes often Commemoration of them in Maſs and Litanies, and on other Occaſions, nevertheleſs ſhe omits not to celebrate particularly their Deaths on certain Days dedicated for their Feaſts; and beſides all that, becauſe even on the ſaid Feaſts of Saints there is many Times Negligence and Omiſſion of what ought to be done; (either through our little Care, or by Reaſon of the Emyloyment each one has in his Affairs, or through humane Frailty) our Mother the holy Church hath appointed a certain Day on which there ſhould be made a general Commemoration of all the Saints, to the End that on this common Feaſt might be ſupplyed the Defects of the Particulars. Now ſince ſhe uſes this towards the Saints, ſhe hath much better Reaſon to uſe the ſame towards the bleſſed Sacrament of the Body and Blood of our Lord* JESUS CHRIST, *the Glory and Crown of all the Saints, to the End it might have a particular Solemnity, and that with Diligence and Devotion we might recompence the Tepidities and Diſtractions which have happened in the Maſſes; and that the faithful Chriſtians when they ſhall ſee this Feaſt draw near, reflecting on what has paſt, may repair the Defects of all the Maſſes of the Year, through their Sloth, Frailties, or through other Employments. Moreover before we were ſeated in the Apoſtolick Dignity where now we are, ſome holy Perſons had Revelations that this Feaſt in Time would come to be generally ſolemnized throughout all the Church. Wherefore (to the Exaltation and Confirmation of the Catholick Faith) it has ſeemed to us convenient to ordain and command that there ſhould be celebrated in the Church every Year a ſolemn and more particular Memory of ſo ſublime and excellent a Sacrament, beſides that which is done ordinarily every Day, aſſigning and nominating for that Effect the firſt* Thurſday *after the Octave of the Holy Ghoſt, to the End that the Faithful ſhould that Day have recourſe with Devotion to the Churches, and all (both Clergy and Laity) might ſing with great rejoicing Hymns of Praiſe, and that then all render to God Songs of healthful Joy of Heart and Will, Lips and Tongue. Then let Faith ſing, Hope leap for Joy, and let Devotion rejoice, and Charity lead the Dance of Gladneſs; let the Heart applaud, and Purity delight it ſelf; let every one come with a chearful Spirit, a prompt Will, putting his good Deſires in Execution, and ſolemnize this great Feaſt. And God grant that all Hearts may be enflamed ſo to ſerve him, as of this and other Things they make their Profit in Augmentation of Merits before this Lord, who gives himſelf for them in Payment, in Meat, and Nouriſhment, and will be their Recompence in the next Life. Wherefore we admoniſh and advertiſe you, and in Virtue of holy Obedience by this Apoſtolick Bull, ſtraitly command you for the Remiſſion of your Sins, to celebrate this ſo glorious and ſovereign a Feaſt devoutly every Year on the* Thurſday *we have ſaid and aſſigned, and that you cauſe it to be celebrated through all the Churches of Towns and Dioceſes, carefully giving Notice the* Sunday *before the Feaſt to all your Pariſhes and Dioceſes, exhorting them with Remonſtrances and wholeſome Diſcourſes, either by yourſelves or others by your Direction, that*

that with a clear and entire Confeſſion of their Sins with Prayers, Alms, and other Works of Charity and Devotion, they may ſo prepare themſelves as to deſerve that Day to partake of this bleſſed Sacrament, and receive it with Reverence, and by Virtue thereof obtain Augmentation of Graces. And to encourage the Faithful with ſpiritual Gifts, to honour and celebrate this great Feaſt, we do grant to all that do confeſs their Sins and are truly penitent, who ſhall be found in the Church at the Mattins of the ſaid Feaſt, one hundred Days of Pardon, and as many to thoſe that ſhall devoutly aſſiſt at Maſs, and at the firſt Veſpers. Likewiſe for each of the Canonical Hours of that Day, firſt, third, ſixth, ninth, and compline, forty Days: And that thoſe which ſhall be preſent the Days within the Octaves at the Canonical Hours, as is ſaid, for every Day's Aſſiſtance we grant them one hundred Days of Pardon, confiding in the Mercy of God, and in the Authority of his Apoſtles SS. Peter, *and* Paul.

This is the Bull of *Urban* IV.

Since which, Pope *Clement* V. in a Council which he held at *Vienne* in *France*, confirmed that Bull of his Predeceſſor *Urban* IV, and again commanded the Feaſt of the Bleſſed Sacrament to be celebrated through all Chriſtendom. Since that other Popes, as *Martin* V. and *Eugene* IV. did amplify the Indulgences granted by *Urban* IV, and gave new ones to thoſe who ſhould faſt the Vigil of the Feaſt.

A Miracle of this moſt bleſſed Sacrament. The Corporals of *Daroca*.

Among other Cauſes for the Inſtitution of this Feaſt, one was, that our Lord in that Time did work ſome Miracles in Confirmation of the Verity of his Preſence in this divine Sacrament, as that of the Corporals of *Daroca*, which happened in the Kingdom of *Valencia* in the Year of our Lord MCCXXXIX, at the Siege which *Berenguel* of *Entenza*, General of King *James*, laid againſt the Caſtle of *Chio*, which is in the Middle of *Luchente* and *Pinette*, not far from the Town of *Xativa*, which I recite not here at large being ſo notorious in *Spain*. And that of the Year MCCLXIII. which happened in *Italy* (which was the Occaſion of Pope *Urban*'s Bull) in a Village called *Volſena*, about eight Leagues on this Side of *Orviete*, where the Pope then was. The Miracle was this; a Prieſt ſaying Maſs in the Church of St. *Chriſtine*, after Conſecration of the Hoſt entred into great Doubts and Temptations about the Verity of the Bleſſed Sacrament, and ſtreightways the Hoſt began to drop Blood, and dyed the Corporal, and the Blood ſoaked through even to the Marble Stone of the Altar, and the Stains are at this Day to be ſeen upon the ſame Stone. I have ſeen them, and ſaid Maſs on the ſame Altar. The Pope was acquainted with the Miracle, and ſent for the Corporals to *Orviete* with great Pomp and Proceſſion of Cardinals, Archbiſhops, and Biſhops, and all the Clergy, who went to receive and carry them into the Church of the Town, where afterwards upon that Occaſion was built a fair Church of our Lady.

The Miracle of *Volſena*.

The Miracle of *Paris*.

At *Paris* about the Year MCCLVIII. a Prieſt ſaying Maſs in the holy Chapel which joins to the Palace, elevating the conſecrated Hoſt, there appeared in his Hands a living Child of incomparable Beauty, which was ſeen by many; and Notice being given of it to St. *Lewis* then King of *France*, as they preſſed him to go ſee the Miracle, he excuſed himſelf, ſaying, let thoſe who do not believe that God is there, go ſee it; for I ſee him there every Day by Faith. Theſe Miracles moved the Pope, among other Things, to inſtitute this great Feaſt. For tho' Miracles be not neceſſary, nor ſufficient (if God interiourly do not illuminate and ſtrike our Heart) to make us believe what Faith teaches us, nevertheleſs to awaken and excite us the more, and for the Comfort and Conſolation of thoſe that believe it without them, our Lord ſometimes works Miracles, as he has done in Confirmation and Proof of the Verity of this bleſſed Sacrament as well in paſt, as preſent Ages. Scarce is there a Kingdom, Province, or Nation, where God has not wrought Wonders in Teſtimony and Proof of his real and true Preſence in the Sacrament of the Altar, whereof we have at this Day the freſh Memory. In *Spain* there is the Miracle, as we ſaid, of the Corporals of *Daroca*, that of *Fromeſta*, that of *Santaren*, of *Avila*, of *Segovia*, and others. In *Italy* there are two: The one at *Rome* in the Church of St. *John* of *Lateran*, the other in that of St. *Potentiana*: And in *Volſena* that which we have recited. In *France* that of *Paris*: And another in *Flanders* at *Bruſſels*, where is kept with great Solemnity the Memory and Feaſt of the miraculous Body of JESUS CHRIST. In the higher *Germany*, at a Village which is called *Zephen* in the County of *Tyrol*, three *German* Leagues from *Inſpruch* in the Way to *Auxbourg*, there happened another very famous one, and of great Admiration, above two hundred and forty Years ſince. And ſo in other Places, which I omit, to ſpeak briefly of ſome others very ancient and authentick, which we read in the Works and Lives of Saints, as well ancient as modern.

Miracles are not neceſſary ſo to make us believe.

There are particular Miracles of this Sacrament in divers Provinces.

A Miracle recounted by St. *Cyprian*.

The glorious Biſhop and Martyr St. *Cyprian* in his Book of Relapſes, relates many Miracles that our Lord ſhewed in his Time for Puniſhment of thoſe that had failed in Faith, and received unworthily, or would receive his holy Body; and he ſays he was an Eye-Witneſs of ſome of them. The *Donatiſts* Hereticks flung the Body of our Lord

to

The Dogs tore in pieces ſuch Hereticks as treated this Sacrament irreverently.

to the Dogs, and the Dogs in revenge of that Irreverence and Sacrilege, fell upon them and tore them in Pieces, as *Optatus Milevitan* writes. When St. *Chryſoſtom* was Patriarch of *Conſtantinople*, an heretick Woman to content her Huſband (who was a Catholick) and to keep her Word, firſt received by the Hands of an heretick Prieſt, and gave one of her Servants what ſhe had received to keep for her: Then after taking the conſecrated Hoſt by a Catholick Prieſt, and feigning to bow down in Prayer, gave it unto the ſame Servant who was by her, and took in lieu of it the Bread ſhe had received of the Heretick Prieſt, and putting it into her Mouth, that Bread ſuddenly was converted to a Stone, as *Sozomen* ſays. St. *Gregory* to convince the Infidelity of a Woman, demanded and obtained of God that the Species of Bread ſhould be turned into Fleſh, whereby the Woman was converted, and the Village was confirmed in the Faith. St. *Baſil* had an admirable Viſion the firſt Time he ſaid Maſs in that Rite which himſelf had inſtituted, as we read in his Life. In the Book intituled *The Spiritual Field*, *chap.* 29. *Sophronius* ſets forth ſome Miracles of the Bleſſed Sacrament alledged by Cardinal *Baronius* in the ſixth Tome of his Annals, and in the ſeventh Tome he relates out of *Evagrius*'s fourth Book, *chap.* 53. what happened at *Conſtantinople* to the Son of a *Jew* by Trade a Glaſs Man, who having been with other Boys his Companions at the Church, and ſeeing them communicate, he did ſo likewiſe as if he had been a Chriſtian; which his Father coming to know, fell into ſuch a Rage, that he caſt his Child into the burning Glaſs Furnace, and three Days after his ſorrowful Mother found him in the Middle of the Flames without any harm, and the Mother and the Son became both Chriſtians, and the Father perſevering in his Obſtinacy and Perfidiouſneſs, was put to Death by the Command of *Juſtinian* the Emperor. We read in St. *Bernard*'s Life that he healed a poſſeſſed Perſon, putting on his Head the conſecrated Hoſt, which he had in the Paten, ſaying, Here comes the ſame Lord that was born of a Virgin, and died on the Croſs, roſe again, and aſcended the Heavens. And the ſame Saint relates in the Life of St. *Malachy*, that as an Heretick denied obſtinately JESUS CHRIST's Preſence in the Bleſſed Sacrament, St. *Malachy* ſaid to him: God make thee confeſs the Truth, though it be by Force; and that the other anſwered, ſo be it; and the ſame Day he was taken with a great Infirmity, whereby he was converted and reconciled to the Church, confeſſing the Truth before he died. A Mule that was famiſh'd, having been three Days in the Stable without eating, left the Provender which was put before him to kneel down to the Bleſſed Sacrament by the Prayers of St. *Antony* of *Padua*, to convince certain Hereticks, as is related in his Life. St. *Bonaventure* being in Prayer before the Altar, doubting whether he ſhould communicate or no, a Part of the divided Hoſt went into his Mouth. The like happened to St. *Catharine* of *Siena*, who preſented her ſelf to communicate at Father *Raymond*'s Maſs, her Confeſſor, which Saint receiving the Bleſſed Sacrament, or looking on it, or ſeeing a Prieſt who had that Day touched the Body of our Lord, loſt all Appetite of eating and taking corporal Refection. But let us leave theſe ancient Miracles, and conclude with ſome more modern. One of *Thomas Waldenſis*, Provincial of the *Carmes* in *England*, a Man grave, learned and worthy of Credit, who lived in the Year MCCCCXX, under Pope *Martin* V. who approved his Works; and he ſays he was an Eye-Witneſs of this Miracle, that in the Cathedral Church of St. *Paul* at *London*, the Archbiſhop of *Canterbury*, in Preſence of this Father, aſked an heretick Cobler ſome Queſtions, who denied the Verity of the Bleſſed Sacrament, and was there to be examined and judged; and as he was commanded to do Reverence to the ſacred Hoſt, he would not obey, but anſwered with his blaſphemous Tongue, that a Spider was more worthy of Reverence than that Hoſt. Scarce had he pronounced the Words, but an ugly deformed Spider, black and horrid, untied itſelf from the Top or Roof of the Church, and came dangling by his own Thread right into the Mouth of this miſerable Heretick; and as it would have entred in, thoſe that were by, hindred and put away the Spider: And notwithſtanding this ſtrange and new Prodigy could not ſoften the Heart of that obſtinate Heretick, ſo that they were conſtrained to burn and reduce him into Aſhes.

Antonin. p. 3.

A Miracle of S. *Bonaventure* and S. *Catherine* of *Siena*.

Sur. tom. 1. p. 948. § *Narrat.*

The other is a Miracle of a freſher Date; It happened in *Polonia* in this Manner; in the Year MDLVI. in a Village called *Schazet*, a *Jew* did much importune a Chriſtian Maid-Servant which he kept, named *Dorothee*, to receive the Body of JESUS CHRIST as ſhe uſed and to give it him, which he obtained of her by fair Promiſes. She delivered him the Body of JESUS CHRIST and the *Jew* took it, and being in Company with three other *Jews*, his Friends, carried it to the Synagogue, where they gave it many Stabs with a Dagger; and ſtreight there came forth of the holy Hoſt a great Quantity of Blood, which the *Jews* themſelves gathered up with Spoons, and put into a Glaſs. Theſe Miſcreants and inveterate Enemies of JESUS CHRIST endeavoured what they could to keep this their Wickedneſs ſecret; but it was in vain, for our Lord diſcovered it, and *Sigiſmond* King of *Polonia* being told thereof,

A Miracle of our Times in *Poland*.

Sur. in his Comment. 1556. Granat. 2. p. Symb.

Sur. tom. 1. p. 934. de Sacr. c. 63.

A Miracle of a Spider.

The Child of a *Jew* remained three Days in a burning Furnace without Hurt.

The Bread turned into a Stone in the Mouth of a Woman.

The Hoſt was converted into Fleſh by the Prayer of St. *Gregory*.

St. *Bernard* healed a poſſeſſed Perſon with the conſecrated Hoſt.

St. *Malachy* made an Heretick confeſs the Truth of this Sacrament.

S. Bern. in vita Malach.

A famiſh'd Mule kneels down before the Bleſſed Sacrament.

Sur. tom. 3. &

of, cauſed them to be puniſhed and burnt alive: And *Lewis Lippomane*, Biſhop of *Verona* and the Pope's Nuncio, a Perſon of exemplar and ſingular Life and Doctrine (who then was in *Polonia*) did averr the Thing, and took authentick Proof thereof, which he ſent to Pope *Paul* IV. who then ſate in St. *Peter*'s Chair of the Catholick Church. Bleſſed and praiſed be our Lord, who hath declared himſelf ſo wonderful and liberal in giving us this holy Sacrament, commanding us on the one ſide to believe the ineffable and inviſible Myſteries which it contains, and on the other ſide, working ſo many Miracles to excite our Faith, and more and more inflame our Hearts in his divine Love, and in Devotion and Reverence of this wonderful Sacrament. Let us all acknowledge this ſovereign Benefit, let us give Thanks with profound Humility, and from the Bottom of our Hearts let us make our Profit thereof, let us take this Medicine of our Souls, eat this Bread of Life, and be inebriated with this Chalice of our Lord. Let us have in continual Memory his Paſſion and Croſs, let us remember we are not for, or of our ſelves, but we are his, who by the only Bowels of his Mercy hath bought us with his moſt pure Blood, and takes his Delight to remain with us for Conſolation, Suſtentation, and Support of our miſerable Life, and gives himſelf to us as in Pledge of that which we hope for.

The Life of the moſt Glorious Virgin MARY.

AFTER the Life of our Lord, who is (as we have ſaid) the Mirror, Rule, and Meaſure of all Sanctity, we ought to caſt our Eyes upon the Life of his moſt pure Mother, who was elected by God for the greateſt Dignity that could be conferred upon a pure Creature: And for that Effect was adorned and endowed with the greateſt Gifts and Virtues that have ever been granted to any Perſon. And one of the Things wherein God hath moſt declared the Exceſs of his Goodneſs, Wiſdom, and Omnipotency, is the Sanctity of this Virgin, whoſe Life we will briefly ſet down.

The Countrey and Parents of the Virgin.

The moſt ſacred Virgin *Mary* was born at *Nazareth* in the Province of *Galilee*, the Daughter of noble and rich Parents: Her Father was called *Joachim*, born in *Nazareth*, her Mother *Anne*, of the Town of *Bethlehem*: They were both of the Tribe of *Juda*, and of the royal Stock of *David*: *Joachim* by the Stock of *Nathan*, and *Anne* by the Line of *Solomon*, who were both Children of *David*. Theſe happy Parents of the Virgin were Perſons of holy Life, ſuch as ought the Tree to be that was to bring forth ſuch a Fruit. They gave themſelves wholly to the Obſervance of the Law, to Faſting, Prayer, and Alms Deeds. They divided their Revenue into three Parts; the firſt was employed in divine Service, and Entertainment of the Miniſters of the Temple: The ſecond was for the Poor, the third for the Support of their Family. They had lived twenty Years in Marriage without any Children, becauſe *Anne* was barren, for which Cauſe they were ſorrowful and afflicted, and as it were aſhamed; by Reaſon that that carnal Nation held Sterility an opprobrious Thing, and a Puniſhment of God; for which the married Saints did beg with great Inſtance Day and Night that they might have a Fruit of Benediction, promiſing to conſecrate to his divine Majeſty whatever Son or Daughter he ſhould pleaſe to grant them. As they perſevered in their Requeſt, an Angel appeared to *Joachim*, as he was walking in his Fields, and told him that God had heard his Prayers, and that he ſhould have a Daughter, which ſhould be named *Mary*, and ſhe ſhould be the Mother of the World's Saviour. St. *Anne* had a particular Revelation where ſhe lived, as it were apart and retired. They communicated it to each other, and found a Conformity in all to what the Angel had ſaid to each of them apart. And gave Thanks to our Lord for ſo great a Favour, and *Anne* conceived the ſacred Virgin the eighth of *December*, on which Day the Church keepeth the Feaſt of the Conception. She was conceived without Original Sin, God preventing her with ſuch Abundance of Grace as was expedient for her, whom he had predeſtinated for his Mother, and to cruſh the Head of the infernal Serpent. The nine Months compleated, this moſt bleſſed Child was born in *Nazareth*, in a Houſe in the Countrey, amidſt the Bleating of the Sheep, and chearful Chantings of the Shepherds. She was born the eighth Day of *September*, and nine Days after, which was the ſeventeenth of the ſame Month (according to the *Hebrews*) they named her *Mary*: Our Lord gave unto her (as ſome Saints ſay, and may plouſly be believed) St. *Gabriel* for her Angel Guardian, and others ſay many Angels in her Company. At the End of fourſcore Days St. *Anne* went to *Jeruſalem* to fulfil the Law of Purification, carrying the Infant to the Temple in her Arms, as a precious Treaſure, where ſhe paid the uſual Offering for

Conception of the Virgin without Original Sin.

The Virgin is born and had *Gabriel* for her Angel Guardian. Damaſcen. l. 4. de fide c. 15. Euſeb. Hom. Virg. Nat. Iſid. Serm. 5. de Aſcenſ.

the Firſt-born, and then carried her back to her Houſe.

When ſhe came to three Years of Age, to accompliſh the Vow they had made to offer her to our Lord, her Parents carried her to *Jeruſalem*, and dedicated her to the Temple the one and twentieth of *November* with the accuſtomed Ceremonies of ſuch Offerings. They declared to the Prieſt the Vow they had made, recommending to him the Care of their Child as a Thing already dedicated to God, and that ſhe might be placed among the reſt of young Maidens, that ſerved God in a ſolitary Houſe built for that Purpoſe, cloſe joining to the Temple, in which the Virgins were maintained out of the Rents of the Temple; that being apart from Noiſe and the Multitude they might employ themſelves in holy and laudable Exerciſes, and commodiouſly enter the Temple to ſay their Prayers. The Grace and Beauty of this Child did raviſh the World with Admiration, but chiefly the Willingneſs and Eaſe wherewith ſhe did wean herſelf from her Parents, and dedicate herſelf to our Lord, ſhewing by theſe little Marks the great and wonderful Works which God was to bring forth in her, whom he had called from her Infancy to his Service.

Damaſc. Ser. 1. de Nat. Marc. 8. Guad. Ep. Nicep. l. 2. c. 3. Hieron. de Part. Mar. The Preſentation of the Virgin in the Temple. Ambroſ. lib. 1. de Virg. Clem. l. 22. Conſt. Joſeph. Ant. l. 5. c. 11. Rab. Abr. in Comm. Epiph. Preſb. in Vita Virg.

This holy Child was received into the Number of other Virgins to the great Satisfaction of them all, and made them to ſhine in that material Houſe of God, who was afterwards to be his ſpiritual Temple. She there learnt to ſew and work Sacerdotal Robes, and all that was needful for the Service of the Temple, and afterwards to ſerve and cloath her precious Son, and to make his ſeamleſs Garment, as *Euthymius* ſaith; ſhe learnt alſo the *Hebrew* Characters, and took great Care and Pleaſure to read often, and meditate with great Guſt the holy Scriptures, which with great and clear Underſtanding and the heavenly Light which God imparted unto her, ſhe underſtood perfectly. She was never idle, kept Silence, ſpake little and well, when it was fitting: Her Humility was profound, her Modeſty virginal, and all her Virtues ſo highly perfect, that ſhe attracted the Eyes, and gain'd the Hearts of all that beheld her; ſhe appeared more like a Child deſcended from Heaven, than one bred here on Earth; ſhe faſted often, and with Recollection, Solitude, Silence and Repoſe, diſpoſed herſelf to Contemplation and Union with God, in which ſhe was moſt eminent, and our Lord did viſit and cheriſh her with his Lights and divine Ardours as his Spouſe, and the Angels often appeared to her, converſing with her, and ſometimes brought her to eat of Meats that had not paſſed through Man's Hand, but came from Heaven. She lived thus until the Eleventh Year of her Age, when her Parents died very old, and almoſt fourſcore, not having had any Son or Daughter but herſelf: Being in the Temple with great Deſire and Love of Virginity, wherewith the Holy Ghoſt inſpired her, ſhe made a Vow to keep it perpetually, and was the firſt that made that kind of Vow, and raiſed the Banner of Virginity; under which infinite Squadrons of moſt pure Maidens have fought, and followed her Example, and for fear of loſing it, have choſen rather to loſe their Lives; for which Reaſon ſhe is called *Virgin of Virgins*, as Miſtreſs and Chief of them all. For although it be true that in the old Teſtament ſome remained chaſte all their Life, as *Joſue*, *Melchiſedech*, *Helie*, *Eliſeus*, *Jeremy*, and the three Children of the Furnace of *Babylon*; yet it is moſt certain that none promiſed to God Virginity by Obligation of Vow, and that our Lady was the firſt, who without any preceding Example to conform by, did it, and offered herſelf unto God; inſomuch as this Glory was reſerved for this Lady, who only was to join the Flower of Virginity with the Fruit of a Mother: Being arrived to the Age of Marriage, the Prieſts adviſed the Virgin to take a Huſband as others did, that had attained that Age. But when ſhe heard of their ſpeaking of Marriage, ſhe humbly and modeſtly anſwered, that it could not be, becauſe her Parents had offered her to God, and that ſhe had made a Vow of perpetual Virginity. They were all aſtoniſhed at ſo new a Thing, and conſulted, if it might not be fit to marry her to ſome one of the Prieſts, in whoſe Company ſhe might perſevere in the Service of the Temple; but that could not be, for ſhe, being the only Child of her Parents, was to inherit, and according to the Law it would be deemed a forc'd Act to marry her with a Man not of her own Family and Lineage. They had Recourſe to the divine Oracle, and our Lord anſwered, that all thoſe of *David*'s Line ſhould aſſemble, that were then at *Jeruſalem*, and that he upon whom the Lot did fall ſhould be married unto her. and the Virgin had a Revelation from our Lord to obey the Prieſt, and that ſhe ſhould not fear, for he would protect her; the happy Lot fell upon *Joſeph* of the Tribe of *Judah*, Native of *Bethlehem*, Carpenter by Trade, a ſilent and holy Man, and who had always kept Chaſtity, and ſo fitted to be Huſband of ſuch a Wife. They were therefore married, the Bleſſed Virgin being thirteen Years and three Months old, and was delivered over unto her Spouſe to take Care of her. By this Means our Bleſſed Lady returned to *Nazareth*, and dwelt in the Houſe of her Parents, which ſhe had inherited as their only Child. As the moſt pure and ſacred Virgin was in *Nazareth*, the

The Virgin's Employment in the Temple. Orig. Hom. 6. in Luc. Amb. lib. 2. de Virg. & lib. 2. in Luc. Aug. Serm. 9. de Tem. Andr. Cret. in Orat. de Annunc. Hieron. de Ort. Mar. Idelphonſ. Serm. 15. de Aſſ. Andr. Cret. in Encom. dorm. Deip. Archiep. Conſt. in Orat. de Virg. oblat. Greg. Nyſſ. in Orat. de oblat. Mar. Epiph. Preſb. in Vit. Virg. Cedren. in Com. hiſt. Theoph. in cap. 19. Joan. Euthym. cap. 17. in Joan.

She made a Vow of Virginity. Ildephonſ. Serm. 9. de Aſſumpt. Bed. l. 1. in Luc. c. 3. Rupert. l. 3. in Cant. S. Ignat. Ep ad Philad. Ambroſ. l. 1. de Virg. Damaſc. l. 4. de fid. c. 5.

The Virgin marrieth by God's Order. Greg. Nyſſ. in Orat. 9. de ſanct. Chriſt. Nat. Hieron. de Ort. Mar. Niceph. lib. 1. c. 7. Gregor. Nyſſen. ubi ſupra.

the good Time being come, in which God had determined to cloath himſelf with our Fleſh in her Womb, the Arch-Angel *Gabriel* came unto her with that high and ſovereign Embaſſy, and finding her alone retired, and raiſed in Contemplation, he ſaluted her in great Humility and Reverence, ſaying, *Hail Mary full of Grace, our Lord is with thee, Bleſſed art thou among Women.* The Virgin was troubled, not by the Angel, (that was no new Thing to her) but to ſee him in Shape of a Man, and for the Praiſes he gave her, which ſhe thought herſelf unworthy of. But the Angel emboldened her, and declared to her the Myſtery for which he came, aſſuring her there would be nothing of Man in the Work, and that her Virginity (which ſhe was ſo much in fear of) ſhould never receive Detriment thereby; but that the Holy Ghoſt would come upon her, by Virtue whereof ſhe ſhould conceive the Son of the Higheſt, and propoſed to her the Example of her Couſin *Elizabeth*, who being old and barren, had conceived, for that nothing was impoſſible unto God: When he pleaſes the Virgin may bring forth as well as the old and ſterile. On this Aſſurance ſhe obeyed the Will of our Saviour, and humbling herſelf in the moſt profound Manner poſſible, and conſented to the Embaſſy, with thoſe moſt ſweet Words that rejoiced Heaven, and ſanctified the Earth, *Behold the Handmaid of my Lord, let his Will be accompliſh'd in me according to thy Words*; at which Inſtant ſhe conceived the eternal Word in her Womb, and became true Mother of God, her Father and Creator, and was conſtituted Queen of Heaven and of Earth, and all that is created.

The Viſitation of St. *Elizabeth*. S. *Luk.* 1.

This ineffable Myſtery ended, the ſacred Virgin, already a Mother carried by the ſame Spirit that had filled her ſo full of Graces, began her Journey to viſit her Couſin *Elizabeth*, to exerciſe Charity towards her, to aid and ſerve her with admirable Humility, and to rejoice and congratulate with her for the Mercy our Lord had ſhewed her, in her old Age giving her a Son; and to ſanctify the ſame Son by her Words. She performed chearfully this long Journey, becauſe the Fervour of her great Charity encouraged and ſtrengthened her, but above all, the Treaſure ſhe bare within her; for her Greatneſs was no Burden to her: She entered *Zacharie*'s Houſe, ſaluted *Elizabeth*, the greater came to viſit the leſs, and ſaluted firſt, before *Elizabeth* could ſalute her; to give Example in all of that ſingular Humility, which rendered her ſo pleaſing to God: The Virgin's Words did penetrate by the Mother's Ears even unto St. *John* in her Womb, who receiving the Spirit of Sanctification, and acknowledging the Lord of the World who was incloſed in *Mary*'s ſacred Womb, leapt for Joy, ſignifying thereby what he could not yet expreſs in Words. By this Motion and new Joy of her Son, *Elizabeth* underſtood the Myſtery of the Incarnation of the Son of God, and illuminated by the Spirit of Prophecy and heavenly Light, ſhe ſaid unto the ſacred Virgin, *Thou art bleſſed among all Women, and bleſſed is the Fruit of thy Womb, and whence is this to me, that the Mother of my Lord comes to me?* And the other Words that follow in praiſe of the Virgin, who acknowledging all our Lord's Favours, and attributing nothing to herſelf, ſung that divine Canticle, the *Magnificat*, which is more filled with Myſteries than Words. And having remained almoſt three Months in *Zachary*'s Houſe, ſanctifying it by her Preſence, ſhe returned home to *Nazareth*.

The Suſpicion of S. *Joſeph*.

At this Time it was that great Tribulation of Suſpicion happened to St. *Joſeph* againſt her; for that perceiving the bleſſed Virgin big with Child and knowing moſt aſſuredly that it was not by him, he was much perplex'd, not knowing what to reſolve on in a Matter of that Conſequence, how to ſatisfy the Law, and not defame a Woman of ſo holy a Life, and who peradventure might not be in Fault. And the holy Spouſe, although ſhe perceived the Waves that beat againſt her dear Huſband's Heart, and ſuffered on account of his Pain: Yet to keep ſecret the ſacred Myſtery which God had wrought in her, and cover it with the Veil of her Humility, ſhe held her Peace, and pray'd, recommending her Cauſe to God, that he would pleaſe to ſend a Remedy. S. Mat. 1.

The Revelation of our Lady's Purity.

Our Lord heard her, and ſent an Angel from Heaven to *Joſeph* appearing to him in Sleep, declaring to him the Myſtery, and commanded him to take the Virgin to ſerve her, accompany her, and have Care of that bleſſed Fruit which was to be born of her, whom he ſhould name JESUS: By this Revelation the Clouds were diſperſed, the Tempeſt ceaſed, and St. *Joſeph*'s Heart was cleared and enlightened, beginning to ſerve and reverence the moſt ſacred Virgin with much more Honour, whom before he eſteemed for Holy, and now acknowledged for Mother of God. Being now well advanced in her ninth Month, and ready to bring forth, there happened a new Trouble of a long Journey in Winter Seaſon, cold and incommodious, which of Neceſſity her Spouſe and ſhe were to make from *Nazareth* to *Bethlehem*, to obey the Edict of *Octavius Auguſtus* Emperor, which commanded all thoſe that were ſubject to his Dominion ſhould be enrolled in the Town where they were born;

born; and becauſe *Joſeph* was born at *Bethlehem*, thither he muſt go in obedience to that Edict; the holy Couple endured great Hardſhip in this Voyage, a rough Seaſon, long Way, poorly provided for, the ſacred Virgin young and tender, and ready to be delivered, which ſhe endured with admirable Patience, becauſe ſhe bare in her Womb the Sweetneſs and Joy of the World. They came to *Bethlehem*, but could find none that would harbour them. They retired themſelves into a Cave which was out of the Town, and Part of the Suburbs where the Beaſts and poor Paſſengers did uſe to take ſhelter. In this poor Shed and Stable, the moſt Bleſſed Virgin brought forth the Word incarnate, and having wrapt him up in Linnen which ſhe had provided, ſhe laid him in the Manger, adoring him as God, honouring him, and making Homage to him as her Lord, embracing and kiſſing him as her Son.

The Nativity of our Lord, *Luk.* 1.

The eighth Day after his Nativity he was circumciſed in the ſame Stable, and St. *Bernard* ſays that St. *Joſeph* was Miniſter of it; then was he named JESUS and SAVIOUR, a Name which the Angel had publiſh'd and brought from Heaven.

The Circumciſion. Epiph. Hereſ. 2. Bernard. Serm. 1. de Circum.

Some While after the three Kings came guided by a new Star, and adored the Infant, declaring by their Gifts of Gold, Incenſe, and Myrrhe what they did believe of this tender Child, and of this eternal God. The forty Days of her Child-bed accompliſh'd, the Queen of Angels went to *Jeruſalem*, to obey the Law which God had ordained for Women in that Condition, and to preſent her Firſt-born Child at the Temple of our Lord, and to redeem him with five Sicles, as the Law enjoined for the Firſt-born. There ſhe had ſeveral Subjects of Joy and Sorrow, of Conſolation and Grief. For on the one Side ſhe ſaw the Glory of our Lord her bleſſed Son begin to be manifeſted to the World, and that the holy old *Simeon* had taken him in his Arms, adoring and acknowledging him to be the Light of the Gentiles, and Ornament and Glory of the People of *Iſrael*; and that venerable and ancient Propheteſs *Anne* had extolled and ſpoken highly of his Greatneſs and Wonders, which was Cauſe of rejoicing and Joy unto her. But on the other Side, ſhe felt her Soul wounded with Grief, hearing the holy old *Simeon* ſpeak theſe Words, *Behold this* (Child) *is ſet unto the Ruine, and unto the Reſurrection of many in* Iſrael, *and for a Sign which ſhall be contradicted, and thine own Soul ſhall a Sword pierce, that out of many Hearts Cogitations may be revealed.* Which Diſcourſe, did allay the Pleaſures of that Day, and mix'd their Joys with Fear and Apprehenſion. Which quickly began to augment; for no ſooner

The Coming of the three Sages, S. Luk. 2. Levit. 1. Exod. 13. Num. 4. S. Luk. 2.

S. Luk. 2.

was the Feaſt and Ceremony of the Purification ended, but they were commanded to fly into *Egypt*, that the Child might eſcape the Hands of *Herod*, who would have had him ſlain: And the Angel appeared to *Joſeph* in Sleep, and commanded him to riſe immediately, take the Child and Mother and fly into *Egypt*, there to remain till farther Order. Which S. *Joſeph* did, and taking deſert and unknown Ways, with great Pains and Inconveniences joined with Fear, made this long Voyage, and arrived in a Place called even at this Day *Matarea*, betwixt *Heliopolis* and *Babylon*, three Leagues from *Babylon*, and four from *Heliopolis*. There they ſecured the Child, though they endured great Want and Poverty, being Strangers and unknown, always trembling with Fear. For although they had a great Confidence that God would preſerve the Child, nevertheleſs their ardent Love gave them Apprehenſion, and at every Hour diſcompoſed their Quiet. But that which moſt afflicted the Bleſſed Virgin, was to ſee the Blindneſs which thoſe poor Nations lived in, who leaving the true God, adored Crocodiles, Serpents, and other vile Reptiles, by which the Devils had abuſed them. They remained in *Egypt* till the Death of King *Herod*, and by Commandment of that Angel who appeared the firſt Time to St. *Joſeph*, they returned into their Countrey, and fix'd their Abode in the Town of *Nazareth*, from whence they went every Year to viſit the holy Temple of *Jeruſalem*.

The Flight into *Egypt*.

Anſelm in Matth. Boch. in Egypt. deſcrip. S. Mat. 2.

The Child having now attained to twelve Years of Age, and his Parents coming with him to the Temple, according to their Cuſtom, they returned, and the bleſſed Child ſtay'd, they not perceiving it; ſo that they were three Days in ſearch of him, weeping and lamenting; in the end they found him in the Temple among the Sages and Doctors, demanding Queſtions of them, and anſwering theirs: His Bleſſed Mother ſeeing him there, ſaid to him, My Son, why haſt thou done ſo to us? Behold, thy Father and I ſorrowing did ſeek thee: And he ſaid to them, *What is it that you ſought me for? Did you not know that I muſt be about thoſe Things which are my Father's?* Which Words, although thoſe that were by underſtood not, the Virgin heeded attentively and conſerved them in her Heart to ruminate and conſider the hidden Myſteries therein contained. All the reſt of the Time until the thirtieth Year of his Life, our Lord remained with his Bleſſed Mother, accompanying, obeying, and ſerving her as a moſt obedient Son his dear Mother. By which Subjection and Obedience we conjecture the Son's Humility, and the Mother's Excellency; for there could not be a more profound Humility, than, being God, to ſubject himſelf and

The Child *Jeſus* loſt, S. *Luk.* 2.

The Obedience of *Jeſus Chriſt* to his Mother.

S. Mat. 5.

obey his Creature, nor Greatneſs more abſolute than to ſee a Creature command God. The Bleſſed Virgin enjoy'd him till the thirtieth Year of his Age, who at the nine and twentieth Year and thirteen Days, took leave of his Mother, and went to *Bethàbara*, to be baptized by *John the Baptiſt* in the River *Jordan*; and from thence went into the Deſart, where he faſted forty Days and forty Nights, and was tempted; and overcame the Enemy, and came forth as a Maſter of Heaven to preach. He gathered Diſciples, and did all that which we have rehearſed in his Life: Notwithſtanding that, during the Time he paſſed preaching from one Place to another, the Bleſſed Virgin accompanied him, and was with him and his Diſciples at the Marriage of *Cana* in *Galilee*, where the Wine falling ſhort, our Lady's Piety was not wanting to pray her dear Son to ſupply that Want, for fear leſt the Married might be aſhamed, and that his Glory might the more be manifeſted by Occaſion of the Miracle; which our Redeemer JESUS CHRIST did; for he refuſed his Mother nothing: It was the firſt Miracle that he wrought, to convert the Water into Wine, ſhewing himſelf abſolute Lord of all Creatures. We read alſo that at another Time JESUS CHRIST preaching, his Mother came by, and ſome of the Auditors ſaid to him, *Behold thy Mother and thy Brethren without ſeeking thee*, calling Brothers, according to the *Hebrew* Style, the near of kin to JESUS CHRIST by his Mother's Side, and even by *Joſeph* his reputed Father. It is likewiſe eaſy to believe that the ſacred Virgin did often accompany her dear Son at other Times, went with him and followed him, to ſerve him in his Journeys, enjoy his Sight, and hear his Doctrine, magnifying him for the Wonders he did; and that laſted all the Time of our Saviour's preaching, until the Time drew near which he had appointed to deliver himſelf to die; after having celebrated his laſt and myſterious Supper with his twelve Apoſtles, he took leave of his dear Mother, who in the ſame Houſe with other holy Women had celebrated the Paſcha apart, and went to the Garden where he was to be apprehended, the Virgin ſtaying in the Houſe, and trembling with Fear, attending the Succeſs of his Paſſion.

The Virgin accompanied her Son.

Epiph. Hæreſ. 78. cont. Antid. Aug. ſer. de Aſſumpt. Metaph. in orat. de Vit. & dormit. Mar. S. Joan. 2. Mat 12. Luk. 3. Niceph. l. 2. c. 3.

The Grief for the Paſſion of her Son equal to her Love.

When ſhe underſtood that her Son was taken, and dragg'd from one Tribunal to another, ſhe ſtrait went forth, and followed him, accompanied with other holy Women, to Mount *Calvary*. The Grief that pierced her Heart no Words can expreſs, ſeeing her Son ſo ill-treated and made ſo vile and contemptible, like a moſt meek Lamb torn in Pieces by ravenous Wolves; nor the Conſtancy and Strength which ſhe had to conform in all to the Will of our Lord, deſiring her Son's Death for his Glory, and Satisfaction for our Sins: So Sorrow was the Counter-balance of her Love, whence all Paſſions ſpring And the Virgin's Love towards her Son was the greateſt that ever was or will be found in a pure Creature; for it was the Love of a Mother towards her only Son, a Son that was all hers, without Company of Father, a Son who was Man and God, and as to his human Nature, the moſt accompliſh'd Man and perfect that ever was, endow'd with all poſſible Gifts and Graces. Nevertheleſs this Feeling and Grief (though ſo exceſſive) did not afflict her ſo much, but that ſhe ſtood on her Feet like a firm Pillar cloſe to the Croſs, looking with Eyes melting into Tears, on that piteous Spectacle, and offering to the eternal Father her own Son for a Sacrifice in Odour of Suavity, and humbly craving him to accept it, and be appeaſed, and through him to pardon all the Sins of the World; for that ſhe did conform to his holy Will, and would what he willed, and that her Son might endure that painful and ignominious Death, ſince his divine Majeſty had ſo ordained it. Thus did the Mother accompany the Son in his Affronts and Sorrows, and partake of his Paſſion, as a true Mother, which our Lord deſiring to acknowledge, ſaid to her theſe compaſſionate and amorous Words, *Woman, behold thy Son*; then to his Diſciple, *Behold thy Mother*, giving unto her St. *John* for her adoptive Son; who from that Time ſerved her as his Mother, with the ſame Reſpect and Care as if he had been her Son; the moſt chaſte Virgin was pierced by this Exchange with a ſmarting Sorrow, ſeeing the Difference there was betwixt the Son that ſhe loſt and him that was given her, and the compaſſionate Love which ſhe bare this Son, who amidſt the cruel Torments and Pangs upon the Croſs could not forget her; when ſhe ſaw him die, without Doubt ſhe had died with Grief, had not our Lord ſuſtained her by a ſupernatural Strength. And the Lance's Stroke which pierced her Son's Side, though already dead, made no leſs Penetration in the living Heart of the Mother than in the Son's Heart already dead. After his ſacred and bruiſed Body was taken down from the Croſs, the Virgin embraced it with ſuch a Feeling as can neither be expreſſed by Words, or conceived by Thought. In fine, having buried our Lord; St. *John* attending her and other devout Women, ſhe returned to *John Mark*'s Houſe (where the laſt Supper was made) with incredible Sadneſs, to attend the happy Day of her Son's glorious Reſurrection.

Her Courage at the Foot of the Croſs.

S. Joh. 19. Greg. Nazian. in traged. de Chriſt. Niceph. l. 1. c. 33.

The Virgin ſpent theſe three Days in Tears, whilſt the Soul of her moſt dear Son was in *Limbus*, and his Body in the Sepulchre,

Jeſus Chriſt riſeth from Death, and appeareth to his Mother. Sal. Metaph. in orat. ubi ſupra. Anſelm. l. 3. de excell. B. Virg. c. 6. Rupert. l. 7. de divin. offic. c. 23. Niceph. l. 1. cap. 32.

pulchre, till *Sunday* Morning came, when he roſe victorious, glorious, and accompanied with infinite Souls of holy Fathers (they were the Spoils he had releaſed out of *Limbus*) he appeared firſt to her (as to his moſt dear Mother, and one who deſerved beſt of any) at whoſe Sight her Tears of Sorrow were turned into Joy, and ſhe reſtored to her lovely Countenance, who as a Moon was eclipſed by the Abſence of the Sun. It is unſpeakable what Conſolation the Virgin received, to ſee her Son victorious and triumphant over Death, the dear Embracements that ſhe gave him, and how ſhe kiſſed thoſe reſplendent Wounds of his Feet, Hands, and Side. Then who ſhall expreſs the Praiſes and Thanks, which thoſe holy Souls gave her, as having mediated their Remedy and Deliverance, as Mother of our Lord who ſo gloriouſly redeemed them? Our Lord was forty Days in the World after his Reſurrection, during which Time it is credible that he often viſited his Mother, rejoycing her with his Sight, and affording her moſt ſweet Conſolations; and that the Apoſtles and other faithful did not forget to congratulate with her for her Son's Glory, and that ſhe put them out of all Doubt or Suſpicion, and confirmed them in the Faith of the Reſurrection. At the forty Days End, our Lord appeared the laſt Time upon Mount *Olivet*, and taking leave of all, gave them his Benediction, and aſcended the Heavens with ineffable Jubilation, Glory, and Majeſty, leaving the ſacred Virgin more content for his Glory, than afflicted by his Abſence. All returned and retired together, where they perſevered in Prayer, expecting the Coming of the Holy Ghoſt, which the Bleſſed Virgin received with more Privileges and Favours, than any of them, for that her Diſpoſition was greater, and the Dignity of Mother and Miſtreſs of the Church ſo requiring it.

The Aſcenſion of our Lord.

The Virgins Life after that her Son was in Heaven. *Act.* 2.

After this the Bleſſed Virgin lived in *Jeruſalem*, imploying her ſelf ſometimes in high Contemplations of God, and the Myſteries he had wrought, being clothed with our Fleſh, and particularly to receive often the ineffable Sacrament of his Body with the other faithful; for if they uſed it, with how much more Reaſon ought ſhe, who beſt knew the Dignity of this Lord, and was beſt diſpoſed to receive him, as well by frequenting the Sacrament, as for the Gifts and ſovereign Graces, which ſhe continually received? At other Times ſhe ſpent her Time in viſiting and honouring the holy Places, which were conſecrated by her Son's Steps, and by his wonderful Works. And in order to frame and form that primitive Church of our Lord JESUS CHRIST that began to be planted and ſpread through the World, ſhe taught the Apoſtles, and manifeſted the Myſteries of the Incarnation, Nativity, Circumciſion, and Childhood of JESUS CHRIST to them. She, by her Prayers, her divine Life and celeſtial Words, gave Courage and Life to all that holy Company. It was ſhe that with her only Aſpect, cheared the Hearts of the afflicted, reformed diſordinate Appetites, repreſſed and moderated Paſſions, that fortified the Feeble, raiſed the dejected, confirmed the Strong, and converted Sinners. Her Charity was moſt ardent towards all, her Humility moſt profound, her Patience in Troubles and Perſecutions invincible; inſomuch, that at the Sight of her only, Men were freed from all ſorts of Sadneſs, and vain Fear. In ſhort, ſhe was the Churches Oracle, a Sun that ſhined through the World, a divine Prodigy, a Virgin adorned and repleniſhed with God, that in her Countenance and Behaviour ſhe repreſented the ineffable Dignity of his Mother, with that Grace and Majeſty as all deſired to ſee her, and many came to *Jeruſalem* to enjoy the Preſence of this moſt holy Virgin; for as St. *Ignatius* ſaith in an Epiſtle which he writ to St. *John* the Evangeliſt; who ſhall be a faithful Chriſtian and Friend of our holy Faith and Religion, that deſires not to ſee and ſpeak with her, who merited to bear in her Womb, and bring forth the true God? Among thoſe alſo the great *Denis Areopagite*, Diſciple of St. *Paul*, of whom it is ſaid that after he was converted at *Athens* by the Preaching of St. *Paul*, he went to ſee this Lady, whoſe Countenance gave him Admiration of her great Sweetneſs, and he obſerved in her a Majeſty more than of a mortal perſon: which ſtruck him with ſo great an Aſtoniſhment, as had not Faith taught him the contrary, he had eſteemed and adored her as a God. *Ubertin* doth add that St. *Denys* ſaw the Bleſſed Virgin one Day invironed with an innumerable Company of Angels. Our Bleſſed Lady was alſo ſome Time in the Town of *Epheſus* in *Aſia* with St. *John* the Evangeliſt, as is gathered out of the Council of *Epheſus* in an Epiſtle written to the Clergy of *Conſtantinople*, where ſhe made her Graces ſhine through all Parts, giving Health and Spiritual Life to all whom ſhe conferred with.

Ambr. l. de inſtit. Vit. St. Thom. in 3 P. q. 1. a. 2. Bonav. 1. p. a. 2. q. 3. Ignat. Ep. ad Ican. Dion. Carthuſ. in com. in lib. de divin. nom. c. 3. art. 16. Caniſ. lib. 5. de B. V. c. 1. Conc. Eph. in Ep. Syno. ad Cler. Conſtant tom. 2. c. 26.

Paul Cuſtoch. in ep. ad Marc.

Idelph. ſer. 5. de Aſſumpt. Anſelm. de excell. Virg. c. 7. Bern. ſer. 4. ſup. *Miſſus eſt.*

The Virgin's deſire to ſee her Son.

And now having paſſed many Years in this Manner, and God having left her for the Profit and Conſolation of all his Church, (being advanced in Years) as ſhe ſaw the Faith extended through the World under her Son's Name, burning with Love, and conſuming with Deſire to ſee him, ſhe with earneſt Affection did beg of him to deliver her from the Miſeries of this Life, and lead her to enjoy the Beatitude of his Preſence. The Son heard the pious Requeſt of his Mother, as he doth ever, and ſent an Angel

Metaph. de ort. Mar. Niceph. l. 2. cap. 21. Andr. Cret. orat de dorm. Deip. Damaſc. in orat. de Aſſumpt.

Niceph. l. 2. c. 21. Sophron. ib. de Aſſumpt. Greg. Turon. de glor. Mart l. 2. c. 4. Niceph. l. 2. c. 21. Idelphonſ. Ser. 9. de Aſſumpt Damaſc. & Metaph. de Aſſumpt. Epiph. preſb. ſer. de Deip. Cedren. in Tiber. Baron tom. 1. pag. 352 S. *Thom.* came few Days after her Death.

gel to carry her the joyful Tidings of her Death, which ſhe received with great Joy of Mind, and declared it to St. *John* the Evangeliſt, who advertiſed the Chriſtians that were in *Jeruſalem* of it, and it was immediately rumour'd about through all the Neighbourhood. Many came to *Jeruſalem* and aſſembled on the holy Mount *Sion*, in the Houſe where our Lord JESUS CHRIST had kept his laſt Supper with his Diſciples, and inſtituted the Royal Banquet of his ſacred Body, for the Suſtentation of all his Church, where the Holy Ghoſt came in Tongues of Fire. The Chriſtians brought divers Lights, Ointments and aromatick Odours following their Cuſtom, and many devout Hymns to ſing at her deceaſe. And for greater Glory of the Virgin, and Conſolation of the Apoſtles that were diſperſed throughout the World to preach the Goſpel, all thoſe that were then alive, were in a miraculous Manner brought thither in her Preſence. There were apoſtolical Men alſo, *Hierotheus*, *Timothy*, and *Denys Areopagite*, and many others that had earneſtly begged of our Lord to make them worthy to ſee this happy Spectacle. When the moſt pure Virgin ſaw this holy and noble Company, ſhe was much rejoiced, and rendred Thanks to her Son for ſo incomparable a Favour: Then ſhe told them with a grave and ſerene Countenance, that the celeſtial Spirits had much deſired that ſhe ſhould depart this World, and ſhe had prayed to God and had obtained it of him, and the Hour was now come. She laid her ſelf down upon a poor Bed, and looking on them all who had their lighted Tapers in their Hands with a Majeſty more divine than humane, gave them all her Benediction, begging of her Son to ratify it in Heaven, and give them thoſe eternal Goods which never decay, and have nothing wanting. They melted all in Tears, for the Abſence of ſuch a Mother, and ſhe did comfort them, ſaying, *My dear Children, abide in God, weep not for that I leave you, but rather rejoice becauſe I go to my dear Son.*

Caniſ. l. 3. de Virg. c. 1. Suar. tom. 2. in 3. p. q. 37. d. 21. S. 1.

Then ſhe commanded St. *John* to diſtribute her Cloaths that were left among the Women there preſent, who had a long Time been with her. At that Inſtant her moſt dear Son deſcended from Heaven, environed with an infinite Number of Angels, and the Mother ſeeing him, cried out with great Tranſport of Joy, and Jubilee of Heart: *I bleſs thee, Lord, Giver of all Benedictions, Light of all Light, to have vouchſafed to take humane Fleſh of my Womb. I am well aſſured that all which thou haſt ſaid ſhall be compleat in me.* Which ſaid, ſhe leaned her ſelf in a decent Manner upon the Bed, and holding up her Hands, filled with unſpeakable Joy to behold her Son, who called and invited her to eternal Felicity, ſaid to him, thy Will be done in me. Then as if ſhe had repoſed, without any Pain gave up her Soul to God (to whom ſhe had given her Fleſh) the Night before the fifteenth of *Auguſt*, fifty ſeven Years after ſhe had brought forth our Saviour JESUS CHRIST, and twenty three Years after his Paſſion. She was ſeventy two Years old wanting four and twenty Days, according to the moſt probable and true Opinion, although ſome do ſpeak of fifty nine, others ſixty two, and others leſs. Nevertheleſs the Verity ſuppoſed as it is ſupported by ſo many grave Authors, that the holy Apoſtles were at the Death of the ſacred Virgin, and that St. *Denys Areopagita* (as he ſaid) was there preſent, we muſt believe ſhe was older, becauſe St. *Denys* was not converted to JESUS CHRIST till St. *Paul* came to *Athens*, which was in the Year of our Lord LII, and the ſixty ſeventh of the Virgin.

The Virgin's Age.

The moſt bleſſed Son received the moſt pure Soul of his Mother into Heaven, where ſhe was ſaluted by all the celeſtial Court with Canticles of Praiſe and Joy, as ought to be received the Queen of all and Mother of our Lord. They all ſtood in wonder of her Beauty, Glory and Majeſty, to ſee her ſo richly adorned with ſo many ſovereign Graces and Virtues that her Splendor obſcured that of the other Saints, as the Sun doth the Brightneſs of the Stars. She was placed above all the Choirs of Angels, in a Choir ſet apart for her, at the Right Hand of her Son. At the ſame Time that the Virgin expired on Earth, the Angels attended her Soul ſinging melodiouſly, as did thoſe likewiſe that remained about her ſacred Body, to celebrate the Funerals, and this Muſick was heard of thoſe that were by. But the Apoſtles and Diſciples of our Lord, when they ſaw the Virgin had made her Paſſage, proſtrated themſelves on the Ground, kiſſed tenderly and devoutly the holy Corps, ſinging Pſalms, and praiſing our Lord, who had taken Fleſh of that Fleſh, and by means thereof wrought ſo great Wonders. They anointed the Body according to Cuſtom, with precious Ointments, and wrapped it in a fine Sheet, ſtrewed the Place with Flowers and Odours; yet was there none of them equal to thoſe that proceeded from her holy Body. Many ſick of all Sorts of Maladies flocked thither, and were healed by virtue of that Lady that had given Salvation to the World. On the Morning of the fifteenth of *Auguſt* the holy Apoſtles carried on their Shoulders the Bier on which the ſacred Body lay, paſſing through the midſt of the Town unto *Gethſemani*, they and all the Faithful ſinging (and the Angels themſelves that accompanied the Interrment) the Praiſes of the Virgin. One perverſe and obſtinate *Jew* of the Sacerdotal Line was ſo audacious

Angels ſing over the body of the Virgin. Sophron. de Aſſum. Euthym. l. 8. c. 40. Idelphonſ. Ser. 3. de Aſſumpt. Dion. Ar. l. de divin. Nom.

The Virgin's Funeral. Greg. Turon. l. 1. de glor. mund. c. 4. Juven. ap. c. 40.

Andr. Cret. orat. 1. & 2. de Aſſumpt. Damaſ. Metap. orat. de Aſſumpt. Niceph. l. 2. c. 3.

as

as to thruſt his Hands upon the Bier, to overturn it on the Ground; but both his Hands being cut off from his Arms remained fixed on the Bier, in Puniſhment of his fond Temerity. The blind Wretch acknowledged his Fault, which Pain made him underſtand; he wept and demanded Pardon; which he obtained, and St. *Peter* commanded him to join his maimed Arms to the Hands that were cut off and ſtuck to the Bier, and the Man remained whole of Body and Soul; for that on ſo ſolemn a Day, and ſo compleated a Joy of the Virgin, every one ought by what Means ſoever to be gratified by her. Coming near *Gethſemani*, when they were ready to intomb the holy Body, Tears renewed, and each one would kiſs it again, and honour it with great Reverence, and could not take off their Eyes from where their Hearts were fixed. In fine, the Body was put into the Tomb, yet the Apoſtles retired not from the Place, but there remained three Days liſtening to the Angelical Muſick, and praiſing God together with them. The Apoſtle St. *Thomas* who was not at the Virgin's Death, arrived there the third Day, who deſiring to ſee and do honour to the Body, requeſted that the Sepulcher might be opened, our Lord permitting he ſhould come after the others, to make manifeſt what happened, for they uncovering the Tomb, the ſacred Body was not there to be found, only the Sheet it was wrapped in, and the other Linnen belonging to it; which they kiſſed and ſhut up the Sepulcher again, whence came forth a moſt ſweet Odour ſcenting more of Heaven than of Earth; they returned all together moſt joyful to the Town, relating for certain and averring, that the ſacred Body was already joined to her Soul, and had been glorioufly raiſed and aſſumed into Heaven.

Sophron. Serm. de Aſſumpt. Euthym. l. 3. c. 40. Beda lib. de loc. Sanct. c. 6. Boch. l. de ter. ſanct. in deſcrip. Hieruſ. Juven. ibi. Niceph. l. 2. c. 23. Athan. in Evang. de Sanct. Deip. Sophron. Serm. de Aſſumpt. tom. 9. c. 6. Juvent. 1. ibid. Leo Imp.

The Virgin was of a middle Stature, though ſome ſay ſhe was rather tall, her Complexion was ſomewhat ſwarthy, her Hair reddiſh and golden, her Eyes lively and quick, the Hairs of the Eyelids ſomewhat red, the Eye-brows arched, black, and comely: The Noſe ſomewhat long, Vermillion Lips, moſt ſweet in ſpeaking, her Face rather long than round, her Hands and Fingers long, her Countenance grave and modeſt, without Affectation, but ſimple and humble. The Cloaths ſhe wore were never dyed, but of their natural Colour. She was very familiar, yet very ſober and diſcreet; ſhe was neither thwarting, cholerick, nor free or laviſh of Words. The Evangeliſt St. *Luke* made ſome Pictures of her whilſt ſhe was living, whereof there is one at this Day at *Rome* in the Church of St. *Mary Major*, in which we may ſee her Feature and Faſhion, and how much ſhe reſembled her Son. This is the Life of our bleſſed Lady St. *Mary* the Virgin; taken out of grave Authors; which I have ſummarily and ſimply gathered, leaving the ineffable Myſteries that depend on it; becauſe I ſhall ſpeak of them more amply upon the Days in which the holy Church celebrates their Feaſts, as may be ſeen in their proper Places.

Our Mother is without doubt in Heaven, both Body and Soul, our Queen and Advocate is there, whoſe Sight did rejoice all the Hierarchies of Angels, and all the Court of Heaven; who intercedeth for us, who is intruſted and hath as it were the univerſal Care of diſpenſing all the Treaſures and Graces which God diſtributeth to the Faithful, more liberally to thoſe that carefully ſerve her, and recommend themſelves unto her with more particular Devotion; for that ſhe is the Neck by whom our Chief and Head whom ſhe bore, who is her moſt bleſſed Son, doth let flow into the Body of his Church all that ſpiritual Feeling and Motion which conſerveth and maketh her live. She is the Channel and Conduit by which all the Water paſſeth that ſpringeth from this Fountain of Life, and runs into our Souls. She is the general Treaſureſs of all the Riches which God hath in Heaven and Earth, ſhe is the Gate by which we are to paſs, if we will obtain Pardon and Mercy before God. She is the Mother of Grace, by being Mother of JESUS CHRIST, who is Author and Giver of the ſame Grace; from whom all thoſe that have been pleaſing to God or ſhall be even to the End of Ages, have been aſſiſted and aided. Whereby we may ſee the expreſs Obligations we have to render our ſelves devout to this ſacred Virgin, not only becauſe ſhe hath given us her moſt dear Son, conceived in her Womb of her Blood (who is all our Good, the End and Accompliſhment of all our Deſires and Felicity) but alſo becauſe we cannot enjoy his Treaſure and ſovereign Good, if we be not aſſiſted and favoured by this Queen, through whoſe Hands our Lord doth communicate it with an immenſe Liberality. We have need (St. *Bernard* ſaith) of this Mediatrix to her Son, who is the only Mediator between the eternal Father and us. Wherefore all the Saints of all Ages and Nations that have been in the Catholick Church, have always been very devout and faithful Servants of this Lady, have been careful to praiſe her, ſerve, and magnify her, meditating upon her Greatneſs in their Hearts, preaching and having ever her Perfections in their Mouth, with their Pens writing her Excellencies, imitating in their Actions her divine Life, whom God hath put for an Example of the World; and the more holy they have been, the more devoted Clients they have been of the glorious Virgin. Ho-

ly and grave Authors ſay, that it is a ſingular Grace and Favour of God, and a Mark of Salvation to bear her a particular Devotion, to have a confiding Recourſe unto her, to do her Service, to take her for Patroneſs and Advocate, and imitate her Virtues, becauſe ſhe is Mother of Mercy, and none are confounded that hope in her: Wherefore the eloquent St. *Bernard*, and moſt devoted to the Virgin, ſaith, *Let them be ſilent of thy Mercy, O Bleſſed Virgin, if there be any that have not felt thy Favour when they have craved it in their Neceſſities.* And in another Place, he exhorts us, to bear her a particular Devotion, and have Recourſe unto her in our Adverſities, in theſe Words: "You that go floating amidſt the "Waves of this World, if you deſire to eſ- "cape the Tempeſt, turn not your Eyes "from this North Star; if the Winds of "Temptations do ariſe, if you are ready "to ſtrike upon the Rock of Tribulation "look upon this Star, and invoke *Mary*. If "the Surges of Pride, Ambition, Detraction, "or Envy, beat upon you, look on this Star, "and call upon *Mary*. If the little Barks "of your Souls are toſs'd, and are endan- "gered through Avarice and other ſenſual "Vices, have Recourſe unto *Mary*. If you "begin to ſink with the Weight of your "Sins, and Ordure of Conſcience, and ſtand "affrighted at the divine Judgment, affli- "cted and afraid to fall into the deep Abyſs "of Deſpair, think of *Mary*. In Perils, "Anxieties, and doubtful Perplexities, think "and call upon *Mary*; let her not be far "from your Mouth, nor abſent from your "Heart; and to obtain the Favour of her "Prayers, leave not the Example of her "Converſation. For, following her, you are "not out of your Way, praying to her, you "ſhall not be out of Hope, thinking of her, "you ſhall not fail; if ſhe hold you up, "you ſhall not fall, if ſhe be your Guide, "you ſhall not be weary, and if ſhe be "propitious unto you, you ſhall arrive at "the Haven of eternal Felicity." And it is certain that this moſt chaſte Virgin, and moſt benign Mother receiveth under her Wings, and defendeth with a ſingular Protection thoſe that with great Affection addreſs, and devote themſelves unto her, aſſiſting them and obtaining for them many Graces and Favours. She appeared unto St. *Gregory Thaumaturgus* Biſhop of *Neocæſarea*. And commanded St. *John the Evangeliſt* to teach him what he ought to believe and preach touching the Myſtery of the Bleſſed Trinity. For to hinder the Evils which *Julian* the Apoſtate threatened to the Church of God. At the Supplication of St. *Baſil*, the Bleſſed Virgin commanded St. *Mercury* Martyr, to kill the Tyrant, which he did. She appeared to St. *Martin*, accompanied with a Troop of Virgins that deſcended from Heaven with her, and brought him Comfort. To St. *Cyril* of *Alexandria*, who for her Service entred the Field againſt the Heretick *Neſtorius*, and overthrew him; ſhe appeared and aſſiſted him at the Hour of his Death, and obtained Pardon for him of a Fault he had committed in having believed Evil of St. *John Chryſoſtom*. She reſtored St. *Damaſcene* his right Hand, which the barbarous King had commanded to be cut off, upon a falſe Accuſation of the Hereticks, and in Teſtimony of the Miracle, there remained a Seam in the Place where the Hand was rejoined and knit to the Arm. St. *Gregory the Great*, with the Image of our Bleſſed Lady which St. *Luke* painted, which he cauſed to be carried in Proceſſion, appeaſed the Wrath of our Lord, and cauſed a Stop and Ceſſation of a furious Plague, which ruined and conſumed *Rome*. And for a moſt precious Gift ſent St. *Leander* Archbiſhop of *Seville*, his intimate Friend, an Image of our Lady, which at this Day is kept at *Guadalupe*, where are daily done ſo many Miracles as do render it famous not only in *Spain*, but through the World. St. *Ildefonſe* Archbiſhop of *Toledo* for having defended with great Courage, Zeal and Learning, the Purity and perpetual Virginity of our Bleſſed Lady againſt certain Hereticks that would impugn and obſcure it, deſerved to ſee her and reverence her in his Church of *Toledo*, and receive from her Hand that celeſtial Robe, which ſo favoured and enriched him as to be made a Citizen of Heaven. To *Rupert* Abbot of *Tuy*, who being but of a groſs Wit, thought he ſhould never be able to underſtand and penetrate the Myſteries comprehended in Holy Writ, the Bleſſed Virgin obtained ſo great a Light of Knowledge and Doctrine, that he became one of the wiſeſt Men of his Age, whoſe Life and Death was accompanied with many Miracles. *Albert the Great* of St. *Dominick*'s Order, received of her a like Favour (he was St. *Thomas Aquinas*'s Maſter) in the Knowledge of all Sciences, and eſpecially in the Natural and Philoſophical, which he deſired and demanded of our Bleſſed Lady, finding himſelf of hard and dull Apprehenſion. We ſhould never make an end to rehearſe here all the Favours which our Lady hath done (upon the relation of grave Authors) to thoſe that with clean and devout Hearts have demanded her Help, or done her ſome Service. Yet is her Mercy to Sinners more admirable, than is her Liberality and Magnificence to her Servants and thoſe that are devoted to her Name. Who knows not that this Mother and Advocate of Sinners delivered the Archdeacon, or Steward of *Adama*, a Town in *Cilicia*, whoſe Name was *Theophilus*? Who to ſee himſelf falſly accuſed,

De Aſſumpt. Mar. Ser. 4.

Bern. hom 2. ſuper *Miſſus eſt* in fin.

The Hiſtory of our Lady of *Guadalupe*.

Camiſl. 5. c. 20. de B. M.

Gregor. Nyſſen in vit. Greg. Thaumat. Niceph. l. 6. c. 17. Damaſc. l. 1. de Imag. Amph. in vit. Baſil. Sever. Sul l. 1. de vita S. Marc. tom. 4. bib. patr. p. 130. Niceph. l. 14. c. 28.

Hon. Ser. 1. de Aſſumpt. Pet. Dam. ſer. de nativit vit. Conc. Nicen. Act. 4.

accuſed, overcome with Impatience and a blind Sorrow, renounced JESUS CHRIST and his bleſſed Mother, and gave himſelf wholly to the Devil; and delivered him a Contract in writing under his Hand, which he recovered again by our bleſſed Lady's Interceſſion, whom he had offended, and obtained Pardon of his enormous Sin. What ſhall I ſay of *Mary* the Penitent, ſurnamed the *Egyptian*, who having been a Sink of foul Voluptuouſneſs, after that at *Jeruſalem* ſhe had recommended her ſelf to the Virgin of Virgins, promiſing to renounce all carnal Pleaſures, by her Interceſſion ſhe flouriſhed like a Paradiſe of Delights, and became the Mirror of Penitents? No leſs a Favour did our Lady to a Woman of *Germany*, who in the Year MXCIV, not far from the Town of *Laudun*, indicted for having killed a Man, and being condemned to be burnt alive, as ſhe was led to Execution, demanded with great Inſtance, Succour of the Bleſſed Virgin, who ſo favoured her, that having been twice thrown into the Fire, ſhe was not one jot burnt, not ſo much as a Thread of her Garment. There be innumerable other Miracles, which the only and powerful Son of *Mary* hath wrought in Honour of his Bleſſed Mother in paſt Ages, in all Provinces and Nations of the World, to Perſons of all kind of Conditions and Sexes, in Peace, in War, Proſperity, Adverſity, in Life, in Death, towards Juſt, and towards Sinners. And it appeareth by thoſe he doth daily through the whole World, eſpecially in ſome Sanctuaries and ſignal Places which he hath choſen, to the End that this Lady might the more be reverenced and invoked in them, as *Lauretto* in *Italy*, *Montſerrat*, and *Guadalupe* in *Spain*; and divers others which through all Chriſtendom are greatly honoured. They are ſo famous, known, and numerous, that it is impoſſible to count them; and 'tis more to the Purpoſe to paſs them by, as clear and unqueſtionable; for whatever can be ſaid, the better Part will always be omitted.

Canif. de B. V. lib. 5. c. 20.

17 JY 63

THE LIVES of SAINTS

According to the

ROMAN KALENDAR.

The Month of JANUARY.

JANUARY I.

The Circumciſion of our LORD.

JANUARY I.

Geneſ. 17.

AMONG the Ceremonies and Sacraments of the Law which God inſtituted for the *Hebrew* People, the Chief was Circumciſion, which he particularly commanded *Abraham* to put in practice, and all his Poſterity; four hundred Years or more before he gave the Law on Mount *Sinai*, or had ordained the other Ceremonies and Sacrifices, by which he would be ſerved and honoured of that People. In Circumciſion the Stain of original Sin was taken away, and actual Sins pardoned, and Grace conferred on him that received it worthily, not by Virtue and Efficacy of the ſame Circumciſion, but by the Profeſſion of Faith which he made that received it, or his Parents. God inſtituted this Sacrament of Circumciſion and gave it to *Abraham*, to the End it might ſerve for a Sign of an Agreement and Covenant, which he had made betwixt him and his People; on the one Side putting them in Mind of the magnificent Promiſes which he made to *Abraham* of multiplying his Generation as the Stars of the Sky, and giving him the Dominion and Poſſeſſion of the Land of *Canaan*, and promiſing that the Meſſias ſhould be born of his Race and Blood, and that in him all Generations ſhould be bleſs'd; and on the other Side repreſenting that excellent and perfect Faith of their Father *Abraham*, wherewith obeying God he had forſaken his Houſe, Countrey and Parents; believing whatever was promiſed, and would moreover reſolutely have offered up his only Son *Iſaac* in Sacrifice, to the End that his Poſterity ſhould endeavour to imitate him. Our Lord did alſo inſtitute Circumciſion to ſeparate and diſtinguiſh the People of *Iſrael* from other Nations, by this exterior Sign and as it were Acknowledgment of their Family. For as the *Greeks* call Men of all other Nations in Contempt Barbarous, ſo did the *Jews* in Mockery call them uncircumciſed, as diſcarded from the Palace and kingly Court, and People who bore not the King of Heaven's Livery, nor had this Sacrament, which did cleanſe original Sin derived into us from the firſt Father of Mankind, which by Way of Generation paſſeth and is communicated to all his Children. Inſomuch as God looketh upon the Fruit conceived in the Mother's Womb, as the Son of *Adam*, of Wrath and Rebellion, and to waſh away this Sin, which he hath not by his Will committed, but by being Son to ſuch a Father, he ordained in the old Law Circumciſion, and in the new the Sacrament of Baptiſm figured by the ſame Circumciſion, which was the Shadow of what God was to work afterwards in the clear Light of the Goſpel.

The Reaſons why God inſtituted Circumciſion, Geneſ. 12.

Gen. 22.

Circumciſion was a Figure of Baptiſm.

As Circumciſion was a Proteſtation of Faith, and a Mark of Juſtice thereby obtained; the Circumciſed was matriculated and eſteemed of the Number of the Faithful, and one of God's People, capable of other Myſteries and divine Sacraments; ſo is Baptiſm called and is the Sacrament of Faith, and the Gate of all other Sacraments, by

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which we enter into the Church, and he that receiveth it, is enrolled among the Children thereof: And as Circumciſion was the Mark and Livery of the Old Teſtament, whereby the Faithful were diſtinguiſhed from the Unfaithful, and the Circumciſed was ſubject unto the Juriſdiction of the Synagogue; ſo in the new, Baptiſm diſtinguiſheth the Chriſtian from him that is not, and rendreth him ſubject to the holy Church.

The Excellency of Baptiſm above Circumciſion.

It is true that Baptiſm is much more excellent than Circumciſion, and ſurpaſſeth it in all, becauſe it is not ſo rigorous, painful, and bloody as Circumciſion, and there is no Obligation to expect eight Days to be baptiſed, as there was to be circumciſed, and 'tis an univerſal Sacrament both for Men and Women, and neceſſary for all Nations of the World, both preſent and to come, unto the World's End. Which was not ſo in Circumciſion, that obliged only the Men and not the Women, and the People of *Iſrael* and no other Nation. In ſhort Baptiſm is more efficacious and perfect than Circumciſion, becauſe it imprints in the Soul a perpetual Character, which can never be blotted out; it cleareth the Soul of all Guilt, and delivereth it from the Pain which it had thereby incurred and deſerved; it openeth to Man the Gate of Heaven, and makes him Heir of Happineſs, not only ſignifying Grace conferred on him that worthily receives it (as did Circumciſion) but working the ſame Grace as a divine Inſtrument, by which God is ſerved wonderfully and ſupernaturally through its Effects. Having declared wherefore God ordained Circumciſion, the Effects it had, and in what it differed from our Sacrament of Baptiſm, let us briefly ſee why our Lord JESUS CHRIST not being bound to it (becauſe he was the Law-Maker, and exempt from the Law, without Sin, conceived by the Holy Ghoſt) notwithſtanding would ſubject himſelf to the Law of Circumciſion, which was ſo grievous and painful, that many Children fell ſick upon it and died, and appeared in a Manner ſhameful, that the innocent and holy One ſeemed here as guilty, and a Sinner.

Why our Saviour would be Circumciſed.

We ought not to conſider this ſacred Myſtery of the Circumciſion, as the Act of a Child eight Days old, that knows not what he doth. For although it be ſo, that he that was eternal would become temporal, and he that is before all Ages would become a Child, and that we ſhould count his Days: Nevertheleſs this Child from his Mother's Womb was a Man; he was a Child and God, with as much Wiſdom as he hath now in Heaven. Wherefore we ought to dive and ſearch with great Reverence and Devotion, into the Cauſes wherefore our Lord did it, the more to admire his Goodneſs, give Thanks for his Benefits, and imitate more perfectly his Example. He ſubmitted then to be Circumciſed, to manifeſt that he was true Man, that he had a Body paſſible and of our Nature, to confound the Manichean Hereticks, who ſaid that JESUS CHRIST had not a real and true, but a ſeeming and fantaſtical Body; and *Apollinaris*, who taught that it was co-eſſential to the Divinity, and *Valentin* that doted or dreamed that his Humanity came from Heaven; and to ſtop the Mouth of perverſe Hereticks that believed there was ſome Fraud and Deceit in the Humanity of JESUS CHRIST our Redeemer: As alſo to take all Pretext away from the *Jews* to abandon him, and not receive him for their Meſſias; for had he not been circumciſed, they would have ſaid either that he was no *Jew* and Son of *Abraham* (of whoſe Race God's anointed was to be born) or at leaſt that he was not God's Friend, becauſe he obſerved not Circumciſion, which God had given, and which was a Sacrament among them of ſingular Recommendation and Reverence. He would alſo immediately forward the Work of our Redemption, having not the Patience to tarry three and thirty Years for the ſhedding of his precious Blood for us. And although the entire Payment, and laſt Acquittance of our Redemption was to be given upon the Croſs, ſhedding to the laſt Drop of his Blood; he gave this Day (as a faithful Merchant) the Earneſt and Repreſentation of what he ſhould then pay, and began to ſhed his Blood in token of the Love he bore us: Thereby to oblige us by ſo dear a Pledge, and make us think and ſay with Admiration; if from thy Infancy thou ſheweſt us ſo much Love, what wilt thou do in thy riper Years? This moſt ſacred Child ſhewed us not his Love only in giving us his Fleſh and Blood for our Redemption, but much more for having thus taken upon him the infamous Mark of Sin. For if Circumciſion (as we ſaid) were inſtituted to obtain Pardon of original Sin, he that was circumciſed gave to underſtand, that he was tainted with the Sin which that remitted, and for the aboliſhing whereof it had been ordained; and that he was ſick, ſince he took the Medicine which God had preſcribed to heal that Malady. In his Incarnation he became God and Man, in his Nativity needy and poor, in his Circumciſion he would be branded as a Slave, being cloathed in the Habit and Livery of Sinners. Theſe two Extremities of God and Man, do ſtartle us much, and cauſe great Amazement, and yet more for God to be ſcourged, God to die, but that which ſurpaſſeth all, is God and Sin: Becauſe Fleſh is not ſo contrary to a Spirit, nor Death to Life, as is the Guilt of Sin to the ſovereign and eternal Goodneſs. And though there be found Means to join

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The firſt Reaſon.

Second Reaſon.

Third Reaſon.

Fourth Reaſon.

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join to the Fountain of Life, an ignominious and painful Death, as the Son of God endured on the Croſs, yet is it not poſſible to find out one to make God and Sin agree. And altho' this Day there was none, nor could there have been any Sin, there was notwithſtanding the Badge and Appearance of Sin, and the Lamb without Spot, that took away the Sins of the World, took upon him the Form of a Sinner; the more to diſcover unto us the Heat of thoſe Flames that burnt in his divine Breaſt, ſo to ſet us on Fire with that amorous Fervour, to the Confuſion of our Pride, which would ſin and yet not appear to ſin, and doing the Works of Sin, ſhunneth and diſavoweth the Name of a Sinner. This very Day the moſt humble Infant JESUS hath given us this Leſſon of Humility, ſince (as we ſay) Death is not ſo diſtant from God as Sin, nor the Ignominy of the Croſs as the Badge and Livery of a Sinner. With this profound Humility our Lord joined to Day the Example of moſt perfect Obedience, and punctual Obſervance of the Law; for if for Love of us he would be ſubject to a Law that he was not bound unto nor liable, why ſhall we diſpenſe with our ſelves from obeying a Law that binds us by ſo many Titles? And God who is ſo zealous of his Honour and Authority, and ſo exact in the Obedience he requires of us, and ſo rigorous in Puniſhment of the leaſt Diſobedience to his Commandments, which the Royal Prophet ſaith, he commanded to be exactly kept, yea with Exceſs, (if ſo, we may ſay to keep what God commands) *thou haſt very much commanded thy Commandments to be kept.* It was moſt convenient that we ſhould be taught this Obedience by his Example, and that he ſhould ſhew himſelf contrary to the Phariſees as well by his Deeds as by his Words, whom he reprehendeth for impoſing inſupportable Burdens on others Shoulders, when they would bear none themſelves, no not ſo much as touch them with a Finger. Our good Lord and Maſter does not ſo, he carries the heavy Burden of our Sins, enduring all Sorts of Pains to give us their Merit and Recompence. He took Circumciſion upon him to deliver us from it. And like a pious and loving Nurſe that is healthful, taketh Phyſick to cure the Child whom ſhe ſuckles with her Milk: And with that our Lord gave an End to the Circumciſion of the Fleſh, becauſe it was but reaſonable that the Shadow and obſcure Night ſhould vaniſh, the ſhining Daylight of the Goſpel once coming to appear; and that Truth beginning, the Figure ſhould end. Nevertheleſs becauſe this Figure had been good and ordained by God for a certain Time, he would have it dye in his Hands to bury it with Honour, and that the ſharp Knife that ſhould cut his tender and delicate Fleſh in the Circumciſion, ſhould be blunted as to us, taking from us and diſengaging us of that hard Yoke, to impoſe on us a more ſweet and excellent Circumciſion. The Circumciſion of the Fleſh died in JESUS CHRIST, and then began the Circumciſion of the Spirit. That was for the carnal *Jews*, this for the Chriſtians and ſpiritual Men, who are the true Children of *Abraham* in Faith, Obedience and perfect Imitation. Wherefore the Apoſtle St. *Paul* ſaith, *We are the true Circumciſion, that ſerve God in ſpirit, and we glory in* JESUS CHRIST, *and not having Confidence in the Fleſh.* And elſewhere, *Circumciſed in God, not with the material Knife which cutteth a Piece of our Fleſh*, but with the Knife of that lively Stone which is JESUS CHRIST himſelf, *with whom you are buried in Baptiſm.* This Day our Lord was circumciſed in his Fleſh, to the End we ſhould be ſo in Spirit, becauſe all his Actions are for our Inſtruction, not corporal but ſpiritual; and his Circumciſion ought ſo to be, imitating him ſpiritually, doing that which *Jeremy* ſaith ſpeaking to the People of *Juda* and Inhabitants of *Jeruſalem, be circumciſed to our Lord, and take away the Prepuces of your Hearts, ye Men of* Juda, *and Inhabitants of* Jeruſalem. Offer to God a clean Heart, chaſte, pure, holy, free from vain Thoughts, inordinate Affections, and ſuperfluous Cares, perverſe Inventions, and ſiniſter Ends. And ſince the Heart is the firſt Member that liveth in Man, and whence is derived the Life of the others, let it live a ſpiritual Life, let it live in God, to the End that all our Powers and Senſes may live in him, and chiefly the Eyes (which are the Image and Picture of the Heart) averting them from any light, curious and immodeſt Sight, above all from wanton and diſhoneſt Objects; circumciſing the Tongue from Blaſphemies and raſh Swearing, from vain, idle, lying Words, pernicious to us, or prejudicial to our Neighbour; ſtopping our Ears to Flatteries, Murmurs, Schiſms, Detractions, and opening them to hear the Words of our Lord, to receive and place them in the Bottom of our Soul: Finally joining our Life to that of JESUS CHRIST and conforming (as much as is poſſible to humane Frailty) our Manners to his. This is that, which the Infant JESUS deſireth of us this Day, and the better to inſtruct us therein, he would be circumciſed, and the holy Church celebrates the Feaſt.

There is not ſo much Repugnance between Life and Death, as between God and Sin.

Fifth Reaſon.

Sixth Reaſon.

Pſ. 118. 4. Tu mandaſti, mandata tua cuſtodire nimis.

Seventh Reaſon.

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Eighth Reaſon.

The Circumciſion of the Fleſh died in *Jeſus Chriſt*, and that of the Spirit began.

Philip. 3.

Coloſ. 3.

Ninth Reaſon.

Jerem. 4.

Circumciſion our Lord requireth of us.

Of

Of the moſt Holy and Sweet NAME *of* JESUS.

THEY circumciſed the Infant, and named him JESUS, to the end we ſhould not think that Circumciſion was a Remedy of Sin in the Infant. The Evangeliſt ſaith that they named him JESUS, and that Name came from Heaven, and that it was pronounced by the Angel, yea before the Child was conceived in the Mother's Womb. It is a wonderful Conjunction the Name of JESUS with Circumciſion, to aſſure us that he, that is JESUS and Saviour of Sinners, is exempt from Sin. JESUS is as much as to ſay *Saviour*. The Name of JESUS with the Glory of his Majeſty blotteth out and eraſeth that which might appear to the Eyes of the ignorant, ſeeing our Lord JESUS CHRIST circumciſed; even as the Ignominy of the Croſs was repaired by the glorious Title which was on the Top of it, JESUS *of Nazareth King of the Jews*. And if we look near into it, we ſhall find that the Divine Wiſdom hath ever joined in the Myſteries of our Reparation, the high with the low, the Divine with the Human. For if JESUS CHRIST had a Mother upon Earth, ſhe was a Virgin Mother; if he were born in a Stable, open to the wide Air, he was acknowledged of the Shepherds, adored by the Kings, praiſed by the Angels, announced and preached to the World, and for the ſame Cauſe he was this Day circumciſed, and named JESUS. The *Hebrews* were wont firſt to circumciſe, and preſently after impoſe the Name, that the divine Mark ſhould precede the human, and the Child being already conſecrated to the Majeſty of God, might begin to have a Name among Men. As now we give a Name to him already regenerated in JESUS CHRIST, ſo did they give in the *Old Teſtament* a Name to thoſe, that by Circumciſion were made the People of God. This Cuſtom comes from the Patriarch *Abraham*, who the ſame Day that he was circumciſed changed his Name, and of *Abram* which ſignifieth high Father, he was called *Abraham*, that is to ſay, Father of diverſe People and Nations.

The Name of *Jeſus* joined with the Circumciſion.

S. Joh. 19.

Gen. 17.

The eternal Father gave the Name of *Jeſus* to his Son.

St. *Luke* ſaith more, that this Name of JESUS came from Heaven, and that the Angel *Gabriel* declared it before the Child was conceived, to give us to underſtand that the eternal Father gave this Name to his moſt Bleſſed Son, and that he alone had Power to give it him, becauſe he only knew his Greatneſs, his Excellency and Majeſty, and alone comprehended his Nature, the Office and Efficacy of the Name of Saviour, which he had given him. Men impoſe Names, either for the Time, calling him *Peter*, that was born on St. *Peter*'s Day, or for divers other Cauſes, or to conſerve the Memory of our Forefathers, or other Accidents that happen. And for the moſt Part are deceived in giving Names to Things not ſuitable, for want of knowing and comprehending the Virtue and Nature of the Thing we name, which we ought to underſtand, to adapt the Name to the Thing ſignify'd. Wherefore *Adam*, who knew well the Nature and Property of Things, gave them the Names ſuitable to their Natures; and without Compariſon God doth it much better, becauſe he knoweth all that he hath created, and calleth every Star diſtinctly by its Name. Wherefore it belongs properly, to God alone to give the Name to Things, becauſe he only knows them perfectly, as being the Work of his Hands. If therefore it be proper to the Creator to give the Name to his Creatures, how much ſtronger is the Reaſon, that it ſhould be reſerved to the eternal Father to give the Name to his only Son? For that he alone hath begot him, and knoweth him as his co-eternal and conſubſtantial Word, *The Splendor of his Glory, and Figure of his Subſtance:* Hence cometh that the ſame Word incarnate ſaith, *That none knew the Son but the Father*. And if it be the Office of the Father to give the Name to his Son, as *Zachary* ſhew'd it when he ſaid, *John is his Name:)* JESUS CHRIST having no Father on Earth, but only in Heaven, this Name ought to come from thence, and be brought by the Mouth of the Angel, who gave not the Name to JESUS CHRIST, but only declared the Name which the Father had given him in Heaven. The Infant therefore was called JESUS, which ſignifieth Saviour, becauſe (as the Angel ſaid to St. *Joſeph)* he was to ſave his People from their Sin. Divers have had the Name *Jeſus* and Saviour, but none of them have been JESUS and Saviour, as this Name doth properly denote, nor came up to the entire Signification of Saviour. *Joſue* that valiant Captain of God, who by his Arms cleared the Land of Promiſe, and divided it among the Children of *Iſrael*, was called *Jeſus*. They called *Jeſus Sirach*, a very wiſe Man, who compoſed the Book of *Eccleſiaſticus*; and *Joſedech* High Prieſt a Man of moſt holy Life; but all theſe three were but the Shadow and Figure of our JESUS, who as a brave Captain was to overcome all our Enemies, and give us the true Land of Promiſe; and as a moſt ſage Doctor, teach us the Way of Heaven; and as a divine Prieſt offer himſelf in Sacrifice to the eternal Father for

Gen. 1.

S. Luk. 1.

Matth. 1.

Jeſus ſignifieth a Saviour, which is the proper Name of *Jeſus Chriſt*.

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our Sins. *Joseph*, *Gedeon*, *Sampson*, and *Jephte* were called Saviours; and many others were named Saviours of the People, whom they defended and governed; but what was the Salvation they procured them, compared with that which we have received of our JESUS and true Saviour? Those saved their People from the Oppression and Captivity of Enemies, they defended their Lands, Fields, Houses and Goods, from the Violence of those that would have burnt and destroy'd them; and by the Death of their Enemies, gave temporal Life and Repose to their Countrymen and Neighbours. But our good JESUS is a Saviour from Sins, and all the Sins of all the Men that have been, are, and shall ever be in the World, and a Saviour, that saveth, not by the Effusion of others Blood, but of his own, to save those whom he hath redeemed.

The Excellency of this Name. Nothing so much to be feared, as mortal Sin.

No Man can well understand the Excellency of this most sweet Name of JESUS, and what 'tis to say Saviour of Sins, but he that shall have exactly penetrated and searched into the Ruine and Havock which a mortal Sin maketh in the Soul of him that commits it. There is no Misery nor Calamity of this Life so formidable as Sin, not Poverty, Nakedness, Hunger and Thirst, Dishonour and Shame, War and Pestilence, Torments and Death; in short, nothing of all which can befal the most miserable and unfortunate Man of the World is comparable to the Ravage and Desolation that one only mortal Sin doth make. Hell itself with all its eternal Flames, and perpetual gnashing of Teeth in the Company of those cruel and horrid Monsters, ought not so much to affright us as Sin, which is a keen two-edged Sword, that divideth our Soul from God, (who is the Soul of our Soul and Life of our Life) which being abandoned of God, becometh poor, naked, ugly, deprived of all Virtue, and is like to a Vineyard that is cut and gathered, or a House that is sack'd and rifled by Thieves, where there is not left so much as a Nail or Peg against a Wall, feeble, subject to his own Appetites, a Slave to *Satan*, condemned to eternal Pain, and so fallen and cast down, that it cannot rise again of its own Force, nor ever will rise, if God do not stretch forth his Hand and raise him through the Bowels of his Mercy. For as he that knowingly casts himself into a Well, knows not how to get out, would he never so fain, without the Help of some other that lends him his Hand to draw him out; even so Man could fall by his Free-will into the Abyss of Sin, but could not raise himself nor come out of it without the Grace of God, who communicates it to him by the Merits of JESUS, as a most benign Saviour; without whose Blood the Wounds of our Guilt could not be healed, nor Time remedy, which alleviates temporal Losses: because those Ulcers and Losses are eternal, upon which Time hath no Force or Authority. And although that by Sin there is opened upon the Head of the Sinner a Deluge of Misfortunes and Calamities so direful and deplorable, yet the greatest and most to be lamented, is the Offence against that infinite and sovereign Majesty; that sublime Essence and Source of all Being; that immense Goodness, that is the Cause and Root of all Goodness; 'tis to turn his Back to him, that with three Fingers supports the lovely and beautiful Machine of this Universe, and to keep his Face towards poor and pitiful Creatures, and to put in Competition the Lord of all Creatures with a sudden and foul Delight, or some contemptible Interest, or a Punctilio of false Honour embraced, injurious to God, making slight of his Commandments, and of that sovereign Will, which all Creatures behold with Reverence and Obedience; an Injury so enormous that there is no Means in human Nature, nor in that of Angels, which can worthily repair it, and that it hath been necessary that God himself should become Man, and be named JESUS, to discharge it with the Power of God, and with the Pain and Sorrow of Man. There is nothing in Heaven or Earth, nor in the Deeps of Hell that giveth us better to understand the Weight and Malice of Sin, and how much God abhorreth a Sinner; nor that doth declare unto us so well the Signification of this most sacred Name of JESUS, as to see God die upon a Cross to destroy Sin, and that this true Saviour began to shed his Blood from the Day that the Name of Saviour was given him.

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The greatest Evil is in mortal Sin.

The Name was given our Lord because his Office of Saviour gave it him.

He had the Name given him, because he had the Office; he was called Saviour, because his Office was to be a Saviour of Sinners and Cleanser of Sins, which, though they be innumerable, abominable, and most grievous, are wash'd and cleansed in the Fountains of this Saviour: From the Beginning unto the End of the World, from *Adam* even unto the last of the Living, there hath not been, nor shall ever be a Man, whose Sins are forgiven him, that oweth not the Grace of his Justification and Sanctification unto JESUS, and to this most benign Saviour, as to the Fountain of Grace and of all the Gifts of God; insomuch, that as all the Verdure and Beauty of the whole Tree, its Branches, Leaves, Blossoms, and Fruits, proceed from the Root which is under the Ground, and that by those secret and hidden Veins is communicated and passeth to the least and most distant Branches of the Tree, even so all the Beauty of Grace and Glory that is in this great Tree of the Church militant and triumphant, cometh from the

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moſt lively and moſt fruitful Root of our Redeemer JESUS CHRIST. The Faith of the Prophets, the Hope of the Patriarchs, the Charity of the Apoſtles, the Strength of the Martyrs, the Humility and Devotion of the Confeſſors, the Purity of the Virgins, the Ornaments of Virtues, wherewith they have all ſhone in this Life, the Crown and Glory which they now poſſeſs in a bleſſed and eternal Life, are all the Fruits of this Root, and the Effects of this moſt ſweet Name of JESUS, that hath ſaved them. And although the Root ſeem to be dry, contemptible, and buried under Ground, with Afflictions, Reproaches, and Perſecutions, which it hath endured; yet it being ſprinkled with his Blood, beareth moſt beautiful Fruits of Life. For although the Child ſhed his Blood, be circumciſed, ſeem tainted with the Image of a Sinner; yet in reality he is JESUS, and the Saviour of Sinners, the Cauſe and Original Source of all Sanctity of Men and Angels, in Earth and in Heaven. And he is Author and Worker of the Virtues and Merits of all the Saints, he is alſo all their Crown and Recompence. All the Water of Brooks come from their Fountains, all Light from the Sun, all Greeks, Gulfs, and Arms of the Sea, are but as Parts and Members of the main Ocean; and all Graces in their Beginnings, Middle, and in their End, are brought forth by JESUS, and return unto him.

What is comprehended in the Name of *Jeſus.*

It is he that waſheth away the Filth of our Sins, he that healeth our Wounds, breaketh our Chains, appeaſeth the Fury of our vile Inclinations, who delivereth us from the heavy Yoke of our pernicious Deſigns, from the Tyranny and Servitude of the Devil; 'tis he who re-eſtabliſheth us in our true Liberty, beautifieth our Soul, maketh it the Handmaid, Spouſe, and Temple of God; that quieteth the Conſcience, that quickeneth the interior Senſes, illuminates our Underſtanding, awakens and enflames our Will, reinforceth our Frailty, rendereth us victorious over all our Enemies, and triumpheth over Sin, Death, and Hell. For he is the Saviour from Sins, and of Sinners; and all this is compriſed in this moſt holy Name of JESUS.

The Way of Virtue is facilitated by *Jeſus.*

Let no Man ſay now that the Way of Virtue is rugged and rough, having JESUS for Companion and Guide: Let none complain of Poverty, Labour, and Difficulty, ſince JESUS is our Riches, and our Repoſe, and he will give us Wings to fly, for he is our JESUS. Let no Man deſpair to be chaſte, humble, or patient, or fear to be caſt or foiled in this Wreſtling and hard Battel, ſince JESUS is our Captain, and commands us what we ought to do, and gives us Strength and Spirit to do what he commandeth; for he is the Saviour, and Saviour of Sinners, and becauſe he is ſo, he is called JESUS, which is the firſt Excellence of this moſt ſweet and amiable Name of JESUS; which is to be the Remedy of our Evils, the Medicine of all our Maladies, the Solace of all our Travels, the Conſolation of our Afflictions, the Aſſurance of our Fears, the firm Anchor and ſafe Haven of this perilous Navigation.

JANUARY. I. The Excellencies of this Name.

Another Excellence of it is, that it is the Name the moſt proper and ſignificant of all thoſe that holy Writ giveth to JESUS CHRIST. For not ſpeaking of the metaphorical Names which are given him, as *Lion*, *Sheep*, *Lamb*, *Shepherd*, *Way*, *Door*, *Light*, and the like; but of thoſe only that are properly attributed unto him, all of them may be eſteemed but Appellatives and Sirnames, and the moſt proper of all is JESUS, which comprehends all the reſt; becauſe all the other Names of JESUS CHRIST either ſignify God in himſelf, as among the *Hebrews*, *Jehovah*, *Saday*, and that which *Moſes* was told by our Lord himſelf, *He that is, hath ſent me unto you*; or ſignify God with ſome Reſpect to Creatures, as *God*, *Judge*, *Creator*, *Governour*, and *Provider*; or denote ſome Effect of Divine Grace that our Lord hath wrought; as *Emmanuel*, *Admirable*, *Counſellor*, *God*, *Strong*, *Father of the World to come*, *Prince of Peace*, and thoſe others, *make thee haſte*, *take away the Spoils*, *make haſte to ſpoil*, which are all the Names which *Eſay* giveth to our Redeemer JESUS CHRIST; and that which *Jeremy* gives him, calling him *Our juſt One*, and *Zacharie*, *Our Orient*, and *Malachie*, *Angel of the Teſtament*, and other ſuch like (if there be more of them) are all comprehended in the Name of JESUS, as all kind of Taſtes were in Manna, and the Virtue of many Simples in the Compound of Treacle, which is thereof compoſed, and all the other Names ſignify the Beginning, Middle, and End of our Salvation; but the Name of JESUS ſignifies *God Man*, *God* as Salvation itſelf, and *Man* as Veſſel in which this Salvation comes to us from Heaven. By the Names that ſignify God in himſelf, we can hardly know him: By the ſecond Kind, which he hath in regard to Creatures, we diſcern him ſomewhat more; by the third, that declares unto us the Effects they work in our Souls by his Grace, much better. But there is none that ſo raviſheth our Hearts, nor which ſo enflameth us with Love as this Name of JESUS; becauſe this, above all declareth unto us that he is Saviour, and Saviour of Sinners, and that to free us from Sins, he hath ſhed his Blood, and died on a Croſs. Wherefore when we pronounce the the moſt ſweet Name of JESUS, we muſt not pronounce it as a ſimple Name, but with all its Ornaments and Attire, that repreſent unto us not only the Salvation that our Saviour hath given us, but the Manner with which he gave it us. So that without Doubt the Manner whereby he hath ſaved us is more

All the Names which are given to *Jeſus Chriſt* are compriſed in this.

Exod. 3.

admi-

JANUARY I. admirable, and amiable for us, than the Redemption itſelf; for he hath not ſimply given us Salvation (which he could have done without having coſt him any thing) but it was with taking upon him our Infirmities, healing our Sores with his, and bearing the Pain of our Faults, and delivering us from eternal Death by his Death. Hence it comes that when we ſay JESUS, we ſay Saviour, who for us was couched in a Manger, circumciſed, wept, and was weary, ſuffered Hunger and Thirſt, and in fine, was ſpit upon, buffeted, ſtripp'd naked, mock'd, ſcourged, crowned with Thorns, Gall given him to drink, nailed and pierced with a Launce on the Croſs for our Sins. The Name of JESUS repreſents unto us all this, a Name ſo full of Love towards Men, and ſo much reverenced by the Angels; and of ſo much Dread and Terror unto the Devils.
Philip. 2. It is a Name above all other Names, to which the Powers of Heaven do bow, and thoſe on Earth do kneel unto, and thoſe of Hell tremble at. It is a Name given by the eternal Father to his moſt bleſſed Son, declared by the Angel, foretold by the Prophets, ſpread through the World, believed and embraced by all the Faithful, by Virtue whereof all are ſaved. This Name hath fortified all the Martyrs, and hath made them give the very laſt Drop of their Blood, for the Love of this Saviour who had ſhed his for them. For this Name was St. *Stephen* ſtoned, St. *Peter* crucified, St. *Paul* beheaded, St. *Bartholomew* flay'd alive, St. *Lawrence* broiled, and all the other Apoſtles and Martyrs whipt, reviled and ſlain; the Apoſtle had this Name ſo deeply engraven in his Soul that he repeats and preacheth it often in all his Epiſtles, and his Tongue, though his Head was already parted from his Shoulders, pronounced it three Times, when the outward Veins of his Neck ran Milk in lieu of Blood. This Name was ſo imprinted in the Heart of St. *Ignatius*, that opening it (as St. *Thomas* and St. *Antonine* ſay) there was found within, the Name of JESUS written in Golden Letters. By Virtue of this Name many of the Saints have wrought great Miracles; and St. *Bernardine* teacheth that it ought to be reverenced with the ſame Reverence of *Latria* as we adore our Saviour himſelf; not for the Letters with which it is writ, nor for the Voice or Sound wherewith it is pronounced, but for the Dignity of the Perſon which this Name repreſents to us. O delicious, ſweet, and glorious Name! Happy is he that carrieth thee always in the Middle of his Heart written with Letters of Gold: Name of ineſtimable Virtue and Reverence; that confounds the Devils, illuminates the Blind, raiſeth the Dead, and that of a Man frail, caſt down and miſerable, maketh a Child and joint Heir of God.

JANUARY I.

The Life of St. TELESPHORUS, *Pope and Martyr.*

JANUARY 5. BY the Death of St. *Sixtus* firſt of that Name, Pope and Martyr, ſucceeded in St. *Peter*'s Chair St. *Teleſphorus*, alſo Pope and Martyr. He was of *Greece* by Birth, and had been an Anchoret, and for his great Sanctity and high Merits, two Days after the Death of St. *Sixtus* was elected Chief Biſhop with much Applauſe. In his Time aroſe many Hereticks and falſe Prophets, which diſturbed the Church of God, and by their wicked and diſhoneſt Lives, were a Diſcredit to Chriſtian Religion. For as they lived lewdly, given to all Vice and Baſeneſs, calling themſelves Chriſtians, the Gentiles believed that all Chriſtians were like unto them, and that their Religion gave Licence to live in that Manner; ſo did they abhor all thoſe that profeſſed it, and perſecuted them, judging them unworthy to live, and deſerving any Torment whatſoever. But our Lord was pleaſed, that by the Diligence and Vigilance of St. *Teleſphorus*, and St *Juſtin*, the Philoſopher and Martyr, and other holy and learned Perſons, whom God raiſed in his good Time for the Protection of his Church, the Truth was diſcovered, and the Hereticks, with their Followers were known for wicked, and the Catholicks for Good, as they were. St. *Teleſphorus* in his Life and Converſation was very like to thoſe holy chief Paſtors his Predeceſſors, and ſuch as he ought to be, who undertook ſo high a Dignity. He ordained that before *Eaſter* there ſhould be a Faſt kept for ſeven Weeks, and the Clergy began to faſt from *Quinquageſima Sunday*: And from hence ſome have believed that *Teleſphorus* inſtituted the Faſt of *Lent*. But the Truth is, The Inſtitution is from the Apoſtles, and that before this Biſhop's Time it was practiſed in the Church of God, from the very beginning thereof, as is gathered out of St. *Ignatius*, and other holy and moſt ancient Writers. He alſo commanded that Maſs ſhould be celebrated the Night of the Nativity, and that in the Maſs ſhould be ſaid the Hymn of the Angels, *Gloria in excelſis Deo*. He gave Orders four Times in the the Month of *December*, and then ordained twelve Prieſts, eight Deacons, and thirteen Biſhops. He was martyred in the Time of *Antoninus Pius* Emperor, in the Year of our Lord CLIV, and was buried in the *Vatican*, near

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Baron. tom. 2. p. 120, 121.

JANUARY 5. near unto the Body of St. *Peter* Prince of the Apoſtles, having governed the Church eleven Years nine Months, wanting three Days. The holy Church celebrates his Commemoration the fifth of *January*, which was the Day of his Martyrdom; and *Clement* the eighth commanded it to be added in the reformed Breviary, which by his Order hath been publiſhed this Year paſt, MDCII. Of St. *Teleſphorus* maketh mention the *Roman* Martyrologe, and thoſe of *Bede*, *Uſuard*, and *Adon*. JANUARY 5.

JANUARY 6. *The Feaſt of the* EPIPHANY, *or Adoration of the three Kings, commonly called Twelfth-Day.* JANUARY 6.

IN the ſacred Myſtery of the Epiphany, the holy Church celebrates that bleſſed and happy Day, in which the Son of God cloathed with our Fleſh, manifeſted himſelf unto three Kings, as the Firſt-Fruits of Gentility. For as this Lord was King of the World, and came to ſave it, preſently at his Birth he would be known by thoſe that were near at Hand, and by thoſe that dwelt far off; by the Natives, and by Strangers; by the Shepherds, and by the Kings; by the Simple, and the Learned; by the Poor, and by the Rich; by the *Hebrews* and the Pagans; by the Synagogue, and by the *Gentiles*; to unite in one thoſe that among themſelves were ſo contrary in the Rites of Religion, and even in the Knowledge of God. All the holy Scriptures preach unto us this Myſtery, and incomparable Bleſſing of our Lord, and declare unto us, that he was to be adored of all Sorts of People, and acknowledged and ſerved by the Kings of the Earth. The Prophet *Balaam* ſaid, *A Star ſhall riſe out of* Jacob, *and a Rod ſhall riſe from* Iſrael; *and ſhall ſtrike the Dukes of* Moab, *and ſhall waſte all the Children of* Seth: *And* Idumea *ſhall be his Poſſeſſion.* Giving to underſtand, that all the People that were Pagans, ſhall be ſubject to the Rod and Sceptre of CHRIST JESUS; which was accompliſh'd in the Converſion of the *Gentiles*. And the Royal Prophet ſung, *Reges Tharſis, & inſulæ munera offerent: Reges Arabum & Saba dona adducent. The Kings of* Tharſis, *and of* Arabia, *ſhall bring Gifts (to* CHRIST) *and all the Kings ſhall adore him; and all the* Gentiles *ſerve him.* *Eſay* in many Places did propheſy this coming of the Kings, this Homage, and theſe Preſents with which they were to reverence and adore him: And the other Prophets, illuminated from Heaven, ſo long before did preſage this Truth, as a Thing ſo important, and whereat the *Jews* ſhould ſtumble. And even the Apoſtles doubted of it, until that Viſion of the Sheet full of Serpents and Inſects which St. *Peter* ſaw, cauſed him to underſtand that ſovereign Myſtery. Wherefore, even as at the Time of the Birth of this tender Child and eternal God, he ſent an Angel to announce unto the Shepherds that kept their Sheep and watched them thereabouts, that the Saviour of the World was born, and gave them Tokens whereby they ſhould find and know him, and they came and adored him as the Firſt-Fruits of the Synagogue; ſo did our Lord ordain, that at the ſame Time there ſhould a new Star appear in the Eaſt to illuminate the Sages, and with its new and extraordinary Splendor, ſhould move them to follow it, ſhould guide and conduct them even unto *Bethlehem*; that ſo finding him in a Stable and a Manger, they ſhould adore him as their King and true God.

Num. 24.

Act. 11.

The Sum of this Myſtery.

But who are theſe that come? Sages. From whence come they? From the Eaſt. What do they follow? A Star. Whither doth it lead them? To *Jeruſalem*. What do they ſeek? The new born King. Where made they their Stay? At a Stable. What found they there? A new born Child. What did they? Adore him. What did they give him? Treaſures. What received they? Light, Love, and Health of their Bodies and Souls. They are ſtyled Sages, not becauſe they deceived *Herod*, not paſſing by him in their Return (as ſome would have it) nor for that they were cunning Men and given to Art Magick, as others thought; but becauſe they were very wiſe Men. For thoſe that the *Hebrews* call Scribes, the *Greeks* Philoſophers; the *Latins*, wiſe Men; the *Egyptians*, Prophets; the *Indians*, Gymnoſophiſts; the *Aſſyrians*, Chaldeans; the *Gauls*, Druids; the *Perſians*, in Propriety of their Language call *Magi*, and they were among them the wiſeſt and of moſt Knowledge; eſpecially in the Contemplation of the Heavens, and in the Courſe and Motion of the Stars: For it is not to be believed that any ſlight Ground moved them to ſeek the new-born King. And they were alſo Kings, as is commonly held by Tradition of the Church, and there ſeems to appear ſome Authority for it out of the ſacred Text in this Feaſt; and Pictures both ancient and modern do manifeſt it; and the holy Doctors, *Cyprian*, *Ambroſe*, *Jerome*, *Auſtin*, *Chryſoſtome*, *Tertullian*, and *Theophilact* do ſay ſo; and the Practice of thoſe Times doth perſuade

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ſwade it, when they uſed to give the Scepter and Command to the Wiſeſt, and when the Kings and Princes were very wiſe. And although the Scripture mentions not that they were Kings, yet it ſaith not the contrary, and in that Silence hath a Myſtery, that we ſhould underſtand, that before JESUS CHRIST King of Kings, none ought to be called Kings, and that to know and adore him, it imports not ſo much to be a King, as to be wiſe. Moreover, it is believed that they were likewiſe Prieſts, for ſo the *Perſians* uſed, that he who was their King, ſhould likewiſe be their Interpreter of divine Things, and ſhould offer Sacrifice and Prayers to God, that thereby he might be the more reverenced and eſteemed by his Subjects. And in the Old Teſtament *Melchiſedech* was both King and Prieſt; and *Helie* and *Samuel*, Prieſts and Judges of the People; and the *Machabees* were of a prieſtly Line, and Governors of the Kingdom of *Juda*. It is commonly ſaid that theſe holy Men were three, and that they were called, *Gaſpar*, *Baltaſar*, and *Melchior*.

They came from the Eaſt, as they ſaid themſelves: *Vidimus ſtellam ejus in Oriente, & venimus, &c.* they came not from the true Eaſt, but from *Arabia Felix*, or ſome other Countrey thereabouts; which in reſpect of *Paleſtine* was oriental, and from whence in three Days Journey with good Diligence by Camels, and Dromedaries, they might reach *Bethlehem*. For in that Manner doth holy Writ uſe to expreſs, when it ſaith, *Abraham* parted *Iſmael* from *Iſaac*, and placed him in the Region of the Eaſt, which was near to the Land of *Canaan* where *Iſaac* dwelled. And *Eſay* ſaith, that the *Hebrews* ſhould deſpoil the Children of the Eaſt; that is to ſay, the People that were near unto the Land of Promiſe, with whom the *Jews* fought, and overcame them. And he calleth them Sons of the Eaſt, for they were oriental from them. The *Magi* followed the Star which was no true Star, nor of thoſe of the Firmament, but a mix'd and perfect Body in Manner of a Star, that ſhone in the Air with a new and unuſual Light; as we uſe to call the Comets Stars. And CHRIST our Lord ſaid, that the Stars ſhould fall from the Skies before the Day of Judgment, for that there would fall burning and inflam'd Exhalations: So that which appeared to the *Magi* was far different from the Stars of the Firmament; for thoſe of the Heavens were created by God in the Beginning of the World, on the fourth Day of the Creation; this was created at the ſame Inſtant of our Saviour's Birth. The others were created to diſtinguiſh Day from Night, and to denote the Times, Days and Years; this was created to ſignify unto us, that the Light and eternal Brightneſs was now come into the World. The others are perpetual, as is the Firmament; this having done his Office, and ſhewed the Manger where the Son of God lay, diſappeared, and diſſolved into the Matter of which it had been created. The others are in the Firmament; this was in the Middle of the Air, and ſo near the Earth, as it might be ſeen and followed by the Sages. The others have their Courſe and Motion perpetual, regular, and uniform; this moved with the *Magi*, and ſtayed when they reſted. The others with the Motion of the firſt Heaven do move from Eaſt to Weſt, and by their own Property, which is called *Trepidation*, from North to South; this although it went from North to South, yet it followed the Way the Sages were to take. The others are only ſeen by Night; this was ſo great and reſplendent a Light, that it was ſeen as well by Day. Finally, the others appear always with the ſame Aſpect and in the ſame Manner; this did ſometimes ſhew, and at other Times hide itſelf.

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This Star, that proclaimed the Birth of the King of the *Jews* and Saviour of the World, the Sages ſaw, and preſently underſtood what it told them, as a Tongue from Heaven: For as Succeſſors of *Balaam*, and Diſciples that followed his Doctrine, they underſtood that this Star was that which the Prophet ſpoke of, ſaying, *A Star ſhall riſe from* Jacob; which is CHRIST our Redeemer, who as a reſplendent Star of the Line of *Jacob* came forth into the World to enlighten it, and draw all People to the Knowledge and Love of him. By this Prophecy, which they conferred of among themſelves, or by other Revelations which they had, they came to know that the Hope and Happineſs of the World was born; and illuminated and moved with another divine and ſpiritual Light, and their Hearts burning with the Fire which the ſame Lord that called them kindled in them, they reſolved to follow it, to ſeek, adore, and do homage unto that new born King which the Star ſhewed them. And ſo leaving their Countrey, Parents, Friends, Acquaintance and Vaſſals, and not weighing the Riches or Goods they poſſeſſed, with great Devotion, inflamed and anxious Deſires to find him, they undertook a long, troubleſome, and dangerous Journey, and entred *Jeruſalem* with a great Train and Equipage, demanding, *Where is he that is born King of the Jews?* They came to *Jeruſalem*, becauſe our Lord (who guided them by the Star) would that it ſhould hide it ſelf before they came into the City, which being the Capital of that Kingdom, they believed the new King might be born there, God diſpoſing Things in this Manner, that by the Arrival of theſe Sages (being publick Perſons, and

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of that Authority) the Voice of it might ſpread through *Jeruſalem* and all that Countrey, that the true *Meſſias* and King was already born, who was to deliver them from the Miſeries and Servitude which they endured: And the Tyrant *Herod* was troubled, and conſulted with the Scribes and Sages of the Law; and by Teſtimony of the Holy Ghoſt the Truth was ſo confirmed, that the *Jews* had no Excuſe in not receiving JESUS CHRIST, ſince they ſaw that the *Gentiles*, Kings, and Sages, from afar off, ſought him. And they did know for certain, that the happy Time was now come (according to divine Writ) in which the *Meſſias* was to be born, for that the Sceptre of *Juda* failed, *Herod Aſcalonita* poſſeſſing it at that Time, who was a Stranger; and that this Lord was to be born in *Bethlehem* according to *Micheas*'s Prophecy; and the Interpretation which they themſelves had given.

They came then to *Jeruſalem*, where boldly and without Fear, knowing that *Herod* reigned there, they loudly demanded Tidings of the new-born King; for that the great Faith, Devotion, and Love which they bore, would not permit them to think of their Danger; but thinking every one had the ſame Touches of God which they felt, and that the Natives of *Jeruſalem* and *Judea* could not be ignorant of thoſe Things which they (being Strangers) came to the Knowledge of, nor that they could chuſe but rejoice at ſuch glad Tidings of the happy Birth of this new King. *Herod* was troubled, as a Tyrant and a Man that was not by Nation a *Jew*, but an *Idumean*, having uſurped the Kingdom, and governed it with ſo much Cruelty, that he had cauſed to be ſlain thoſe that came of *David*'s Line, and of the *Machabees*, the better to aſſure it to himſelf. He was troubled becauſe he knew that the *Jews* deſired a natural born King; and that they hoped for him whom God had promiſed them, and feared leſt that might be he which the Sages announced, and conſequently that he ſhould be depoſed by him. He feared alſo, becauſe before the Majeſty of the ſovereign King, all the Power and Greatneſs of Kings doth dread and tremble, and conſume as Smoke: And his Trouble was ſo great, that it put the whole City of *Jeruſalem* into a Fright, becauſe as the Head and Governor comports himſelf, ſo his Subjects; or for that Princes have many Flatterers, that look on them as their Example and who do the ſame; or becauſe the People feared, that the News which the *Magi* proclaimed might ſo inrage *Herod*, that rather than loſe the Kingdom, he would take from them their Goods, Liberties and Lives: But *Herod* diſſembled, calling to him the Scribes and Sages, to conſult with them about the Place where CHRIST was to be born; and having diligently, ſecretly, and with great Curioſity informed himſelf of the *Magi* themſelves, of whatſoever he thought convenient to know concerning the Star, and the Time of its appearing unto them, ſent them to *Bethlehem* to inform themſelves about that Infant (for King he would not call him) and deſiring they would return unto him, that he likewiſe might go to adore him. He would not go with them, becauſe he gave not entire Credit to the Sages; and leſt it might be accounted Levity in ſo great and powerful a King to go ſee ſo new and marvellous a Thing, without other Intelligence. He would not ſend his own Servants along to accompany and conduct them the Way, becauſe he did not confide in the *Jews*; and alſo by this Diſſimulation he thought to bring about his Intention the more effectually, which was to kill the new born Child, thereby to ſecure his Kingdom, and free himſelf of all Apprehenſions and Fears: But the Lord through his ineſtimable Providence ordered it ſo, that CHRIST ſhould not die by his Hands, nor ſhould be neceſſitated to fly before his Time, or work new Miracles: And to the End that the Kings ſhould find and adore him, when they had heard what *Herod* ſaid, going from *Jeruſalem*, to their great Joy the Star appeared again unto them which had vaniſh'd, and went before conducting them, until they arrived at *Bethlehem*, and ſtood over that little Hovel where the World's Treaſure lay hid; and deſcended lower, ſtreaming forth new Rays of more Light and Splendor; as who ſhould ſay, here he is whom you ſeek, and whom I am to manifeſt unto you; and withal, in the Manner that it could expreſs, ſhewed them the Infant whom they ſo much deſired to ſee, and ſo accompliſhed the Office for which God had created it.

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The holy Kings entred that vile Grot, all open and ruinous in which they found the Child thirteen Days old, in a poor Woman's Arms, that was both Mother and Virgin; and they were not ſcandalized or troubled, neither did they think themſelves deceived, becauſe they ſaw the Child have no Retinue or Attendance of Majeſty, no Guards at the Gates, no Nobles attending, no Royal Palace, no rich Tapeſtries, no embroidered Furnitures, no ſoft and ſumptuous Bed; and in fine nothing that repreſented the Majeſty of a King; but on the contrary Poverty, Solitude and Want of Shelter. The Room ſtrait, and crowded with Beaſts, poor Clouts, for Bed a Manger, Tokens that did not ſeemingly declare the Child to be a King, nor any Thing like unto it: And yet notwithſtanding all this, looking on him with the Eyes of Faith, and the interior Teſtimony which the Holy Ghoſt gave them in their

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Hearts, they knew him to be King of Kings, and Prince of the World, and true God, and the only Son of the eternal Father, and proſtrate on the Ground, they adored and acknowledged him for ſuch. The Stable was not loathſome or nauſeous unto them (as St. *Bernard* ſaith in his third Sermon of this Feaſt) they were not ſcandalized with the poor Clouts, nor to ſee him take his bleſſed Mother's Breaſt; but fell at his Feet, doing Homage unto him as their King, and adoring him as their God. They adored (as *Rabanus* ſaith) in Fleſh the eternal Word; the infinite Wiſdom in Infancy; the Strength of God in Weakneſs; in the Baſeneſs of Man the divine Majeſty and Glory. *What do ye, Sages,* (ſaith St. *Bernard*) *what is it that you do? Adore a Child, lodged in a Hovel, wrapt up in vile Clouts? Who would take him for God? God is in his holy Temple, and you ſeek him in a Stable, and offer him Gifts. If this be a King, where is his Royal Palace? Where his Chair of State? Where is his Train of Courtiers? It may be the Stable is his Palace, the Crib his Chair of State, and his Train of Courtiers* Joſeph *and* Mary. *How did theſe ſo wiſe Men become ſo ignorant, as to adore for God a Child ſo forlorn, as well in regard of his Infancy, as his Poverty and Attendance?* Thus far are St. *Bernard*'s Words. But (O thou Ray of divine Light, O ineſtimable Gift, O Force and Efficacy of Faith, that ſo tranſporteſt Souls from Earth to Heaven, and ſhutteſt the Eyes to all that appears, and openeſt them to what is not ſeen) as the Underſtandings of theſe holy Kings were enlightned with another Star more clear and reſplendent, than was that which their Eyes took for their Guide, and their Hearts were enflamed with Love of that bleſſed Infant, who had called and brought them unto him from ſo remote Countries, they heeded not what their outward Eyes beheld, but what God ſpake to them interiourly in their Souls. And therefore, ſo much the more they humbled themſelves, by how much they found God humbled and abaſed in Figure of an Infant, ſeeing in him Length abbreviated, Height abaſed, Light obſcured, and the Eternal become a Child, and the Splendor of the Father's Glory wrapped up in poor Clouts.

And becauſe they knew they were Debtors for all they poſſeſſed, being all due to that Infant from whoſe Hands they received it, they would offer him up all they had; the Body in Proſtration; their Soul in Adoration, and their temporal Goods in opening their Treaſures, and preſenting him Gold, Incenſe, and Myrrh, the richeſt Fruits their Land afforded; and this not without great Myſtery, ſignifying by the Gold that he was King, by the Incenſe that he was God, and by the Myrrh, that he was true Man. Gold to provide for his Poverty, Incenſe to take away the evil Scent of the Stable, and Myrrh to comfort his delicate and tender Members. But far greater and more precious Gifts did theſe holy Perſons receive in their Souls than were thoſe which they offered; for they received moſt pure Gold of perfect Charity, to love God and their Neighbour; A tender Devotion, and a devout Feeling, wherewith their Souls melted as Incenſe, in Conſideration of this ſacred Myſtery before them: And a Mortification of all their Guſts and Paſſions, and Entertainments of the World, ſignified by Myrrh. And they were ordained by our Lord as Preachers of his ſacred Goſpel, and Proclaimers of his Glory, magnifying his Poverty and Abaſement.

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St. *Matthew* explicates not thoſe devout Affections which theſe holy Kings felt in the Interiour of their Souls, nor the Words, nor Diſcourſe which they had with the Child and the Mother, the Infant God, and the Mother Virgin; nor the Joy which had that moſt pure and bleſſed Lady, when ſhe ſaw the Glory of her Son begin to extend and dilate itſelf through the World, and that God had choſen her for Mother of ſuch a Son, and that the Darkneſs of the *Gentiles* began to diſſolve by the Splendor and Rays of a new Light, which was that ſhe ſo much deſired: Neither had the bleſſed Infant leſs feeling of it, who had deſcended from Heaven to Earth for the Salvation of Men, when by the firſt Fruits of theſe Kings he ſaw begin the Converſion of the World, the Glory of God, Confuſion of the Devil, the Triumph over Sin, and the Victories of ſo many innumerable Saints that were to follow him, of all which the Evangeliſt ſpeaks nothing; as well becauſe the Things are ineffable, and cannot be comprehended by our weak and feeble Underſtanding, nor expreſs'd by the Tongue of Man, as becauſe it is better to reverence them with a ſacred Silence, and cover them with a Veil of an holy and profound Admiration; and that each one might edify his Soul in Meditation and Ponderation of the divine Myſteries, and beg of our Lord that he would ſpeak to our Heart, what his holy Scribe had left unſaid.

After the Adoration, and thoſe ſecret, amorous, and moſt ſweet Colloquies, which the *Magi* had with the Virgin (having been adviſed not to return to *Herod)* and after having taken their Leaves of the Infant with devout and ſweet Tears, and of the Mother, and the Crib, and leaving their Hearts and Souls, as in a Paradiſe, in that contemptible Stall, they departed towards their Countrey, by a different Way to that they came, obeying the Angel's Voice, that had appeared unto them in their Sleep, ſo punctually, that the more to avoid *Herod*, and his Miniſters and Soldiers, they would not lodge in the common

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This Coming of the Kings was ſo famous and renowned, not only among the Chriſtians, but alſo among the Gentiles, that *Chalcides* a *Platonick* Philoſopher, in the Commentaries he writ upon *Timæus* of *Plato*, ſaith theſe Words, *Another Hiſtory we have more holy and venerable, which relateth the Birth of a Star that threateneth not Sickneſs nor Death, but ſignifieth the Coming of the Majeſty of God for the Good of Mortals, and to converſe with them: Which Star the* Chaldean *Sages having ſeen, as they uſed to contemplate the Heavens, it is ſaid they ſought the new Birth of God; and having found that Majeſty a Child, did reverence him, preſenting him with Offerings and Gifts, which belonged to ſo great a God.* All this ſaith the *Platonick* Philoſopher.

But to the end that the Coming of theſe glorious Sages may be profitable to us, we muſt not content ourſelves in the Knowledge of the Hiſtory, and what they did, but we muſt endeavour to imitate and follow them, ſince 'tis chiefly for that end, that the Church repreſents yearly this glorious Myſtery. Let us follow the Star, the holy Inſpiration, and interior Motion which our Lord ſends us, that we may know, ſeek, and adore him, though it force us to leave our Countrey, Delights and Pleaſures, and all whatſoever the World can offer us, and give us; let us take it for a great Gain, for a rich and moſt ineſtimable Treaſure, tho' we cannot undertake it without paſſing through many Dangers, Travels and Inconveniences, which are incident to the Journey: Notwithſtanding the World murmurs, *Herod*'s troubled, and the wicked take Offence, and with their Words and Deeds pretend to hinder our Way, we muſt give no Ear to them, but follow the Light of Heaven, that goes before us; and if that do ſometimes hide itſelf, we muſt not for all that be diſmay'd no more than were the Sages; for it will appear again, to guide and point unto us, as with a Finger, that eternal Bliſs which we purſue and ſeek after. JANUARY 6.

Let not the Poverty of CHRIST offend us, nor the high Myſteries which he preacheth, nor the Auſterity of Life which he demands, nor any other thing which to our weak Eyes of Fleſh ſeem hard and difficult, hinder us to acknowledge this new-born Infant to be the Center of our Hearts, the Repoſe of our Travels, and the ſafe Haven of our Deſires, and our Life, Glory, and ſupreme Happineſs; and as ſuch, proſtrate to the Ground let us adore and offer him our Bodies, Souls, temporal Goods, conforming ourſelves in all Things to his moſt holy and adorable Will, and returning to our Countrey a different Way to that we have taken in diſpleaſing and offending him; for ſo ſhall we imitate theſe holy Kings in this Life, and obtain with them that other eternal and moſt bleſſed one, which, through thy Mercy, and the Interceſſion of theſe Kings, grant us, JESUS CHRIST our true King and Lord. *Amen.*

The Life of St. HIGINUS, *Pope and Martyr.*

JANUARY 11. THE bleſſed Saint *Higinus* was born at *Athens*, Son to a Philoſopher, whoſe Name the Author of the Book of the Popes of *Rome* under the Name of *Damaſus*, ſaith, he could not learn. He was placed in St. *Peter*'s Chair by the Death of Pope *Teleſphorus*, the Chair having been vacant ſeven Days, in the Time of *Antoninus Pius*, Emperor, in whoſe Reign there happened many great Calamities in the World. And the Gentiles eſteeming the Chriſtians to be Witches, Magicians, ſacrilegious Perſons, as Enemies to the Gods, believed that all the Evils fell upon them for the Sins of the Chriſtians, becauſe their Gods abhorred them; and this falſe Perſuaſion render'd them ſo odious, that they perſecuted them to appeaſe their Gods, and revenge themſelves of the Ene- JANUARY 11.

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The Life of St. HILARY *Biſhop of* Poictiers *in* France.

JANUARY 13. ST. *Hilary*, Biſhop of the City of *Poictiers* in *France*, was one of the moſt renowned Prelates and Doctors that the Catholick Church hath had; a Source of Knowledge and Doctrine, Fountain of Eloquence, Defender of the Faith, and Scourge of Hereticks, whoſe Life and Miracles *Fortunatus* writes: And many holy and moſt grave Doctors ſpeak of St. *Hilary* with ſingular Commendation. St. *Jerome* ſo much eſteemed St. *Hilary*'s Doctrine, that being one Day at *Trevers*, he tranſcribed with his own Hand a great Book of his, of *Synods*; and in one Place calleth him the *River Rhodanus* (which is a great and rapid Stream) *of the* Latin *Eloquence*; in another, *A Trumpet againſt the* Arians; in another he ſaith, that he was the moſt eloquent of his Time, and for Merit, holy Life, and Splendor of Eloquence, was famous through all the *Roman* Empire. In another, that all his Works may be read without Scruple, or Danger of Error. St. *Auguſtin* calls him a moſt valiant Defender of the Faith againſt the Hereticks, and worthy of all Honour and Reſpect. Others ſtyle him a glorious Doctor of the Church, and with great Reaſon, becauſe he was a Light and Ornament of the Catholick Church, who withſtood innumerable Enemies and *Arian Hereticks*, which in his Time, by Craft and Force endeavoured its Overthrow. St. *Hilary* was born of rich and noble Parents in the Province of *Aquitaine*, and was brought up by them with great Care; he gave himſelf to his Studies from a Child, and ſhew'd himſelf to be of a ſharp Wit, and good Judgment. Being of Years he married a Lady, by whom he had a Daughter, named *Abra*, as himſelf writeth in his firſt Book of the Trinity. He ſeems to ſay of himſelf, that finding himſelf knowing and verſed in all human Sciences, he betook himſelf to the Study of the ſacred and divine Law, in the Reading of which our Lord enlightened him, and (being as yet a Heathen) converted him to the Faith of CHRIST. And St. *Jerome* writing upon the Prophet *Eſay*, giveth alſo Teſtimony of it, and that God had tranſplanted out of the World into his Church, like two Cedars of Mount *Libanus*, two great and fair Trees, which were St. *Cyprian* and St. *Hilary*. And it was a wonderful Thing, that addicting himſelf ſo late to ſacred Studies, God ſhould infuſe into him, in ſo ſhort a Time, ſo much Light and Knowledge of the profound Myſteries of our holy Religion; as one, whom he took to defend it, as a Maſter of the Faithful, and Scourge of Hereticks. For ſo he began to ſhew himſelf, encountering them with his excellent JANUARY 13.

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Doctrine, and confuting and inſtructing all to ſhun them; and to have no Converſation with them, they being declared Enemies of JESUS CHRIST, and of his Church; and this he did whilſt he was yet a ſecular Man, and in a conjugal Life, living with that Integrity and Prudence as might be an Example for Prieſts, endeavouring to love God with Fear, and fear him with Love. The Splendor of his Virtues began now to ſpread forth, not only in that Land and Province, but alſo in others more diſtant and remote; and the Biſhop of *Poictiers* being dead, he was choſen by a particular Inſtinct of God, for Biſhop of that City, by an univerſal Conſent of all the People. Some ſay, that when they choſe him Biſhop, his Wife was dead: Others (and which is more certain) that ſhe was yet living, and that, with her Conſent, he was conſecrated Biſhop, as anciently they uſed with others; who, after being made Biſhops were to live chaſte and ſeparate from their Wives; for although it never was lawful, nor uſed in the Church, that he who was a Prieſt could marry, yet there was a Time wherein it was allowed that he who was married might be made a Prieſt, yet ſo, that for the future they abſtained from their Wives; as from the Councils and Fathers is manifeſtly gathered.

St. *Hilary* being now Biſhop, and ſeeing the *Arian* Hereticks ſpread the Poiſon of their perverſe Doctrine, infecting the Souls of the Faithful, and that *Conſtantius* the Emperor was an *Arian*, and oppreſſed the Catholicks with his Power and Arms, and many ſeduced Biſhops deluded their Flock, and the whole Catholick Church groan'd under great Afflictions; ſecluding all Fear, inflam'd with Fervour, and armed with Zeal for the Catholick Faith, reſolved to encounter the Enemies, and expoſe his temporal Life that others might not loſe the eternal. It is not eaſy to be believed what a Storm the holy Church ſuſtained in the Time of theſe *Arian* Hereticks, and the furious Cruelty of that Perſecution: *Vincencius Lirinenſis* paints it forth in this Manner; *In this dangerous Time was ſeen, what great Calamities come unto the World by the introducing of new Doctrines: For then not only little Things, but great ones alſo came to decay. Not only the Parentage, Alliance, Amities, and particular Families; but Cities, Villages, Provinces, Nations; and in fine the whole* Roman *Empire was troubled and ſhaken. For as the prophane Novelty of the* Arians, *like an infernal Fury, had gained, or rather inveigled the Emperor; the chief Miniſters of Court ſoon ſurrendred, and then began to conſume all, diſturb the private as well as the publick, and the ſacred as well as the prophane. And without any Diſtinction of the good from the bad, the true from the falſe, ſtruck at the Chief as at their Enemies. Here were married Women abuſed, Widows plundered, Virgins violated, Monaſteries demoliſhed, the Clergymen caſt forth of their Houſes, the Deacons beaten, the Prieſts baniſh'd, the Priſons and Dungeons full of Saints and Servants of God, and Numbers of them forc'd to wander up and down like Pilgrims Day and Night, and not being permitted to enter into any Village or Town, they were neceſſitated to ſecure themſelves in Deſarts, Dens, and Caves, among the Rocks and wild Beaſts, conſumed with Hunger and Nakedneſs, and almoſt dead whilſt alive, ended their Days in a bitter Happineſs*: Theſe are *Vincencius*'s own Words, a moſt grave Author, who lived above a thouſand Years ſince. St. *Baſil* confeſſeth, that this Perſecution was ſuch, as he judged it to be the Beginning of the Apoſtacy which St. *Paul* ſpeaketh of in an Epiſtle to the *Theſſalonians*; and St. *Jerome* in an Epiſtle ſaith, that excepting *Anaſtaſius* and *Paulinus*, all the *Eaſt* was tainted with *Arianiſm*. In this Time, therefore, of ſo much Difficulty, of ſuch, and ſo great Affliction, wherein the whole Catholick Church was plunged, God raiſed St. *Hilary*, and armed him with his Spirit and Wiſdom, for the Conſolation of afflicted Catholicks, a Bridle and Curb to Hereticks, and to triumph without Arms, over the Arms and Power of Emperors, and to give the World to know that there is no Power againſt God, nor Force againſt Truth. The firſt Thing that St. *Hilary* did againſt the Hereticks was, to write a Declaration of the Catholick Faith, and ſend it to a Conventicle that *Saturninus* Biſhop of *Arles* (a chief Leader of the *Arians*) called at *Beziers*, in the Province of *Languedoc* in *France*; which Council not being legitimate, St. *Hilary* would not appear in it, but writ a very learned Treatiſe, and with very pregnant Reaſons, and Citations of holy Scripture illuſtrating the Catholick Truth, and the Equality of the eternal Word with his Father; ſent it to that Synagogue, that ſo they might read and know the Truth, and confeſs the true Faith. The Hereticks endeavoured to ſuppreſs and conceal this Book of the Saint, (as they uſe to do in all thoſe Things that oppoſe their perverſe Doctrine) and judging St. *Hilary* to be the greateſt Enemy they had in thoſe Weſtern Parts, and that if they could overthrow him that was ſo ſtout and valiant a Champion, and waged ſo fierce War againſt them, it would much encourage their Party, and they ſhould obtain a Victory, and become Maſters of the Field; they procured of the Emperor *Conſtantius* to baniſh him from his Church, and place him out of their Sight. Thus by the Emperor's Command he was ſent an Exile into *Phrygia*, a Province of *Aſia*; at that Time were likewiſe baniſhed St. *Denis* Biſhop of *Milan*, and St. *Euſebius* Biſhop of *Verſailles*.

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St. *Hilary* much rejoiced when the News was brought him of his Baniſhment; for as he deſired nothing more than to ſuffer for JESUS CHRIST, he accepted it as a great Favour and ſingular Gift, to be baniſh'd his Countrey, his Friends, and Acquaintance, and be abſented from them, to approach the nearer to God. Four Years the holy Biſhop remained in this Baniſhment, which, though troubleſom, he took Pleaſure in; where (*Adon* ſaith) he wrote twelve Books moſt high and profound of the Trinity. Then unexpectedly he was called to a Council by Command of *Conſtantius* the Emperor, to aſſemble at the City of *Seleucia* in *Iſauria:* He was ſummoned againſt the Emperor's Will, for having given his Conſent in general to his Miniſters, to call all the Biſhops to the Council, among the reſt they ſummoned St. *Hilary* as a Biſhop, not taking Notice of his Baniſhment and Diſgrace with the Emperor. But it was a particular Providence of our Lord, as *Severus Sulpitius* ſaith, that he ſhould not be wanting in that Council (where were to be treated ſuch high difficult Things, and in regard of Hereticks, Matters of Faith ſo conteſted) whom the ſame Lord had choſen to be the Light, Guide and Defender thereof. St. *Hilary* going to the Council, happened by the Way to baptize a Gentlewoman, *Florentia* by Name, that was a Heathen, and her Father *Florentius* and all his Family; for the young Woman enlightened by God, knew him and gave Knowledge of him to others, and begged of him to give her Baptiſm; and after followed him into *France*, ſaying, that ſhe was to eſteem more that Father who had begot her in CHRIST by Baptiſm, than that Father who had begot her by the Fleſh. Then came St. *Hilary* to the Council of *Seleucia*, with great Oppoſition and Repugnancy of the *Arian* Biſhops; who in Horror and Dread which they had of him, procured rather to defame him, and to demand of him a Reaſon of his Faith, and of the other Biſhops of *France* (for ſuch be the Wiles and Deceits of the Hereticks;) but when the Saint had given them a Reaſon and Account of his Doctrine, and what they interrogated him upon, they were confounded, and by his Authority, Zeal and Wiſdom, ſuch Things were treated of in that Council, as conduced to the Confirmation and Eſtabliſhment of our holy Faith, with great Contradiction and Diſlike of the Hereticks; and the Saint himſelf wrote what paſſed in that Council of *Seleucia*, and it is ſaid that he writ it as an Eye-Witneſs. By the Council were ſent ſome Ambaſſadors to *Conſtantinople*, to give an Account unto the Emperor of what they had done, and St. *Hilary* went along with them, fearing the Hereticks would be better heard than he, and that they would inform one Thing for another, as uſually they do.

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St. *Hilary* being arrived at *Conſtantinople*, petitioned the Emperor, that the better to manifeſt the Truth, and diſperſe thoſe Obſcurities which his Adverſaries would involve him in, he would pleaſe to command that they might diſpute with him; for ſo, neither the Emperor ſhould reſiſt God, nor Falſhood prevail againſt Truth, nor Hereſy againſt the Catholick Faith. The Emperor inclining to condeſcend to ſo juſt a Petition of St. *Hilarius*; *Valens* and *Urſacius*, the Hereticks principal Champions, fearing that if the Emperor ſhould grant what St. *Hilary* petitioned for, and that (ſhould it come to a Diſputation) their wicked Ignorance would be made to appear, and that they ſhould not be able to anſwer St. *Hilary*'s Reaſons, nor reſiſt the Force of his Spirit; with great Craft and Inſinuation they prevailed that the Emperor ſhould command him to return to his Church, for ſo he would reſt contented, and they ſhould be freed of the Diſpute. *Conſtantius* did ſo, and commanded the holy Biſhop to go back to his Church: Whom he obeyed with much Sadneſs, not having obtained the Martyrdom which he ſo thirſted after, nor left the eaſtern Church in quiet: Eſteeming it a more cruel Baniſhment to live with Quietneſs in his own Countrey, than in *Phrygia*, where he had ſo much to ſuffer for JESUS CHRIST. At his Return from the Eaſt into *France*, the glorious St. *Martin* (who afterwards became Biſhop of *Tours*) excited by the Fame of his Virtue, and acknowledging CHRIST to be in this holy Doctor (as he had known him in the poor Man, when he gave him the half of his Cloak) came to *Rome* to ſeek him, and followed him into *France*, and was ordained Exorciſt by him, and with his Counſels and Examples arrived to that Height of Perfection, as he was eſteemed a Mirror of Sanctity, and a ſingular Miracle of the World. St. *Hilary* in his Voyage by Sea landed in an Iſland called *Galinaria*, unihhabitable by reaſon of the Multitude of venomous Serpents, which at his landing flying from him retired into Caves, as if he came to conjure them in the Name of our Lord; and the Saint fixed a Stake in a certain Place of the Iſland, and placed it as a Boundary, and commanded the Serpents not to paſs farther, and they obeyed, to ſhew the Force of God's Voice and Command, and that his Servants command the Serpents, and are obeyed by them, though Man refuſe Obedience to the ſame God.

It is not to be believed with what Joy and Acclamation St. *Hilary* was received by all the Catholicks, looking on him (ſaith St. *Jerome*) as a Conqueror come from the Wars, and Combats of our Lord. And the Ter-

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ror and Fear which fell upon the Hereticks was great, as was the Number of them, which by Means of the Doctrine, Zeal and Induſtry of St. *Hilary* were converted: The Sheep enjoyed their Shepherd, and the Church of *Poictiers* their Spouſe and Prelate, the Orphans found a Father, the Widows comfort, the Poor a Remedy, the Ignorant a Maſter, the Prieſts an Example, and all a perfect Model of all Virtues. And that the holy Cuſtoms and admirable Doctrine of St. *Hilary* might profit the more, God wrought many Miracles by him, which ſpread forth the Fame of his Sanctity through all the Countrey. He raiſed a dead Child to Life, that had not been baptized. Being in Baniſhment, our Lord revealed unto him, that his Daughter *Abra* whom he had left in *France*, had a Deſire to marry, and that a young noble Man pretended to her. And becauſe the Saint deſired his Daughter ſhould remain a Virgin, and take CHRIST for her Spouſe, he writ her a Letter as a Saint and as a Father, in which he ſets forth his great Deſire of her Good, and to give her a Spouſe far excelling all the Men upon Earth: And that he had found one, that for Nobility, Beauty, Riches, Condition, Greatneſs, and Majeſty, ſurpaſſed all thoſe the World could afford, and that to him he thought to eſpouſe her, and deſired ſhe would expect and not take any other Huſband, until he returned unto his Houſe, and then he would give him her with his own Hands. *Abra* received this Letter with great Joy and Content, and entertained her ſelf with the Expectation of a Huſband at her Father's Return, which ſhe watched for greedily each Moment. The Saint arrived, finds his Daughter full of the Hopes he had by his Letter given her of a Spouſe. The Father with great Tenderneſs of Heart and efficacious Perſuaſion, declared unto her that the Spouſe he had provided for her was immortal, incorruptible, and above all Things beautiful and divine; and deſired her to make Choice of him, to ſerve him, and endeavour with all her Forces to pleaſe him. And thus having perſuaded her, and having a Revelation that ſhe was in the Grace of God, fearing that as a feeble Woman ſhe might waver and relent, begged of our Lord, to take her out of this Life, pure and entire, in the Flower of her Virginity: And God granted his Requeſt, ſending a Death without much Pain or Sickneſs to the Daughter, and ſhe was buried by the Hands of her own Father; which to me ſeemeth no leſs a Miracle than to raiſe to Life a dead Child; for in that he gave Life to the Dead, that it might receive Baptiſm, and in this was given Death to a living Damſel, that ſo ſhe might enjoy the Fruit of holy Baptiſm: The one (to wit) he that was raiſed again, might after ſin, this other dying was confirmed in Grace, and began an eternal Life in the Company of that Spouſe which her holy Father had promiſed her, celebrating the Nuptials with the Lamb, who is the Light, Joy, and Felicity of all Souls that take him for their Spouſe. The bleſſed St. *Hilary* after this lived ſome Years in much Peace and Quietneſs, feeding his Flock, and writing many moſt learned Books, wherewith he enriched the Church. St. *Jerome* maketh mention of them in the Book he writ of Eccleſiaſtical Writers. And the Time being come in which our Lord had determined to recompence the many great and fruitful Labours which he had undergone for his Love, he exchanged a miſerable Life for an eternal, to the great Reſentment of his Flock, in the Loſs of ſo good a Paſtor, but to his great Joy, and Heavens Triumph; the Empire being governed (as St *Jerome* ſaith) by *Valens* and *Valentinian*; and according to the *Roman* Breviary of *Pius* V. in the Year of our Lord CCCLXXIII, though St. *Jerome* in his Chronicle counteth his Death in the Year CCCLXXII, and *Trithemius* in the Year CCCLXXI, and *Onufrius* CCCLII, and Cardinal *Baronius* CCCLXIX. And this laſt follows the reformed Breviary of *Clement* VIII. He died the thirteenth of *January*, but the Church keeps his Feaſt the fourteenth, becauſe of the Octave of the *Epiphany*. The Body of St. *Hilarius* was buried with great Grief and Devotion by the Faithful; and in Proceſs of Time, *Tridelinus* being Abbot of the Monaſtery, where he was interred, he appeared unto him, and commanded he ſhould tranſlate it into a new Church which had been built: And the Angels took forth his Body, and tranſlated it into the new Place appointed, as Cardinal *Peter Damian* relateth, a grave and holy Author, in a Sermon he made of his Tranſlation; and ſaith, that he knew it by the Relation of Perſons worthy of Credit. St. *Jerome* writes of St. *Hilary* in his Book *De Script. Eccleſ.* and in the Apology againſt *Rufine*, and in the Epiſtles to *Florentius*, to *Letus* and to the great Orator, and in the Book againſt the *Luciferians*, and in other Places. *Severus Sulpitius* in the ſecond Book of his Hiſtory; *Rufinus* in the ſecond Book; *Socrates*, *Sozomen*; and St. *Gregory* of *Tours*, in his ſecond Book *De gloria Confeſſor. cap.* 2. where he relates ſome Miracles which God wrought by St. *Hilary* after his Death; and *Fortunatus* writes a Book of them, where he that will may read them. I will relate here two only, becauſe they have particular Inſtruction. The one was: There were two Merchants in St. *Hilary*'s Church, who ſaw there an Image of Wax, one of them ſaid, it were well to offer this Image unto the Saint at both our Coſts. The other did not reliſh it, be-

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The Life of St. FELIX, *Prieſt of* Nola.

JANUARY 14. THE Life of St. *Felix*, Prieſt of *Nola*, St. *Paulinus* Biſhop of the ſame City writ in *Latin* Verſe; which venerable *Bede* tranſlated into Proſe, in Manner following: The Father of St. *Felix* was Native of *Syria*, and named *Hermias*. He came to live in *Italy*, and took a Houſe in the City of *Nola*, which is in the Province of *Campania* about JANUARY 14.

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bout five Leagues from *Naples*. He had two Sons, the one was called *Hermias* as the Father, the other *Felix*, which is the Saint we ſpeak of. The Father being dead, the Son *Hermias* became a Soldier, and followed the Wars under the Emperor's Standard: But *Felix* to become in effect what his Name imported, that is happy, reſolved to follow the Enſigns of the chief Emperor, and the King of Kings, JESUS CHRIST; contemning all earthly Things to ſeek diligently after thoſe of Heaven. To which end he gave the moſt of his Subſtance to the Poor; applyed himſelf to the Service of the Church, and there was made Lector and Exorciſt, with ſuch a Spirit and Virtue, as he caſt Devils out of the Bodies which they tormented and poſſeſſed; and in fine mounted to the Degree of a Prieſt, profiting the People no leſs with his excellent Doctrine, than by the Example of his holy Life. There aroſe in his Time a horrid and moſt grievous Perſecution againſt the Church of CHRIST, cauſed by the heathen Tyrants, who laboured, by cruel Torments and unheard-of kinds of Death, to ſtifle and extinguiſh it. The Emperor's Miniſters came to *Nola*, and ſought after (as of Cuſtom) the chief Heads and Guides of the Chriſtians to ſeize on them as their Booty, either to draw them to their Wickedneſs (if they could) or if not, to torment and diſmember them, that ſo the reſt might render themſelves to the Emperor's Will, ſeeing thoſe they took for their Maſters and Guides, either overcome, or killed with ſo much Cruelty, that ſo they might prevail with them by Force and Fear, in that which Love and Sweetneſs could not perſuade. At this Time the Biſhop of *Nola* was a holy Perſon, named *Maximus*, grown old in Years as well as in good and virtuous Cuſtoms; of a venerable Aſpect, zealous, prudent, and of a high and chriſtian Spirit; who underſtanding the Intent and Fury of theſe Miniſters of *Satan*, and of their coming to *Nola*, and that he himſelf was to be the firſt expoſed to their Rage, that ſo the Paſtor being ſtruck and ſlain, they might with more Eaſe make their Prey upon the whole Flock of our Lord; he began to bethink himſelf what might be beſt for him to do, whether to permit himſelf to be taken and die (as he deſired) for CHRIST, or ſave himſelf for a better Occaſion, that he might not thereby endanger his Flock. In this doubt, muſing with himſelf, he ſaid; to live amidſt ſo many Dangers, is not certainly to live, but to be continually dying, and to be ſubject to a thouſand Deaths without ever dying. All that which quickly paſſeth, is eaſy to be born, though it ſeem never ſo grievous; if I preſent my ſelf to theſe impious Miniſters, they can diſmember me but once, and by Death will open unto me a Way unto the true Life; but if I hide my ſelf, I ſhall have no Repoſe nor Quiet, being forced to live among Savage Beaſts, without Relaxation or Solace. To Fight is certain Death and the ſhorter; to flye, is the longer and more doubtful: The one will at once free me of all Troubles and Miſeries of this Life; the other is to endure a long Time without ever making an end. To ſuffer Martyrdom, is profitable for me; to abſent my ſelf will be profitable, and peradventure neceſſary for my Flock. But then why ſhould I more look after my own good, than that of my Charge? Our Lord ſaid unto his Apoſtles, that when they perſecuted them in one City they ſhould flye into another; according to which my Flight is lawful and ſecure; and as far as I am able to judge of the State of Things, it will be profitable for my People; and ſo waving Self-Intereſt, let us purſue the good of others. And tho' we deſire to die for CHRIST, let us now live for the Love of CHRIST, that he may give us ſome other Occaſion to die for him. With this Reſolution the good Biſhop recommended his Flock unto *Felix*, and retired himſelf among the Mountains and Places more inacceſſible, and ſecure. When the Perſecutors could not find the Biſhop, they fell upon St. *Felix*, who was the ſecond Rock and Pillar of that Chriſtianity. They took him, loaded him with Bolts and Irons, and not being able to overcome him by fair Words nor Promiſes, nor fright him with Threats, they caſt him into a very dark Priſon, and that he might not ſleep nor reſt, they ſtrewed the Floor with ſharp Potſheards. During the Time that *Felix* was thus in Priſon, the good Biſhop *Maximus* though free in Body, could not exempt himſelf from the Love and Care of his Sheep, and other Moleſtations which he ſuffered; for calling to Mind his Flock, he ſo pined in Thought, that no Priſon, Fire, nor Death itſelf ſeemed to him ſo bitter, as was his Abſence from thoſe whom God had committed unto his Charge: And although he much confided in the Virtue and Courage of *Felix*, yet he ſtill feared the Sheep would ſuffer by the Abſence of their Paſtor. In this reſpect, and out of a fervent Deſire which he had to give his Life for CHRIST, he often had Thoughts of returning to the City; but our Lord choſe another Way for the good Biſhop to glorify him in, and quit him of that Thought. For having nothing to eat wherewith to ſuſtain Nature, and being now in a declining Age, the Winter Seaſon very ſharp, the Ground all covered with Froſt and Snow, he grew benummed with Cold: So that here were at the ſame Time two Saints above Meaſure afflicted; the one old, the other young; the one a Biſhop, the other a Prieſt; the one at Liberty, the other Captive.

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Captive. The holy Biſhop being afflicted with Hunger, and the Prieſt with his Fetters and Chains, they both ſtood in need of divine Aid and Favour; and the good God, who is benign and never abandoneth thoſe that confide in him, relieved them in this Manner: An Angel came into the Priſon where St. *Felix* was, and filled the Room with great Reſplendency, which the Saint alone ſaw, to whom only he was ſent; he heard a Voice that ſaid unto him, that he ſhould riſe and go forth of the Priſon. He took it to be a Dream, as it happened to St. *Peter*, when he was *Herod*'s Priſoner: But when the Angel commanded him to ariſe, and follow him, he found himſelf freed of his Chains, and began to follow the Angel, the Doors of the Priſon opening, which to the reſt were ſhut. The Angel went before, and *Felix* followed, until they came to the Mountain where the good Biſhop *Maximus* was laid flat on the Ground, frozen and pined with Hunger, with cold and old Age, with an Aſpect more reſembling a dead, than living Man. St. *Felix* embraced him, but finding him ſtiff with cold, and without Feeling, he began to give him Warmth with his Breath, procuring to recover him to Life again if it might be; and finding all his Endeavours in vain, returned to Prayer, (the univerſal Remedy of all Evils) and beſeeched our Lord to ſuccour him in that ſo great Neceſſity; and ſtraitways he eſpy'd a Cluſter of Grapes hung on a Bramble, which he took as ſent from Heaven, and taking off the Grapes, ſqueezed the Juice of them, and let drop into the holy Biſhop's Mouth, who with that Liquor came to himſelf, opened his Eyes, moved his Lips, and began to praiſe God; and then to complain of St. *Felix*, for having tarried ſo long e'er he came, our Lord having promiſed him, that he ſhould ſuccour, and viſit him. Who will now be diffident in his Sufferings of the Aſſiſtance of ſo good a God? Who, though in the Whale's Belly, as *Jonas* was, will diffide, or be dejected, knowing that God is powerful to draw him forth? and though he mortify him, leaves him not without Life, and when he lets Man ſink into the deepeſt Abyſs, draws him forth, raiſeth him, comforteth and encourageth him? The Angel delivers *Felix* out of Priſon, becauſe he, like to another Angel, ſhould deliver *Maximus* from Death, and that extream Diſtreſs he was in. Theſe two Saints had many ſweet and pious Communications together, and at laſt reſolved to return to the City, for the Conſolation and Aſſiſtance of the Faithful. The holy old Man was ſo weak and feeble that he could not walk, and no Conveniency could there be found to carry him; yet Charity (to which nothing is impoſſible) gave to *Felix* Strength to enable him to bear him on his Shoulders, moved with Love, Compaſſion, and Hope of the great Fruit, which the Souls of the Faithful might receive by the Preſence of their Biſhop and Paſtor.

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The holy young Man then took the good old Man on his Shoulders, and went away ſo lightly as if he had not felt his Weight, and brought him ſecretly into the City, delivering him unto the Care of a good old Woman, who was alone left in the Biſhop's Houſe, and he hid himſelf, until the Tempeſt was blown over; and then they both appeared in Publick, viſited and comforted the Faithful; who by reaſon of the paſt Perſecution ſtood in need of Help, and Counſel. But this Calm and Quiet, which God ſent to the City of *Nola*, laſted not long; for preſently the Seas began to ſwell again, and the Waves of Perſecution beat as high as ever. The Emperor's Miniſters returned to the City, and hearing that *Felix* was the chief Leader of the Chriſtians, they firſt of all ſought him, and found him in the Market-place, but knew him not; they aſked *Felix* himſelf if he knew *Felix* the Prieſt, and he anſwered, that by his Face he knew him not, as was Truth (for no Man can ſee his own Face) and finding that they made Search for him, he ſtept aſide and hid himſelf in a Place that he thought ſafe and ſecret; the Miniſters underſtanding by others that he whom they ſpake withal, was that *Felix* whom they ſought for, made Haſte after him, and light on the very Place where he was hid. But that we ſhould ſee the exquiſite and admirable Means by which God uſeth to aſſiſt and defend his Servants, the Hole where he was, was ſuddenly covered over by a Spider's Web ſo thick and cloſe, as they could not ſee nor diſcover him. And thinking themſelves deluded, not finding whom they ſought for, they went away much vexed and confounded, to teach us (ſaith St. *Paulin)* that when God is with us, the Spiders Webs are ſtrong Walls, and when not, the thickeſt Walls avail no more in our Defence than Spiders Webs. Who would not ſerve then, ſo powerful a Lord, ſo careful of thoſe that ſerve him, finding out ſuch marvellous Means to protect them? The Perſecutors returned that Night, and St. *Felix* was preſerved to ſing that Verſe of the *Pſalm*, *Although I walk in the midſt of the Shadow of Death, I will not fear Evils, becauſe thou art with me.* And the Saint ſought farther into the Ruines of certain Buildings, where he lay ſix Months, according to *Paulinus*, without being known or ſeen. And that we ſhould admire the more, and praiſe God's Providence in providing Suſtenance for his Servant all that Time; cloſe by, where St. *Felix* was, there dwelt a devout Woman, who inſpired and moved by the ſame Lord every Day (not knowing what ſhe did, nor for whom) placed

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Bread and other Victuals, which ſhe provided for her own Family, in that Corner where St. *Felix* was, thinking ſhe had put them in her own Houſe; and in this Manner ſhe ſuſtained him, not knowing whom ſhe relieved, remembring every Day to put the Meat there, and yet never remembring that ſhe had done it; which is a rare, and marvellous Example. And that he might not want Drink, God ſent every Day into a broken Trough hard by, ſuch a Quantity of Dew, as he might drink, and refreſh himſelf. And in this Manner he lived ſix Months apart from all Company, or Communication of Men; but in recompenſe he was comforted with Angels, and viſited by God himſelf, until the Storm ceaſed, and the Seas grew calm again. Then came St. *Felix* forth of his Retirement, and to do what he was accuſtomed, that was to preach and exhort the People to good Life; who ſeeing him ſo unexpectedly, honoured and reverenced him as if he had come from Heaven. At this Time Biſhop *Maximus* died, conſumed with old Age, and the Pains he had undergone for CHRIST. And now every one looked upon St. *Felix*, to be their Biſhop and Paſtor: But he was ſo humble that he perſuaded the People to chuſe *Quintus* for their Biſhop, a Clergyman of a very ſaintly Life, who had been made Prieſt ſeven Days before him, alledging it was his Due, as well for advancing him in Prieſthood, as for his rare Parts, and in ſo doing, the People might enjoy both his Labours, and thoſe of *Quintus*, and inſtead of one, they ſhould have two to aſſiſt and ſerve them, for the Salvation of their Souls, and ſo it was done: *Quintus* accepted the Government of that Church, and *Felix* continued in his Preaching, and Aſſiſtance of the new Biſhop to ſupport the Burthen of his Dignity.

As the Humility of *Felix* was great, ſo was the Love he bore to holy Poverty no leſs, which he well ſhewed, when he diſtributed the greater Part of his Patrimony, to the Poor, living in great Temperance, detaining a very ſmall Part for himſelf, and diſpenſing to the poor, at the End of every Year all the remaining Overplus. But much more was it ſeen by what he did after the Perſecution was ceaſed; for during the Time it laſted, all his Goods were ſeized on and confiſcated, and Sale made of them; afterwards when Times grew quiet, and the Church began to enjoy Peace and Settlement, St. *Felix* was adviſed that he ſhould demand Juſtice for his Goods, as others had done, who had demanded and recovered them; but his Anſwer was of the true Spirit of a Saint, *God forbid I ſhould poſſeſs thoſe Goods again, which I once left for* JESUS CHRIST *his Sake, nor that I ſhould covet thoſe Riches of the Earth, which I have forſaken, that I might the better poſſeſs the Treaſures of Heaven.* And ſo he fed himſelf with the Fruits of a little Garden which he manured, together with a very ſmall Plott more, with his own Hands without Help of a Labourer. And when any thing abounded, 'twas for the Poor, and not for himſelf: He never had but one Suit of Apparel, and if he had another given him, he preſently beſtow'd it on him that had Need. With this Sanctity St. *Felix* lived many Years, being no leſs happy by his great Merits, than by his Name. In fine, he dy'd the fourteenth of *January*, or to ſay better, he began to live a bleſſed and eternal Life, the manifeſt Teſtimonies whereof, were ſo many and great Miracles which God wrought by him, that from divers Parts of the World the Faithful came in Pilgrimage unto his Sepulchre, to obtain Graces and Favours by his Interceſſion: And *Damaſus* Pope compoſed Verſes, giving Thanks for the Favours which God had beſtowed on him through his Prayers. Among other Miracles that God wrought by this Saint, ſome were to diſcover the hidden Truth, and which by other Means could not be diſcovered; for when there were vehement Suſpicions, that ſome one had committed a foul Fact, and the accuſed denied it, and it could not be proved, they led him to St. *Felix*'s Tomb that there he ſhould ſwear, and diſcover the Truth; and if he ſwore falſe, he was viſibly puniſhed; whereof St. *Auguſtin* maketh mention in his Epiſtles. And he adds, that he ſent from *Africa* to the City of *Nola*, one of his Clergy, who being taxed of ſome grievous Crime, denied it, and was brought before the Saint's Tomb, that the Truth might be manifeſted, and the Accuſed cleared of the Infamy. For the Space of many Years and ſome Ages, there diſtilled from the Body a celeſtial Liquor, which healed and cured many Sores, and Infirmities.

There are many admirable Things (as we have ſeen) in the Life of this Saint, for which we ought to praiſe God, as are, his having been delivered out of Priſon by an Angel, carrying him to the Mountain, where his Biſhop lay periſhing; a Bunch of Grapes created for his Refreſhment; he was protected by a Cobweb, from thoſe that ſought to kill him, ſuſtained by a Woman ſo many Months in that miraculous Manner: But there are others no leſs wonderful of his heroical Virtues, which we ought to endeadeavour to imitate, eſpecially that fervorous and cordial Charity, with which, neglecting himſelf, he carried the Biſhop on his Shoulders; and the Humility, with which after his Paſtor's Death, he refuſed the Dignity: And that high and admirable Spirit of Poverty wherewith he deſpiſed the Goods of the Earth, to gain thoſe of Heaven; and

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The Life of St. PAUL *the first Hermit, Confessor.*

JANUARY 15. THE Life of St. *Paul* the first Hermit, taken out of St *Jerome*, is in this Manner: St. *Anthony* in the Desart living an Angel's Life upon Earth, and arriving now to the Age of threescore and ten Years, an Imagination came into his Head, as he was a Man, and he began to think, whether any Man had ever lived in the Wilderness so long as he had done; or was equal to him in Perfection and Merits. God permitting this Thought in him, for what after happened; for the Night after our Lord revealed to him, that there was one, that much surpassed him, whom he ought to seek after and visit: Presently, when it grew Morning, the holy old Man resolved to seek after him, he knew not where, and supporting his feeble Limbs with a Staff, he went forth from his Convent, and began a Journey he knew not whither. He walked 'till Midday, and although the Sun's Heat annoy'd him, he desisted not for all that to go on, saying; I confide in God that he will shew me this Servant of his, which he hath promised. Hardly had he said so, when there appeared before him a Monster, half a Man and half a Horse, which the Poets call a *Hipocentaur*; and arming himself with the Sign of the Cross, he asked him where that Servant of God did dwell, whom he did seek; and the Monster having pointed unto him the Way with his Hand, made a sudden Flight from him, and hid himself in the Woods. He passed on, and entering into a deep Valley, he saw another Kind of Monster, in the Figure of a Dwarf, with writhed Nostrils, two little Horns on his Forehead, and the Feet of a Goat; and having demanded of him, who he was, and heard his Answer, lamented deeply that the Beasts knew God, and Men esteemed Beasts for God; and melting with Compassion of what the Monster had answered, went on his Way and entered the Desart, not discovering any thing but the Footings of Beasts, nor knowing which Way to turn, nor what to do to find out him he sought for. He spent two Days in this Perplexity, and the Night in Prayer; with Confidence always that God would not forsake him: And the third Day he perceived a Wolf afar off, on the Side of a Mountain, panting with Heat and Drought: He followed it with his Eyes so far as he could, and when the Wolf disappeared, there was close by a Cave, and he began curiously to look into it, not being able to descry any thing, it was so very dark. But because, as the Holy Ghost saith, *Perfect Charity expelleth Fear*, St. *Anthony* Pace by Pace entered in, listening often if he could hear any Motion within; at last he espied the Glimpse of a Light afar off; and as he perceived it, he hasted with Joy, but stumbled on a Stone, which made a Noise. St. *Paul* hearing it, presently shut his Door, that before was open, and barred it. Then did St. *Anthony* cast himself on the Ground at the Door, and there lay until Midnight, begging with great Instance that he would open the Door, and said, I am well assured that you know who I am, from whence, and wherefore I come; and I also know, that I do not deserve to see you; but if you please to believe me, I will not stir from hence till I do see you. You receive the Beasts and expel Men. I have sought you, and I have found you. I beg at your Door, that you would open it unto me; which if you grant me not, here will I die; at least you will bury my Body, when I am dead. To these so sensible Words, mingled with Sobs and Tears, St. *Paul* answered from within, in this Manner; None demand Favour with Threats, nor do Injuries with Tears; if thou comest to die, why dost thou wonder that I receive thee not? And having said this smiling, he opened the Door, and they embraced each other with great Tenderness and Love; saluting each other by Name, as if they had been of long Acquaintance; and gave God Thanks who had done them that Favour. After their kind Embracements, and Kiss of Peace, St. *Paul* sate down with *Anthony*, and spake thus; Lo, here I am, whom thou hast sought with so great Pains: Behold these Limbs now even rotten with Age; behold me all wrinkled and covered with white Hair; behold the Man that must quickly return to Dust. And because Charity endureth all things, besides the Pains thou hast taken to seek me out, I would ask thee farther to acquaint me of what passeth in the World? Who governs it? In what Condition is human Kind? Are there yet People that adore the Devils? Of all which St. *Anthony* gave him a particular Account, and then he asked St. *Paul* what occasioned JANUARY. 15.

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his coming into the Deſart? How long he had lived in it? What Years he bore? With what manner of Life he paſſed away ſo long a Time? And St. *Paul*, to ſatisfy St. *Anthony*'s Deſire, informed him of his Life, and ſaid, that whereas in the Time of *Decius* and *Valerian* the Church was much perſecuted in *Egypt* and *Thebais* where he had been born, his Parents died when he was but fifteen Years old, well advanced in the *Greek* and *Egyptian* Literature, and had a Siſter already married; and to fly that Storm, and be more ſecure from Danger, and from the Tyrant's Fury, I had retired myſelf unto a Countrey Houſe, where I found myſelf leſs ſecure, by reaſon of my Brother-in-law who married my Siſter, that out of a covetous Mind would ſell it, and deliver it into the Hands of Juſtice, and betray him whom he ought to have been Guardian to, notwithſtanding his Wife's Diſſuaſion with Tears, the near Alliance, and what moſt imports, the Fear of God, who beholdeth from Heaven all that we do, and rewards and puniſheth it. When I ſaw this, and the Cruelty of the terrible Perſecution, when Chriſtians were ſought after to be diſmember'd and put to Death in ſo cruel a Manner, I reſolved to fly from the Tyrants, and my Brother, until the Cloud was paſt, and making a Virtue of Neceſſity, retired into this Deſart, ſearching from one Place to another where to hide me, and at laſt in the Side of this Mountain I found a great Cave that was cloſed with a Stone, which I took away, and out of a Deſire and Curioſity to ſee what was in it, I entered, and found a Palm-tree, and a Fountain of clear Water; and methought God had made offer unto me of that Place, to dwell and abide in, and ſo I remained in it, cloathing myſelf with the Palm-leaves, eating of its Fruits, and drinking the Water of the Fountain; and here have I lived wholly ſeparate from Mankind, but much conſolated and favoured of God. In theſe Diſcourſes, one Saint giving the other an Account of himſelf, and of what he deſired to know, there came a Raven and perched upon a Tree near at Hand, and thence flew gently, and placed before St. *Paul* and St. *Anthony* a Loaf of Bread and flew away: St. *Paul* ſaid to St. *Anthony*, Bleſſed be God, who hath ſent us to eat, know Brother *Anthony*, that for threeſcore Years this Bird hath daily brought me, at Noon, my Portion of Bread, which now he hath doubled in bringing a whole Loaf: They both gave Thanks to God, who, as a merciful and a careful Father, had provided for them; and coming to divide the Bread, there began an humble Contention, which of the two ſhould part it: *Paul* conceiving that it belonged to *Anthony* as a Gueſt, and *Anthony* that 'twas *Paul*'s Privilege as the Elder. And they ſpent ſome time in this pious Strife; and at laſt the one beginning at one Side, and the other at another, they parted it, and eat, and drank of the Fountain of Water, and praiſed God, and the Night following they ſpent in Prayer. The Morning being come, St. *Paul* ſpake to St. *Anthony* in this Manner: I have a long Time known of your dwelling in theſe Deſarts, and God did promiſe me to give you unto me for a Companion: But now that my ſo much deſired Time is come, that I ſhall be diſincumbred of mortal Fleſh, and ſee the Face of my Lord JESUS CHRIST, he hath ſent thee for my Conſolation, and that thou ſhouldeſt put under Ground this deſpicable Body, and hide Earth in Earth. This ſo ſoftened *Anthony*'s Heart, that he ſob'd in Tears, and began to beg of St. *Paul* not to leave him, but take him with him in that bleſſed Journey (for the Saints hold Life to be a Pain, and Death a Favour) to which St. *Paul* anſwers: Do not love that which God would not have, nor ſeek thine own Profit, but that of thy Brethren; it would be good for thee to quit this cumberſome Weight of Fleſh, and aſcend the eternal Habitations; but it is convenient thou ſhouldeſt live for thy Brethren, to teach and aid them by thy Example; wherefore I requeſt thee that thou goeſt preſently (if thou think it not troubleſome) and bring me that Mantle which *Athanaſius* gave thee, to wrap my Body in and bury it: And *Paul* ſaid this, not out of any Care he took to have his Body buried naked, or covered: Having lived ſo many Years without giving other Covering to his Body, than a few Palm-leaves tack'd together; but that *Anthony* being abſent, might not be too much troubled at his Death; and alſo to ſhew that he followed the Faith of *Athanaſius* which was truly Catholick, which at that Time was ſtrongly oppugned by the *Arian* Hereticks, and defended with no leſs Courage, by that valiant Soldier of JESUS CHRIST. *Anthony* wondered much to hear St. *Paul* ſpeak of *Athanaſius*, and his Mantle; and knowing thereby that CHRIST dwelled in St. *Paul*, and reverencing God in him, dared not to gainſay him, but coming to him, ſilently weeping, kiſſed his Eyes, and his Hands, and ſo returned to his Convent, with an anxious Deſire of coming again, which made him double his Paces; though his wearied Body, conſumed with Auſterities, could not compleat his ſtronger Deſires; yet he ſoon arrived at his Monaſtery, where two of his Diſciples eſpy'd him, and coming towards him ſaid, O Father, where have you been ſo long a Time; the Saint anſwered, Wo to me a Sinner, that have only the Name of a Monk. I have ſeen *Elias*, I have ſeen *John the Baptiſt* in the Deſart, and a true St. *Paul* in *Paradiſe*. Saying this, and knocking his Breaſt,

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Breast, he took the Mantle out of his Cell; and his Disciples desiring he would expound to them what he meant, he replied only, There is a Time to speak, and a Time to hold one's Peace; and so hastened out of the House, as he forgot himself, not taking any Refreshment, returning the same Way he came, having Hunger and Thirst only to see St. *Paul* again, whom he had imprinted so in his Mind, that no other Thought could have Entrance, fearing that which happened, that God should take his Soul in his Absence: But the next Day when *Anthony* had advanced some three Hours of his Way, in great Haste and Anxiety of Mind, he saw among the Choirs of Angels, and amidst the Patriarchs and Prophets, the Soul of *Paul* mounting the Heavens, more white than Snow, and with an admirable, and resplendent Light; and falling to the Ground upon his Face, in Sign of Grief, weeping, he said, Why dost thou leave me, *Paul?* Why departest thou without taking thy Leave of me? So late did I know, and so soon have I lost thee? The same St. *Anthony* related after, that he ran with that Speed the rest of the Way that he thought he did not go, but rather fly: Entering the Cave, he saw the dead Body upon the Knees, the Head erected, Hands lifted up; and thinking at first that he had been alive, and at his Prayers, he kneeled to pray by him; but not hearing him sigh (as he was wont when he pray'd) perceived that he was dead, and that his Body that had been so used to that Posture, when he was alive, remained so after his Death; and casting himself upon the Face of the holy dead Body, kissed it many Times, and washed it with Tears. He wrapped up the Body in *Athanasius*'s Mantle, which he brought with him, carried it out, read Hymns, and Psalms used for the Dead according to the Church's Tradition, and willing to bury it, he knew not how, not having wherewith to open the Ground: He was much perplext; for should he return to his Convent, 'twas three Days Journey, too long a Time to leave the Body alone; and should he stay there, it was to as little Purpose: In fine, he resolved to tarry, and speaking to CHRIST, said, Here will I die, Lord, and close by this thy Souldier will I breath out my last. St. *Anthony* being in this Distress, there came suddenly out of the secret and most hidden Parts of that Wilderness two Lions running; and although at the first Sight they startled him, then turning to God, he composed himself as void of Fear as if he beheld two Sheep; the Lions went directly to St. *Paul*'s Body, and cast themselves at his Feet, wagging their Tails, and roaring as if they had expresst their Mourning; strait they began with their Feet to dig the Earth, and made a hole where a Man might be covered; and as if they had understood, and demanded Pay for their Labour, bowing their Head, they took their Leave of St. *Anthony*, licking his Feet and Hands, and the Saint understanding that they asked his Benediction, praising our Lord whom the very Beasts do acknowledge and obey, he said, Lord, without whose Providence a Leaf falls not from the Tree, nor a Sparrow lights on the Ground, give unto these Lions what is convenient for them, and making a Sign with his Hand, commanded them to depart. When the Lions were gone, the holy Man took the dead Body on his Shoulders, put it into the Ground, and covered it with Earth. And to be Heir of all the Riches that *Paul* possessed in this World, he stript him of his Coat he had made himself of Palm-leaves woven together, wherewith he had covered his naked Flesh for so many Years, and with this Treasure he returned unto his Monastery, and related to his Disciples all that had pass'd. And to testify the Esteem he made of that Vestment, at *Easter*, and *Whitsontide* he put it on to feast and rejoice in. This glorious Saint died the tenth of *January*, in the Year CCCXLIII, and 113*th* of his Age. The Church celebrates his Feast the 15*th* of the same. St. *Jerome* concludes the Life of St. *Paul* in these Words; I would at the End of this Life, which I have writ of St. *Paul*, ask those that are so rich, that they know not what they have, and those that build great and sumptuous Palaces, and in a String of Pearls, or Row of Stones carry great Treasures, beg of them to tell me, what did this old, and naked Saint want? You, saith he, drink in Cups of Gold, and *Paul*, out of his Hands satisfy'd his Thirst; your Garments are of Gold and Silk, and he had not to cover him so good a Coat as the meanest of your Servants cast off. But the Times will turn; to poor despicable *Paul*, the Heavens do open, and you all girt about with Riches, march to Hell; he naked kept clean the Vesture of CHRIST, and you vested in rich Robes, have stained it. *Paul* dwels under Earth, that he may rise to Glory; and you in magnificent Sepulchres of Jasper and Marble, shall burn with your Works for ever. If you will take pity of yourselves, or at least spare those Riches, that you spend in so much Excess, and which you love so fondly, why do you so cover and roll up your dead Carkasses in Silk and Gold? Why doth not your Ambition make an End with the Tears and Mourning of the Burial? But it may be they do think that rich Folks Bodies will not rot, but with Silk and Gold: I beg of him that reads this, that he would but remember *Jerome* a Sinner, who, should God give him his Choice, had rather have St. *Paul*'s Coat with his Merits, than the Purple of Kings with their Torments.

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Torments. All these Words are St. *Jerome's*, which ought well to be pondered and considered, as also the Means by which God made St. *Paul* so great a Saint, which was the Wickedness of his Brother in Law, the Cruelty of the Tyrants, and the Fear of his own Life; for this was the first Motive of his running away and hiding himself in the Desart, making a Virtue of Necessity. And living in that Solitude so many Years, without seeing, or being seen of any, in Poverty and Nakedness, unknown of Men, and feasted by the Angels, and by God himself; for we cannot believe any Thing else, than that he, who lived so angelically, had Angels to visit him; and enduring for our Lord so tedious and extraordinary a Martyrdom, was favour'd, feasted, and entertain'd in most high Prayer, and Contemplation. We may hereby take Example, and in Imitation of this glorious Saint reap Profit by any Affliction that befals us. And let no fear of the Things of this World be able to disturb us, for our Lord with the Abundance of his divine Grace, can overcome all Difficulties, which we beseech him to grant us by the Merits of this glorious Saint. *Amen.*

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The Life of St. MAURUS, *Abbot.*

ST. *Maurus*, Disciple of St. *Bennet*, was Son of a principal Gentleman of the Order of Senators, named *Eutychius*, or with St. *Gregory*, *Evicius*, and of a Lady called *Julia*. At twelve Years of Age he was offered by his Father to St. *Bennet*, that he might be brought up in his Monastery in the Fear of God, in religious and holy Documents. And *Maurus* so delivered himself up to the Will of his holy Father and Master, that being yet of tender Years, he appeared old in Judgment and Maturity, in Prayer, and Penance an ancient and perfect religious Man. His chiefest Study was to draw a lively Pattern of his Father St. *Bennet*, and imitate him with all his Power. And he followed him in Fasting, Watching and Penance, which was very sharp, and almost above human Forces. And St. *Bennet* himself, as well as his Monks, esteemed him above the rest, and set him for an Example with extraordinary Love, because he knew God had largely conferred Grace upon him. Yet did not *Maurus* grow proud or vain, but daily encreased in Humility, and Contempt of himself, that so he might become a worthy Disciple of such a Master: And God working great Miracles by him, manifested thereby the Sanctity of his Life. St. *Bennet* being one Day absent from his Convent employed in some Work of Charity, had left *Maurus* substitute in his Place; the Monks brought unto *Maurus* a Child that was lame and dumb, and laid it at his Feet with many Sobs and Tears, begging him for JESUS CHRIST's Sake to cure it, and he (though with much Confusion and Reluctancy) overcome with the Parent's Importunities and the Monks Intreaties cured him, by putting on the Head of the infirm Child a Stole which his Father St. *Bennet* had given him. Another Time St. *Bennet* being in his Cell (as St. *Gregory* writes) St. *Placidus*, who was his Disciple and then but young, was sent for Water to a Lake hard by the Convent, and putting the Tankard into the Water it slipt out of his Hands, and himself fell after it, and was carried a pretty Distance from the Shore struggling in the Water, St. *Bennet* knew his Danger, and called *Maurus*, and bid him make haste to the Lake, because *Placidus* was fallen in, and in Danger to be drowned. The obedient Son took his Father's Benediction, and not regarding what he did, ran into the Water but sunk not, thinking he had been upon Land, and taking *Placidus* by the Hair brought him out; and turning his Eyes back, saw that he had walked upon the Waters, and was amazed at it; so pleasing was to God his prompt Obedience. Now did *Maurus* more and more shine forth in Rays of holy Life and Miracles, which made St. *Bennet* look on him no more as a Scholar, or inferiour, but treated him as his Assistant and Companion, and all the Monks of the Convent fixed their Eyes on him, as a true Model of their Father St. *Bennet*, to make him the Successor of his Rule and Religion. At this Time there was a devout Bishop of the City of *Mans* in *France*, *Bertengranus* by Name, who sent *Flodegarius* an Archdeacon and *Harderadus* his Steward, with Letters and rich Gifts, earnestly begging of St. *Bennet* to send him some of his Monks, to found a Monastery of his Order in his Diocese, to God's Glory and Edification of his Flock. For this Enterprise St. *Bennet* made Choice of *Maurus*, as his best beloved, and who could best compass it, and gave him for Companions, *Simplicius*, *Anthony*, *Constantine*, and *Faustus*. The parting with *Maurus* was at that Time greatly lamented by all that holy Community: And to comfort, and exhort them St. *Bennet* calling them together spake thus unto them, If to part with *Maurus*,

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rus, my Brethren and moſt dear Children, we ſhould grieve, I ſhould have the greateſt Share of any, by want of his Help and Aſſiſtance. But becauſe Charity looks not on itſelf, ſo much as on the good of others, 'tis not ſo juſt for us to ſorrow that our Neighbours ſhould receive Profit, it being a Temptation of our common Enemy; and let us not think that when *Maurus* doth leave us, we come to loſe much, for God is able to ſend us others better than we are, who with their Examples may more advance, what the ſame Lord hath begun. I confide in his Goodneſs that the holy Charity which he had planted in our Hearts will not cool by Diſtance of Places, and that though we be ſeparated we ſhall ever be looking on one another with Eyes of the interior Man, and that the Memory of each other will not die during our Life. Then turning to *Maurus*, and his Companions, You (ſaid he) my Children, whom God hath called to ſpread and cultivate this new Plantation in thoſe Parts, take Courage and Strength in the ſame Lord, and know for certain, that the more you ſuffer in this Exile for the Salvation of Souls which he redeemed with his precious Blood, the greater ſhall be your Reward and Crown: And if you ſhould hear of my Soul's Releaſe from this miſerable Body of mine, think not for all that, I have left you; for being abſent in Body, I ſhall be more preſent with you in Mind, and more to your Benefit than now. Having ſaid thus, he gave the Rules written with his own Hand to *Maurus*, and to him and the reſt his Benediction; and preſently they took their Leave, and at the End of the firſt Day's Journey he ſent *Maurus* in a little Caſket three Pieces of the holy Croſs of CHRIST our Lord, and ſome of St. *Stephen*'s and St. *Martin*'s Bones, with a Letter, which for the Love he bore to his Father, St. *Maurus* commanded ſhould be interred with his Body. The Letter ſpake thus: *Receive, Son, this Gift, which is the the laſt you will receive from your Maſter; which ſhall ſerve you as a Pledge of our true Love, for a Buckler and Defence againſt all the Difficulties you are to paſs. Since your Departure from me, our Lord hath been pleas'd to reveal unto me, that you ſhall enjoy him after you have worn our Habit threeſcore Years. I alſo advertiſe you, that you will be retarded in your Voyage, and many Things will oppoſe the finding out of a fit Place for the Building of the Monaſtery; for that the Enemy of Mankind will endeavour to obſtruct it. But the Benignity of our Lord will be with you, and after having proved your Patience and Longanimity, will accompliſh your Deſire, and will give you a better Place than we dare hope for. My God be with you, proſper your Ways, and happily conduct you.* St. *Maurus* thus furniſhed with precious Reliques and this Letter, went on his Way with his Companions, God illuſtrating him with a Number of Miracles, ſo to render him the more known and eſteemed where he paſſed. St. *Romanus* a religious Man was then newly come into *France* (who had in his Beginnings aided and ſerved St. *Bennet*, as St. *Gregory* ſaith) whom *Maurus* went to ſee, and after many affable and pious Diſcourſes, ſaid to him, that St. *Bennet* was the Morning after to be diſburdened of his Mortality, and aſcend the Heavens; and ſo it fell out, as he ſaw after in a Viſion, as St. *Gregory* writes in his Life. So taking Leave of St. *Romanus*, he continued his Way unto *Orleans*, where he was advertiſed that the Biſhop of *Mans*, *Bertengranus*, who was the Man that had ſent for them, was dead. This afflicted them much, and made good the Tenor of St. *Bennet*'s Letter, that they ſhould meet with many Difficulties in that Enterpriſe. They conſulted the Matter with the Biſhop's Servants that came with them, and were their Guides; and they thought fit to addreſs themſelves to the new Biſhop, *Bertengranus*'s Succeſſor, and propoſe what his Predeceſſor had deſired and endeavoured, and acquainted him with the Arrival of St. *Maurus* and his Companions at *Orleans*; and that they would remain in that City, till they received Anſwer from the Biſhop; who having heard what the Archdeacon and the Steward propoſed, giving them an amiable Reception, anſwered; That he had many Duties of his own and of his Church to apply himſelf unto, and would not undertake more Burden upon him, nor build on other Men's Foundations; and with this the Biſhop took Leave of them and retired. At this Anſwer the Saints Companions remained in great Suſpence and Confuſion, whom *Maurus* did hearten and encourage, ſhewing, that our Lord did uſe to prove thoſe that were his firſt, and after to comfort them, but never forſake thoſe that confided in him, and that without doubt he would diſcover ſome better Thing than that of the Biſhop, as their holy Father had promiſed them in his Letter; which our Lord accompliſh'd in this Manner: A Kinſman of *Harderades*, *Florus* by Name, a wealthy and principal Gentleman, and a great Favourite of *Theodebert* King of *France*, and one who had great Influence in the Government of the Kingdom, having underſtood by *Harderade* the Arrival of *Maurus* in *France*, and that the Biſhop was dead who had ſent for them, and how his Succeſſor would not burthen himſelf to ſuſtain thoſe holy Fathers and build them a Houſe, he reſolved to give them his only Son who was but eight Years old, and all his Goods, and make choice of a Place in the Biſhoprick of *Anjou*, where

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the greater Part of his Means lay, for the Seat of a large and ſumptuous Monaſtery, and build it at his own Charge, according to *Maurus*'s Mind and Content: And ſo he performed it with the King's Approbation; and the Saint would not accept of the Place, till he ſaw it was ſpacious, and fit for his Purpoſe, and convenient for the Rule he profeſſed. And he ſaid to *Florus*, that he would likewiſe ſee the Inheritance, which for Remiſſion of his Sins he would beſtow, and if it gave him Content he would accept it; and for that Purpoſe he ſhould make it over, and renounce it. All this was done, *Florus* delivered to *Maurus* his Poſſeſſions, and his Son *Bertulfus*, that he might be educated, and promiſed himſelf to take the Habit of St. *Bennet* if God gave him Life, and he began with great Care and Diligence to build the Monaſtery. And the more to confirm *Florus* in in his good Purpoſe, God permitted that a Clergyman, *Langiſus* by Name, who was as his Superintendant of the Work, fell from a very high Place upon Stones, and his Body broken, ſo that the Blood ran down from every Part, that they began already to talk of his Burial as if he had been dead, but St. *Maurus* by his Prayers reſtored him to Health, and commanded him to continue on his Work that it might not be interrupted by his Abſence. And when *Florus* ſaw with his own Eyes this miraculous Cure, he fell at the Saint's Feet and would kiſs them, and from that Hour bore him ſo great reſpect as never to dare to approach him. But to the End that we might ſee, that Sanctity of Life and Miracles, will not prevent the murmuring Tongues of the Wicked that are blinded without Light; divers of the Workmen that laboured in the Building, and who had ſeen what *Maurus* had wrought, began to ſay, he was an Hypocrite, covetous, and ambitious: That he came not out of *Italy* into *France* to ſerve God the more, but to gain more Wealth and be honoured: And what ſeemed to be Miracles were but Deceptions, invented by Fraud and Cunning. What will not the Malice of Man attempt? What Thing can be ſecure from a ſerpentine and malevolous Tongue? How natural is it for the Wicked to abhor the Good, to judge and reprehend the Intention when they cannot blame the Deed? But this is the Way which all the Saints have paſſed, and the Saint of Saints JESUS CHRIST himſelf; who appeareth for his Servants to defend and protect them, as here he did: For ſuddenly did he puniſh three of thoſe who had defamed St. *Maurus*, the one dying, named *Flodegiſo*, the other two ſo ſtrongly poſſeſſed of the Devil, that they wounded and diſmembred each other. St. *Maurus* much lamented to ſee the Chaſtiſements which God had ſhewn on thoſe poor Men. And as the Saints are ever mild and tender of Heart, and do pray for thoſe that perſecute them, and do Good for Evil, he turned himſelf to God with great Feeling, and begged from the Bottom of his Heart of him to deliver thoſe two from the Torment they endured, and give Life to the third; and to all an Acknowledgement of his Goodneſs. And our Lord heard his Servant's Prayer, and granted him all he demanded.

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Thus did the Fame of St. *Maurus*'s Sanctity ſpread forth, to the Edification and Profit of the Faithful; and the Structure of the Monaſtery advanced ſo as in the Space of eight Years it was finiſhed, and four Churches within it. The firſt and greateſt in Honour of St. *Peter*, Prince of the Apoſtles, the ſecond dedicated to St. *Martin*, the third to St. *Severine*, and the fourth to St. *Michael* the Archangel. This compleated, *Florus* Founder of the Monaſtery, reminding what he had promiſed, would fulfil it, and be one of the living Stones of the ſpiritual Edifice which our Lord ſo ſupported in his Church, of the Order of the glorious St. *Bennet*, taking his Habit, and living under that Rule and Obedience. And the better to effect it, he imparted his Deſires unto King *Theodebert* his Maſter, and beſought him to give him Leave to retire into that holy Community, and do Penance for the Sins he had committed in his Majeſty's Service. The King gave him Leave, though with much Reſentment, and the Day that *Florus* was to take the Habit, the King in Perſon came to the Monaſtery, attended by his Grandees and Nobles of Court, and proſtrate with great Humility at the Feet of St. *Maurus*, demanded his Benediction, and ſhedding many Tears begged of him that he would recommend unto God himſelf, his Children and Kingdom, and receive him as one of the Number of his Companions, that he might partake of their Prayers and Merits. After this he went through all the Houſe, and confirmed the Donation which *Florus* had made of his Goods, and added to them many other Lands and Poſſeſſions. Then being ſeated at the Side of the Altar in St. *Peter*'s Church, *Florus* preſented himſelf in noble Attire before St. *Maurus*, who was at the other Side of the Altar with his Monks; and falling to the Ground, and ungirting himſelf of his military and cavalier Enſigns and Ornaments with great Humility, Devotion and Acknowledgment of the little he forſook, and how much they gave him, demanded of St. *Maurus* the Habit of Religion, and the Saint beſeeched the King that he would pleaſe with his own Hand to begin the firſt to cut off his Hair, and conſecrate him to God; and ſo it was done, the King weeping and all the Standers by, to ſee how

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how *Florus* triumphed over the World, and what Example he ſhew'd them of the little Eſteem which they ought to make of it, and not permit themſelves to be abuſed by its ſpecious Promiſes and Deceits. Becauſe they ſaw a Nobleman, rich, powerful, and favoured of his Prince, and that had ſuch a Share in the Government of his Kingdom, in the Prime of his Age illuminated with heavenly Light, divorce himſelf from the Pomp of the World, and embrace the Humility of CHRIST, and Evangelical Poverty, contemning the Joys of this Life, and ſelling all his Poſſeſſions, to buy the hidden Treaſure, to find Repoſe in Labour, Glory in Ignominy, Riches in Poverty, and Life in Death. This Solemnity ended, the King dined in the Refectory of the Monaſtery, at the humble Requeſt of St. *Maurus*; and calling *Florus* (now a Monk and Soldier of CHRIST) before him, ſhedding many Tears, he ſaid thus to him, that ſince like a noble Gentleman he had faithfully ſerved him in the World, that he would from henceforth ſerve God in that Houſe with no leſs Care and Diligence; and ſince he had aided to defend his Kingdom with Sword in Hand, he would defend it now with his Prayers to God. Then having taken the Saint's Benediction, he returned to his Palace.

With this Example of *Florus* many other Gentlemen and Nobles were moved; ſome to place their Children with St. *Maurus*, to have them brought up, and inſtructed in his Monaſtery; and others to enter, and ſue a Divorce to the World with all its Pleaſures, to follow the Militia of CHRIST. *Florus* lived twelve Years moſt religiouſly, and made a bleſſed End in that Convent. In this Manner, through the Sanctity and Induſtry of *Maurus*, this illuſtrious Order of St. *Bennet* began to take Root in *France*, his Monaſtery encreaſing ſo as they came to be one hundred and forty; which Number *Maurus* commanded they ſhould not exceed, for that the Rents would maintain no more. And the Saint having governed them moſt religiouſly eight and thirty Years, wrought many other Miracles and wonderful Things; and knowing that his happy End drew near, according to St. *Bennet*'s Propheſy, leaving the Government to others, and appointing for Abbot of the Houſe and his Succeſſor *Bertulfe*, Son to *Florus*, he retires into a little Houſe cloſe by St. *Martin*'s Church, with two of his Companions, *Primus*, and *Anianus*, to give himſelf with more Fervour to Prayer, Reading, and Contemplation, the better to purify his Soul that he might clearer ſee God in his heavenly Stations. Here he remained two Years and a half, living more like an Angel than a Man, his Body only was upon Earth, but his Spirit in Heaven. Going one Night unto St. *Martin*'s Church as he uſed, to weep and make his Prayer to God, the Devil placed himſelf before the Door with a whole Squadron of his Monſters to diſturb his Entry, and began to cry out and ſay to him, Doſt thou think, *Maurus*, thou that art come ſo far, that thou ſhalt thruſt us out of our Houſe? Now thou ſhalt ſee what Spoil we mean to make among thy Monks, whom we will ſo triumph over and deſtroy, that there ſhall remain but few of this Congregation. To whom the Saint anſwered, the Lord confound thee, fierce Beaſt, ſince thou art a Lyar, and the Father of Lyes; at which Words the Devil with all his infernal Troop vaniſhed, but yet with ſuch a Noiſe, as made the whole Monaſtery to ſhake, whereupon the Monks roſe affrighted, and fell to their Prayers. St. *Maurus* entred the Church fearful, and afflicted for what the Devil had ſaid of his Monks; but our Lord was his Comfort, and ſent him an Angel, that told him he ſhould not be troubled at what he had heard, for God had commanded the Devil to admoniſh him, although (as his Cuſtom is) he had mingled a Lye with a Truth: And the Truth was, that God had determined, that many of his Religious ſhould die; but it was falſe, that the Devil ſhould triumph over them, for that by the Grace of God and the good Admonitions of *Maurus*, they ſhould die happily, and enjoy God; and having ſent them before him to Heaven, himſelf ſhould ſoon follow. The next Morning *Maurus* aſſembled all the Convent, and told them what he had heard: He beſought them that none ſhould grow ſad at it, or be troubled; for the true Servant of God ought always to love what God loveth, and not go before but follow his Will; that when Death cometh from the Hand of ſo good a Lord, it ſhould ever be welcome, ſince it is to end the Labours, Dangers, and Miſeries of this Life, and to enter into the Joys of our Lord; and that every one ſhould prepare himſelf by Prayer and Penance for that Hour. With theſe and other Words, which the Saint ſpake, their Hearts were mollifyed, comforted, encouraged, and prepared; and within five Months there died of ſeveral Infirmities one hundred and ſixteen, and there remained only alive, twenty four, to the End we ſhould all admire God's ſecret Judgments, which, although they are hidden, are never unjuſt, and not be curious to ſound them, but humbly to reverence them; and withal know, that not for Men's Death do the Works of our Lord come to fail. Shortly after this, a vehement Pain took *Maurus* in his Side; wherefore cauſing himſelf to be carried before St. *Martin*'s Altar, laid upon a Haircloth, he armed himſelf with the holy Sacraments, and rich in Merits ended his mortal Life, the fifteenth of *January*, in the

JANUARY 15. the Year of our Lord DLXXXIII, according to *Baronius*, aged not fully ſeventy Years; whereof he lived in the World but twelve, and twenty with his Father St. *Bennet*, and forty in *France*, where he died, as *Fauſtus* writeth in his Life, who was his Companion in the Journey, and in the Monaſtery that he founded, and had been from ſeven Years old brought up by St. *Bennet* himſelf. This glorious Saint was moſt devout, obedient, and humble, of great Charity, and much addicted to Penance, admirable in Life and Death for the many and great Miracles that God wrought by him, a true Child and Imitator of St. *Bennet*, the Glory and Ornament of Religion. Let us beg of our Lord to give us Grace through his Merits to imitate his Virtues, that after we may obtain the Reward of them. St. *Gregory* maketh mention of him in the ſecond Book of his Dialogues, where he writes the Life of St. *Bennet*. JANUARY 15.

The Life of St. MARCELLUS, *Pope and Martyr.*

JANUARY 16. AFTER the Emperors *Diocleſian* and *Maximinian* had cruelly perſecuted the Catholick Church, and ſhed ſo much Chriſtian Blood, they reſolved to quit the Empire, the one retiring into *Nicomedia*, the other into *Milan*, and ordained for Emperors *Conſtantius Chlorus*, Father of the great *Conſtantine*, and *Galerius Armentarius*, in whoſe Time by Reaſon of a Mutiny and Sedition among the Prætorian Soldiers, and thoſe of the Guard about *Rome*, they called and raiſed to be Emperor *Maxentius*, Son of *Maximian* (who had renounced the Empire) by a mean Woman of *Syria*, called *Eutropia*: Who underſtanding that the Chriſtians now becoming numerous, might help to confirm and eſtabliſh him in his Empire, began to countenance and ſhew them Favour, until having obtained a great Victory againſt *Severus* (whom *Galerius Armentarius* had nominated for *Cæſar* and his Succeſſor) thinking he had nothing now to fear, he unmaſked and diſcloſed himſelf, and of a crafty Fox became a fierce Lion againſt the Chriſtians. In the Time of *Maxentius* the Tyrant, St. *Marcellus* Pope was martyred; who, after St. *Marcelline* Pope and Martyr, (the Apoſtolick Chair having been vacant, not ſeven Years, as ſome ſurmiſe, but ſix Months and twenty five Days) was choſen with a general Conſent of the Clergy, and Satisfaction of all the People, for CHRIST's Vicar General, and Succeſſor of St. *Peter*. *Marcellus* was a *Roman*, his Father's Name was *Bennet*. He governed the Church with great Sanctity, which by Reaſon of the Perſecution in the Time of *Diocleſian* and *Maximian* had been much afflicted, animating all the Faithful by his Doctrine and Example to be conſtant in their Faith. And becauſe the Chriſtians Blood which the Tyrants had ſhed, had been like the Grain of Wheat that produced and multiplied new Harveſts, inſomuch that for one that died many were born, *Marcellus* inſtituted at *Rome* five and twenty Titles or Pariſhes; in which were baptized thoſe that newly were received into the Faith, and in which were received Sinners that did Penance, and in which Martyrs were buried. *Maxentius* coming to know this, commanded *Marcellus* to be apprehended, and endeavouring at firſt with kind Words and fair Promiſes to perſuade him not to ſtyle himſelf chief Biſhop of CHRIST, but to adore his Gods; but finding that he laughed at it, cauſed him to be cruelly ſcourged, and condemned him to the keeping of a great Stable, where the working Beaſts were kept for the Uſe and Service of the Commonwealth. The holy Biſhop having been in this abject and vile Office nine Months, praying, watching, weeping, and exhorting the Faithful by Words and Letters to Perſeverance, at length the Clergy of *Rome* came by Night, and freed their Paſtor, and hid him in the Houſe of a holy Woman called *Lucina*, who after ſhe had lived fifteen Years with her Huſband, had remained nineteen Years a Widow. This holy Woman received him in her Houſe as an Angel of God, and deſired he would conſecrate it into a Church, which he did, and named it *Marcellus*. In this Houſe the Chriſtians met to praiſe and glorify God Day and Night. *Maxentius* having Notice of it, and enraged thereat, commanded that the Church ſhould be profaned and converted into a publick Stable for Beaſts, and that *Marcellus* ſhould ſerve in it, and live in that unclean Habitation. In this foul and ſtinking Stable did this holy Biſhop, naked and without Shelter, cloathed with Hair-cloth, for ſome Time ſerve thoſe Cattle. And in this kind of Martyrdom gave up his Soul to God the ſixteenth of *January*, in the Year of our Lord CCCIX, on which the Church keeps his Feaſt. *John* a Prieſt, and the aforeſaid *Lucina* took his Body and buried it in the Way *Salaria*, in the Church-yard of *Priſcilla*. JANUARY 16.

He

JANUARY. 16. He was chief Biſhop five Years, one Month, and twenty five Days, although in the Years of his Prelateſhip, Authors do differ. He ordained at one Time in *Rome* in *December* five and twenty Prieſts and two Deacons, and in divers Places conſecrated one and twenty Biſhops. There are two Epiſtles extant of St. *Marcellus*; the one written to the Biſhops of *Antioch*, in which he exhorteth them not to maintain or teach any other Thing, than what they had learnt of St. *Peter* the Apoſtle, and other Apoſtles and holy Fathers: Becauſe holding St. *Peter* for the firſt Maſter, it is not juſt (ſaith he) that you ſhould abandon your Father, and follow Strangers, eſpecially he being Head of all the Church: The other is to *Maxentius* the Tyrant; in which he ſaith unto him, that the true Prieſts of God, chuſe rather to be perſecuted for Juſtice, and the true Faith, and ſuffer for the Name of our Lord, than to poſſeſs great Riches, Honour, and Eſteem; and thereby loſe Heaven; for every thing in this World, is momentary, and in the other World is eternal; that which is in this World ſoon paſſeth, but that which is in the other endureth for ever: He ſaith alſo, that the Office and Duty of a good Prince and religious King, is to repair ruined and decay'd Churches, and to build new ones, and to honour and defend the Prieſts of our Lord. JANUARY 16.

The Life of St. ANTHONY, *Abbot.*

JANUARY 17. Eſay 51. GOD promiſed unto his People by the Prophet *Eſay*, that he would repair their Ruins; and that the Deſart where nothing grew but Thorns and Thiſtles, ſhould be converted into a moſt pleaſant and delightful Garden: This Promiſe of our Lord was fulfilled, when he, cloathing himſelf with our mortal Fleſh, came into the World: Which through the innumerable Sins of Men, and ſordid Blindneſs of Idolatry, wherein they lived, was become a barren Deſart, and by the Merits and Example of JESUS CHRIST was cultivated and changed into a moſt beautiful Garden, full of ſaintly Perſons and generous Plants; one of which was St. *Anthony* the Abbot, Father, Guide, and Maſter of ſo many Monks, who by his Example flouriſhed in the Wilderneſs of *Egypt* and *Thebais*. So that thoſe very Deſarts, where none inhabited but wild Beaſts before, were after changed into delightſome Gardens, and became a Repreſentation of Paradiſe. The Life of St. *Anthony* is writ by that great Doctor, and invincible Defender of the Church, St. *Athanaſius* Biſhop of *Alexandria*, who gave him two Coats or Mantles, and who did eſteem it an Honour to him to have known St. *Anthony*, whom when he was a Youth he had often ſerved, and brought him Water; that the Humility of St. *Athanaſius* may be ſeen, and the high Eſteem he had of St. *Anthony*, which was ſo great, that he ſaith himſelf, the only Memory of St. *Anthony* was very profitable unto him. And the ſame *Athanaſius*, being perſecuted by the *Arians*, went to *Rome* as to the ſecure Haven of the Catholick Faith; who, as St. *Jerome* writes, carried with him the Life which he had writ of St. *Anthony*, which was admired, and moved ſo its Readers, that many Perſons, inflamed with the Love of God, forſook the Allurements and Conveniencies of the World and became Monks, to ſerve God with greater Perfection. The firſt of theſe was *Marcella*, that holy Matron ſo praiſed by the ſame Saint, that the reſt followed her Example. The ſame St. *Jerome* tranſlated out of *Greek* into *Latin* the Life of St. *Anthony*, written by St. *Athanaſius*; and St. *Auguſtine*, by only hearing ſome Paſſages thereof related, was inflamed with ſo great a Deſire to ſerve God, that returning to his great Friend *Alipius*, he ſaid to him, *What is it that we ſuffer? What have we heard? The unlearned riſe up and take Heaven by Violence, and we, with our Learning, for want of Courage, ſink under the Waves of our Fleſh and Blood? It may be becauſe they go before, we are aſhamed to follow them: Or rather, we ought to bluſh becauſe we do not follow them.* Theſe are St. *Auguſtine*'s Words. So admirable was the Life of St. *Anthony*, that he was reputed, and reſpected as a Man ſent from Heaven; ſo holy, that he ſanctified the Deſarts and Wilderneſſes; ſo illuſtrious, that his Fame was ſpread through the whole World; ſo dreadful to the Devils, that hearing his Name, they ran away howling; ſo profitable and edifying to the Catholick Church, that to this Day he is ſet as a Pattern for all her Children to imitate. JANUARY 17.

St. *Anthony* was born in *Egypt* in a Village called *Coma* (according to *Sozomenus*) of noble and rich Parents; who had ſo much Care of him, that he was acquainted with none but his Parents and Family; ſo that his younger Years were different from other Youths: For from a Child he was compoſed and grave, and an Enemy to Play and Prattling. He frequented Churches, and gave

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EAr to ſacred Things, eat little and groſs Food. He was eighteen or twenty Years old (ſaith St. *Athanaſius)* when his Parents died. He had a Siſter left him very young. He was forced to take the Charge of her and of her Means, until at the End of ſix Months, he began to think with himſelf, how the Chriſtians of the Primitive Church, to be leſs encumbered to follow CHRIST our Lord, ſold their Poſſeſſions and Inheritance, and laid the Price of them at the Feet of the Apoſtles, eſteeming it as a Favour of our Lord, that it might be employ'd for Maintenance of the Faithful. And with this Thought entering one Day into the Church, heard the Goſpel read, where CHRIST ſaid to the young Man, who aſked of him, what he ſhould do to be perfect: *If thou wilt be perfect, go ſell all thou haſt, and give it to the Poor, and follow me, ſo ſhalt thou obtain Riches in Heaven:* Which Words were imprinted ſo deep in *Anthony*'s Heart, as if CHRIST our Lord had ſpoke them to him only. And coming back to his Houſe, put out his Siſter's Portion, and recommended it and her to certain devout Women of his Acquaintance, and what remained to himſelf he diſtributed to the Poor, and began a very auſtere and penitent Life.

There were then but few Monaſteries of Monks, and the Defarts were not then ſo ſtored with God's Servants, as they were afterwards, occaſioned by the Example of this great Father; in the Countrey there were ſome few that lived apart from one another, and among theſe, there was an old Man of holy Life, whom *Anthony* did chiefly propoſe to imitate; although like unto the careful and induſtrious Bee, he likewiſe viſited the others, that he might gather from all, as from Flowers, wherewith to bring forth the ſweet Odour of Devotion. Learning of one Patience, of another Obedience, of this Faſting, of that Silence; of the devout, Prayer; of the humble, Contempt of himſelf; of the penitent, Auſterity; of the mild, Sweetneſs; and in fine, drawing for himſelf a lively Picture of all the Virtues which he ſaw in others. He laboured with his Hands to gain his Food, which was of the meaneſt, and was ſo tranſported with the Study of Perfection, that in a ſhort Time, the Fame of his Virtue ſpread through all the Countrey; and all thoſe Monks that lived in thoſe Parts, both far and near, loved and eſteemed him; ſome as their Father, others as their Child: But the Devil fearing, that of ſo great and glorious Beginnings there would come forth ſomething againſt his Intereſt, and to his great Prejudice, reſolved to aſſault the holy young Man, and make War with him by Force, and Craft. Now thou haſt done all (ſaith the Devil to him) what wilt thou do here withdrawn from the World? Thou haſt unadviſedly left thy Goods, to make Baſkets, and with the Sweat of thy Brow to gain the Bread thou eateſt? How much better had it been to enjoy what God had given thee, and thy Parents left thee, and to have lived among other Gentlemen thy Equals, than to remain ſolitary here in a vile and ſtinking Cell, in Danger of thy Health and Life? Perchance thou thinkeſt to have done diſcreetly to deliver thy poor Siſter into the Hands of God knows whom; not conſidering; that whatſoever Damage or Shame befalleth her, God will demand a ſtrict Account of it from thee? Be aſſured that her Tears will aſcend the Heavens, and exclaim againſt thee. Much better had it been, that what thou gaveſt to the Poor, thou hadſt left unto her, then might ſhe have found a Huſband equal to her Birth, that might have protected and defended her. It may be ſhe is ill treated by her Companions, and bewails thy Cruelty, and her own Misfortune. Return, to take Care of that which by all Law, both divine, and humane, thou art bound to ſave harmleſs and protect; and do it quickly, for if thou delayeſt it, that which is now attributed to thy tender Years, and Want of Experience, will after be thought Levity, and Want of Wit and Judgment. Beſides, thy tender Complexion will not ſupport a Burden of that Weight, either thou wilt die, and become thy own Murderer, or elſe, being overcome with Labour, and the great Difficulties of this Manner of Life, thou wilt be forced to leave it, and ſo become the Scorn and Laughter of the People. Theſe violent Aſſaults the holy young Man reſiſted with the Shield of Prayer. But the Devil perceiving that this Battery ſucceeded not, aſſailed him in another Way, awakening in him, by Imaginations Motions to Senſuality, great Delights, with Flames of luſtful Appetites, and infernal Heat, which could not be quenched, but by a Dew from Heaven. And that he ſhould find himſelf aſſaulted and preſſed on every Side, he moleſted and afflicted him in the Nights with Noiſe and horrid Screeches, mingling Delight with Fright, Allurements with Threats; and the Tickling of the Fleſh with the Torment of the Spirit. But *Anthony* armed with the Grace and Favour of God ſtood firm as a Rock, and gave no Ground to the Enemy, but encreaſed in Courage and Conſtancy againſt the ſtrongeſt Encounters, which tho' Men ſaw not, God did, and aſſiſted his Soldier. The Devil put before him, as a Bait, the Pleaſures and Delights of the Fleſh, but he with the Shield of Faith, Faſtings, and Watchings tamed and ſubdued his Fleſh, and therewith defended himſelf. Sometimes the wicked Enemy appeared to him in the Shape of a beautiful and laſcivious Woman

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Woman, to provoke him to ſin; but *Anthony* putting himſelf in Mind of Hell-fire, of the gnawing Worm, perpetual Darkneſs, and Deſperation, and the eternal Confuſion of thoſe that looſe the Reins to thoſe beſtial Appetites, eaſily freed himſelf, and overcame thoſe foul Repreſentations. The Enemy endeavoured to make *Anthony* walk in that ſlippery and perilous Way of Youth; but he conſidering that terrible Judgment, prepared for the Wicked, reſtrained his Senſes, and came forth Conqueror of all thoſe Temptations of the Enemy. With theſe Arms did *Anthony* fight and overcome the Devil; who confounded and aſhamed, that having had the Courage to fight with God, he was overthrown by Man; grew enraged, and reſolved to appear to *Anthony* as black and ugly, as in his paſt Encounters he ſeemed fierce and malicious. Then he took the Shape of a little foul Blackamore, ſcreaming with a human Voice, and threw himſelf at *Anthony*'s Feet, ſaying, *I have deceived many, and many a ſtrong Man have I thrown to the Ground; but by thee I find, I am conquered.* The Fiend would fain have caught him with Vain-glory, whom he could not entice with Delights, nor daunt with Threats. But *Anthony*, who confided not in himſelf, nor laid his Foundation upon the Sand, but on God, as on the firm and ſolid Rock, valued not the Enemy's Blows on that Side, but aſked him, *Who art thou?* And he anſwered, *I am a Friend of Diſhoneſty, I am he that kindles the Fire of Concupiſcence, and inflames the Hearts of young and old, of Men and Women to all Luſt and Filthineſs, and therefore I am called the Spirit of Fornication: How many have made Reſolutions to live chaſtely, and kept them not, by my Perſuaſion? How many have begun well, and ended ill, who, after many Victories, gain'd over their Fleſh, have at length been overcome thereby? I am he that have often tempted thee, but always without Succeſs.* *Anthony* conſidering his own Weakneſs, and the Strengh of God, rendered him many Thanks with humble Acknowledgments for the Favour he had ſhewed him, and took hearty Courage againſt the Enemy, and ſaid to him; *Moſt certainly thou art a moſt vile and contemptible Thing, ſince thou confeſſeſt thy ſelf to be overcome by ſo weak and frail a young Man as I am; and thy boyiſh Shape and Blackneſs do teſtify as much. I begin already not to fear thee, fight againſt me with all thy Strength and Wit; that Lord which hitherto hath defended me will likewiſe protect me for the future;* and ſaying this he began the Verſe of the Pſalm: *Our Lord is my Helper, and I will look over my Enemies:* At which Words the Enemy vaniſh'd, and *Anthony* as a Conqueror remained Maſter of the Field; yet ſtood no leſs upon his Guard, becauſe he knew, that his Enemy uſeth to gather new Forces, and that there is no perfect Victory nor Security in this Life. Wherefore he reſolved to betake himſelf to a more rigorous, and ſtrict Courſe of Life, and ſo did he begin to mortify his Body, and afflict it more, ſeeming as yet not to have begun: He would be now whole Nights in Prayer: He eat a little Bread with Salt, and drank Water, once every Day; and that not 'till the Sun was ſet, and ſometimes paſſed two or three Days without taking any Suſtenance at all. He ſlept when Neceſſity and Weakneſs of Nature forced him, and then upon the Ground and ſome Ruſhes, and cloathed in Hair-cloth. He never reflected on what he had done, but what was wanting in him to do; neither on the paſt, but only on what was preſent, imitating the Prophet *Elias*, who ſaid, *Let the Lord live in whoſe Preſence I am.* And he pondered much (as St. *Athanaſius* ſaith) the Prophet's ſaying, *To day*, as he that forgot what was paſt, and minded only how to ſerve our Lord that preſent Day. St. *Anthony* entering the Field anew, and conteſting with his Enemy ſhut himſelf up in a Cave near to a Burial-place, and at ſet Times an Acquaintance of his brought him what was preciſely neceſſary for his Suſtenance: But the Devil fearing what would happen, that by his Example thoſe Deſarts would become peopled with Angels, cloathed in Fleſh; aſſembled his infernal Miniſters, and by their Means ſcourged him, and miſuſed him ſo, that they left him without Senſe, Voice, and almoſt without Life. The Blows they gave him were ſo ſharp and painful, that the Saint himſelf ſaid after, that no Torment here could be compared unto them. But *Anthony* deſiſted not for all that, nor left his Poſt; and he, who miniſtred unto him, finding him half dead, carried him into the Village, but the Saint coming to himſelf, deſired he might be removed back again, not being able to ſtir himſelf, he was ſo ſore. He defied the Devils, ſaying, *Here I am, I am* Anthony, *I do not fly nor hide myſelf; do with me what you can, for all your Power cannot ſeparate me from* CHRIST; and ſung that Verſe of of the Pſalm; *If Camps and Armies ſtand up againſt me, my Heart ſhall not fear.* The infernal Dragon hearing this, aſtoniſh'd and confounded, calling his Companions, ſaid, *You ſee he hath not been overcome neither by the Spirit of Fornication, nor with the Wounds we gave him, but as a Conqueror, doth ſcorn and defy us: Come, let us arm, and fall on him with greater Impetuoſity, and Fury; the Fool ſhall know with whom he hath to do.* At this Voice, all the Room was ſhaken, and the Walls opened, and thoſe infernal Monſters came forth againſt

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Anthony, aſſuming (the more to terrify him) ſeveral and horrid Shapes, of Lions, Bulls, Serpents, Scorpions, Bears, and other wild Beaſts, braying, roaring, and making a moſt hideous Noiſe, according to their reſpective Nature and Shapes, and with their dreadful Aſpect fell upon him; and, with their Claws, Teeth, and Horns, tore his Fleſh moſt cruelly: notwithſtanding which the valiant and invincible Soldier of CHRIST was nothing abaſed, fixing his Eyes and Heart in God, and ſlighting his Enemies, ſaid to them, *You are all weak and cowardly, and ſo you appear by coming ſo many againſt one alone. No one of you daring to fight againſt a feeble Man. How comes it to paſs that you transform yourſelves into wild Beaſts? Where is that angelical Countenance that you had? What do you now? Why do you forbear? If you can ſwallow me, do it. If you cannot, why do you undertake a thing, to you impoſſible?* Here upon him and all the Room, a Light was ſeen to ſhine ſo reſplendent, that immediately it cleared all that Darkneſs, and that Squadron of helliſh Monſters diſappeared; *Anthony* was healed of his Wounds, and the Ruines of his Cell repaired. And knowing that our Lord came to viſit him, fetching an amorous and deep Sigh, ſaid, *Where wert thou, good* JESUS? *Where wert thou? Why cameſt thou not before, to appear in my Fight, to ſuccour me, and heal my Wounds?* To this loving Complaint our Lord anſwered; Anthony, *I was here, and have viewed thy Encounters, and have permitted thee to be whipt that I might heal thee, to be caſt down that I might raiſe thee, to be afflicted that I might comfort thee. Like a good Soldier haſt thou fought, fear not from henceforth thy Enemies, for I will aſſiſt thee, and render thee renowned to the World.* With theſe only Words *Anthony* found himſelf more vigorous and full of Courage than ever. He was at this Time five and thirty Years of Age. But becauſe our Lord deſigned to make St. *Anthony* a Guide and Maſter of innumerable Monks, and a Founder of many Monaſteries, and that he ſhould open the Way for holy Hermites and Anchorets or Inhabitants of the Deſarts, he inſpired him to enter and dwell in the Wilderneſs, that his Life might move others to follow him, and do as he did. But the Devil ſeeing *Anthony*'s Purpoſe, and not daring to aſſault him openly with Violence, making Uſe of Artifices and Cunning, laid before him in the Way a great Piece of Silver, to tempt him to Avarice, and thereby to enſnare him farther with his Deceit: at which St. *Anthony* made a Stand; and looking on the Silver, preſently perceived the Enemy's Fraud, and that it could not have been loſt, becauſe the Owner would have ſought and found it in the Deſart; neither could it be put there by any Man's Induſtry, for that Way was no Paſſage, nor could there be found any Footſteps of Man or Beaſt; and ſo looking ſtedfaſtly upon it, he ſaid to the Devil, *Let this Silver vaniſh with thee, O infernal Enemy*; at which Voice the Silver vaniſhed as Smoke, and the Saint went on his Way. At another Time he ſaw in the ſame Way a great Quantity of Gold; and St. *Athanaſius* ſaith, that it was true Gold, and that it was not known whether the Devil had caſt it to tempt him, or our Lord to prove him; but whatever Way it came, St. *Anthony* eſpying it, flew away until he came to the Mountain, where he found a Caſtle, that was abandoned; and in it many Serpents and wild Beaſts, that lodged there. In this little Caſtle did St. *Anthony* make his Abode, and preſently all the Beaſts and Serpents forſook it, and he remained accompany'd with Angels, and the King of Angels who had thither conducted him. He was twenty Years incloſed in this Caſtle or Cave, without ever ſeeing any body, or being ſeen of any, not even of a Servant of his, who twice a Year brought him a little Bread and Water for his Suſtenance, and caſt it in at a Window: Many went thither, ſome moved with the Fame of his great Sanctity, ſome for Counſel, others for Remedy of their Infirmities. And although he comforted all, yet opened he the Door to none, nor would be ſeen by any. Whilſt they were at the Door, they did often hear Voices of People within, as if they had been wrangling, who ſaid, *Why didſt thou enter into our Houſe? What haſt thou to in this Deſart? Go from our Dominions; for thou canſt not dwell here, nor be able to reſiſt our Forces.* Thoſe that heard this, at firſt thought it to be the Voice of ſome Men that had entered where St. *Anthony* was; but after underſtood that they were the Complaints of the Devils againſt the Saint, and being terrified and affrighted, they deſired him to aſſiſt them with his Prayers: And he did animate and exhort them to bleſs themſelves, telling them that being armed with the Sign of the Croſs, they ſhould not fear the Devil, who by that Sign was overcome and baniſh'd the World. At the End of twenty Years, ſo many there were that wrought with him and importuned him to come forth of that Incloſure, that he reſolved to come forth, and came forth as if he had come out of Paradiſe. He had a chearful Face, a grave Aſpect, Sweetneſs of Speech, freſh Colour, entire Strength, for his long and ſharp Penance had nothing weakened him, or changed his Colour, nor had his great Temptations or Combats prejudiced his Body. Every one admired when they ſaw him, becauſe they ſuppoſed that with the Obſcurity or Noiſom-

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neſs of that dark Den, and with the Rigour of ſo hard and ſevere a Life, he ſhould either be dead, or very near it. But they acknowledged that it was the ſingular Work of our Lord, who ſuſtains his Servants with what he pleaſeth, and with the Vigour of his celeſtial Spirit ſo ordereth; that the Fleſh is not weakened, but gaineth Strength by Mortification.

The Sanctity of St. *Anthony*'s Life was ſo admired, that from that little Corner where he was, it was made known to all the World, and the Fame of his Name was ſpread as far as *Africa*, *Spain*, *France*, *Italy*, and other Countries more remote, and by his Example innumerable People were moved to the Love of God, and the Contempt of the World; who all deſired to follow his Footſteps, to be taught by him, and live under his holy Inſtitution. And by this Means many Monaſteries were founded, and the Deſarts ſo filled that they ſeemed to be populous Cities, inhabited by heavenly Citizens, whom *Anthony* conducted by his good Example, and comforted with his Admoniſhments and ſweet Exhortations. He told them that there is nothing of ſo great Importance in a ſpiritual Life, as for a religious Man to perſuade himſelf that he is always beginning; that Paradiſe is found in all Places where the Heart is fixed in God; that the Devils are afraid of the Prayers, Faſtings, and Penance of the Servants of God; but above all of their voluntary Poverty, Humility, Contempt of the World, Charity, and Meekneſs in bridling Anger: For by theſe Virtues the Serpent's Head is bruiſed and broken. He taught them that the true Arms to fight the Devil with, are a ſtrong Faith and a pure Life; that here in this World, what is bought, the juſt Price muſt be given for it, to him that ſells it; but that Heaven is bought very cheap, and for much leſs than it is worth: Wherefore all the Pains and Travels of this Life (although they come to extend to fourſcore, or an hundred Years) are momentary, and the Happineſs, that is given us for them, hath no end; and whatſoever a Man forſaketh for the Service of God, he ought to eſteem it as nothing, tho' he were Lord of the whole World; for all the Earth in reſpect of Heaven is no more than a Point; and what he poſſeſſeth here, he muſt leave at laſt, whither he will or no, and therefore it is not much that he leaves a little before he dies, becauſe he cannot carry it away with him. Even as in the Service which is due to the King, a Man is not excuſed from obeying his Commands, by ſetting forth the good Service which he hath already done him, ſo the true Servant of God muſt not look at what he hath done, but what remains to be done to pleaſe our Lord. The Reward is not given to him that begins well, but to him that ends well: That to exclude all Sloth, the beſt Means is to have always before our Eyes the Uncertainty of this Life; and every Night not to expect the Morning, nor in the Day to expect the Night: That Virtue is not ſo hard a Thing as it appeareth to be: That the Devils have an inveterate Hatred againſt all Chriſtians, but chiefly againſt the Religious, and Virgins, and do uſe many Tricks and Deceits, taking ſometimes the Shape of Wolves, at other Times of Foxes, ſometimes of the Lamb, at other Times of the Lion; but all their Guiles and Devices are deſtroyed and brought to nought by Diffidence, which the good religious Man hath of himſelf, and Confidence in CHRIST, who diſarmed them on the Croſs, and took away their Power, if we through our own Fault do not render it them again. And to this Purpoſe he related to them, that the Devil once knock'd at the Monaſtery Gate, and that himſelf went out to ſee who knock'd, and he perceived a Man of a ſtrange Stature that even touched the Sky with his Head, of whom he demanded who he was. And he anſwered, *I am Satan. And what would you have here?* He replyed, *I would know why not only Monks, but all Chriſtians are continually curſing me; for at the leaſt Miſchance that befals them, ſtreight they cry out, curſed be the Devil.* The Saint told him that *there was great Reaſon for it, becauſe he tempted them, and laid Snares to bring them to ſin.* But the Devil anſwered, *that he was not in fault for Men's ſinning, but that they do hurt and prejudice themſelves, and ſearch for Occaſions of committing Sin. As for him, ſince God became Man, he had neither Strength, Arms, nor Cities left him, and hath been even driven from the Deſarts ſince the Monks came to inhabit them, ſo that Men ought to complain of themſelves when they fall into Sin, and not of him, who is not in the Fault.* Wherefore St. *Anthony* gave Thanks to JESUS CHRIST who had overcome the Devil, and forced him to tell this Truth, although he be the Father of Lyes. And the Devil hearing the Name of JESUS CHRIST preſently vaniſhed.

Among theſe Documents he gave ſome others to his Religious, and adviſed them not to be curious to know Things to come, for that many through that Curioſity had been deluded: That they ſhould make more Account of a good Life, than of working Miracles, and that he who hath that Power, ſhould beware not to grow vain thereby, nor think the better of himſelf for it, nor deſpiſe thoſe that work none; for Miracles are the Gift of God, and peculiar to his Mercy and not to our Miſery; and it is not always a certain Sign that he that doth them is in the Grace of God: That the ſtrong-

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eſt Weapon to overcome the Enemy with, is the ſpiritual Joy and Repoſe of a Soul which is always in the Preſence of God, for with that Light all Darkneſs vaniſheth, and the Temptations of *Satan* diſſolve into Smoke: That we are always to have the Examples of the Saints before our Eyes, to incite us to Virtue: That to avoid falling, it helpeth much to diſcover our Faults to our Brethren, and by that publick Shame and Manifeſtation of our Offences, to preſerve us from a Relapſe. At a certain Conference which St. *Anthony* had with his Religious, where they treated of the Excellency of Virtue, and what Virtue doth ſurpaſs the reſt, and is more neceſſary for a religious Man; ſome of them giving the Preheminence to Penance, whereby the Fleſh is tamed and ſubdued; others to Solitude and Silence, which take away the Occaſions of Sin; others to Mercy, to which God promiſeth at the laſt Day an eternal Retribution; and others to ſome other Virtues; St. *Anthony*, as more experienced, gave the higheſt and firſt Place to Diſcretion as the Guide and Miſtreſs of all the reſt, and without which a ſpiritual Life is blind, and deſtitute of all Conduct. With theſe and other like Documents, St. *Anthony* inſtructed his Diſciples in the Perfection of a monaſtical and religious Life; and by the Fire of his Words inflamed them with the Contempt of all viſible Things, and with the Love of God. And as they were diſpoſed like a fertile Soil well cultivated, the Seed of this celeſtial Doctrine yielded Fruit abundantly, and with a great Encreaſe. And ſo thoſe Mountains became full of Choirs of holy Monks, that read, ſung, wept, and afflicted themſelves for their own Sins, and for thoſe of the World, and repreſented to all that beheld them a lively Image and perfect Pattern of Heaven; for they lived in an accompliſhed Peace, Unity and Concord, without Ambition, Envy, Murmuring, or Complaint of any, wholly unmindful of all Things belonging to the Earth, and in a continual Meditation of the Joys of Heaven.

Although St. *Anthony* lived ſuch an angelical Life, and was Father to ſo many Children all perfect in Virtue, yet he thought he had done nothing, if he did not die for CHRIST, and give his Blood for his holy Faith. And it being in the Time of *Maximian*'s Perſecution, when divers Chriſtians were taken and tormented, and carried to *Alexandria*, there to be put to Death, burning with a Deſire of Martyrdom, he went to *Alexandria* with Intention to die with them if God ſhould do him the Favour; or to be ſerviceable to ſuch as died, by encouraging and aſſiſting them in all that he could. He was already a Martyr in deſire, and to be ſo indeed, he ſerved the impriſoned Chriſtians, went with them when they were preſented before the Judges, animated them in their Sufferings, and even attended them to the Place of Execution, that ſo he might obtain that happy Lot, and bear them Company. He rejoiced for the Glory of every Martyr's Victory as if it had been his own. He perſevered ſo long in this pious Office, that the Judge, although he forbare to lay Hands upon him, commanded his Monks to go forth of the City. Whereupon moſt of them did retire or hide themſelves; but St. *Anthony* the Day following being cloathed in a clean and white Garment that he might be the more conſpicuous, and better taken Notice of, ſtood in a high and publick Place, dying in Mind becauſe he did not die for CHRIST. But our Lord, who would ſerve himſelf of him for Father and Maſter of an innumerable Company of Monks, and by his Means turn the Deſarts into a Paradiſe, would not permit him to end his Life by the Sword, who was to give Life to ſo many. He returned to his Monaſtery ſo ſoon as the Storm of Perſecution ceaſed, and the Church enjoyed ſome Quiet; and as if he had then begun to ſerve God, he faſted, prayed, watched, always cloathed in Haircloth, procuring to be a Martyr all the Days of his Life, ſeeing he could not gain the Crown of Martyrdom. He ſhut himſelf up anew in his Monaſtery, not to be ſeen of any, and there did he work great Wonders and Miracles, although the greateſt of all was his Humility, whereby he was ſo fixed in the Knowledge of himſelf, that the more our Lord exalted him and made him glorious, ſo much the more did he abaſe and annihilate himſelf, giving Glory to whom it appertained, and Confuſion to himſelf.

It is hard to believe the Multitude, Greatneſs and Profit of thoſe Miracles, which God wrought by St. *Anthony* in the Cure of all Sorts of Diſeaſes and Afflictions, and particularly againſt the Devils, over whom as victorious and triumphant he had ſo great Power and Authority, that his only Name was ſufficient to torment them, and caſt them forth of Bodies. But fearing that ſo many ſtrange and wonderful Things which God wrought by him, might make him forget himſelf, or cauſe in others a greater Eſteem and Honour of him than he deſerved, he reſolved to flye into the higher *Thebais*, where no Body ſhould know him: Wherefore taking with him a ſmall Quantity of Bread, he went on his Way; and coming to a River's Side, whilſt he expected for a Boat to paſs over, he heard a Voice that ſaid, *Anthony, whither goeſt thou, and for what?* He anſwered confidently, *I am going to the upper* Thebais, *becauſe the People here take away my Quiet, and demand of me*

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Things which are above my Strength. But being adviſed by the ſame Voice, he left off his Way, and entred three Days Journey into that Deſart, until he came to the Top of a high Mountain, where there was a Fountain of clear Water, and a few Date Trees in a Field about the Mountain. In this Place he ſeated himſelf as if it had been appointed him by God. But when his Diſciples knew where he was, they ſent him, like good Children, Food, with great Pains of thoſe that carried it; and the holy Father, to eaſe them of that Labour, ſowed a ſmall Parcel of the Field which he could water, and gathered his own Suſtenance with great Contentment, becauſe he lived by the Labour of his Hands in that Deſart without Trouble to any. And becauſe there came many to viſit him, he planted in a little Orchard ſome Herbs to have wherewithal to entertain them: It happened that certain Beaſts came and ſpoiled the little Orchard which the Saint had cultivated with ſo much Pains, but he catching one of them, ſaid to them all, *Wherefore do you do me this Wrong, ſince I never did you any? Get ye hence, and remember that I forbid you to return hither any more.* And they obeyed, as if it had been the Commandment of God.

Another Time the Devil to fright him aſſembled great Troops of wild Beaſts in the Dead of the Night, and as St. *Anthony* was at his Prayers, made them ruſh upon him as if they would have tore him in Pieces. But he who underſtood full well the Devil's Craft, ſaid to them, *if God hath given you Power over me, here I am, devour me: But if you are come, as thruſt on by the common Enemy, depart hence quickly, for I am the Servant of* JESUS CHRIST: Whereupon they ran away and never returned more. Once about the ninth Hour before he took his Collation, as he was praying he was rapt in Spirit, and thought that the Angels were carrying him to Heaven, and the Devil ſtrove to hinder him: The Angels aſked them why they offered to ſtop him in his Way to Heaven, ſeeing he had no Sins to withhold him. They began to accuſe him of all the Sins of his Youth; and when the Angels ſaid that all thoſe Sins were cleanſed and pardoned by Penance, and that they ſhould alledge againſt him what he had done ſince he became a Monk, and conſecrated himſelf to Almighty God; the Devils, notwithſtanding their lying, could find nothing to ſay which might hinder his Paſſage; yet the Saint when he came to himſelf would not eat one bit, but ſpent the whole Night in ſighing and lamenting the Miſery and Careleſſneſs of Men, who having ſo many powerful Enemies againſt them, live as negligently and without Fear as if they had none at all. Another Viſion which he had of the ſame Nature was thus: He heard a Voice one Night which called him, ſaying, Anthony, *ariſe, go forth and thou ſhalt ſee:* He aroſe, went forth and ſaw a Ghoſt, like to a terrible Giant whoſe Head touched the Clouds, and ſtretching forth his Hands endeavoured what he could to hinder ſuch as with Wings were ſoaring up to Heaven; ſome of them he catched, and threw to the Ground, others eſcaped him, and in deſpite of him got up to Heaven. Then was heard a Voice, *conſider well what thou ſeeſt:* And the Saint being enlighten'd by God, underſtood that thoſe who were mounting, are the Souls of Men, whoſe Flight the Devil doth his worſt to hinder, and prevaileth againſt Sinners, but hath no Power over the Saints. All theſe Temptations and Viſions ſerved St. *Anthony* for new Motives to encreaſe in the holy Fear and Love of God. He was ſo compaſſionate and tender of Heart, that when any poor Man was oppreſſed, and could not have Juſtice done him, he defended him as if himſelf had received the Wrong. For Chaſtity he was more like an Angel than a Man. He was moſt amiable and mild, meek above Meaſure, and extreamly humble; he was ſo abſorpt in Prayer, that he paſſed whole Nights upon his Knees; for when the Sun ſet, it was at his Back, and when it aroſe the next Morning, it ſhined on his Eyes. And he would complain of the Sun for depriving him of the Sweetneſs and Repoſe of his Heart, ſaying, *O Sun, why takeſt thou from me the Brightneſs of the true and eternal Light.* In Penance he was ſo rigorous, as if he had not been made of Fleſh; of ſo undaunted a Courage, that not only he was never afraid of the Devils, but became their Terror and Torment. His Countenance was ever chearful and ſerene, without any changing; for neither did Proſperity puff him up, nor Adverſity depreſs him; and thoſe who had never ſeen him before, knew him amongſt all other Religious without any Man's Information, and addreſs'd themſelves unto him, judging of the Purity of his Soul by the Brightneſs which ſhined in his Face. He bore a great Reſpect to all the Clergy, kneeling down to receive the Bleſſing of Prieſts and Biſhops.

He ſhunned the Converſation of all thoſe that had ſeparated themſelves from the Church, and did teach, that the true Catholick ought to abhor and fly from them, as from venomous Serpents. And the Saint himſelf did deteſt them, and oppoſed their Impiety. He writ once to an *Arian* Biſhop, *Gregory*, who perſecuted Catholicks with incredible Cruelty, or (as it is ſaid in his Life) to a Captain called *Blaiſe*, that he ſhould take heed becauſe the Wrath of God was at hand, and would fall upon him if he amend-

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ed not. The Heretick ſcoffed at the Saint's Letter, threw it upon the Ground, ſpit and trampled upon it; but within a while after, a very gentle Horſe, taking him by the Thigh, pluck'd him down, and after three Days he died miſerably in Puniſhment of his Sin, and Affront done to St. *Anthony*. Another Time, being on his Mountain far from *Egypt*, he ſaw in a Viſion the Ravage that the *Arian* Hereticks were to make at *Alexandria*, and proſtrating himſelf on the Ground, he began to weep and ſigh, and beſeech our Lord not to permit ſo great a Calamity to befal his Church, as was threatned by that Viſion. For it was there revealed that Beaſts and Mules did kick at God's Altar, and caſt and fling it down: And that thoſe Beaſts were the *Arians*, who in a ſhort Time would deſtroy the Churches, and ruin the Altars of our Lord. But the Saint was comforted, when he was aſſured that the Catholick Church ſhould come forth victorious, and that having overcome and defeated her Enemies, ſhe ſhould flouriſh in greater Glory and Proſperity than before. This he related to his Children, who wept bitterly to ſee their Father weep, and were comforted with his Comfort.

In this ſame *Arian* Perſecution he was called by St. *Athanaſius* to *Alexandria*, to withſtand the Fury of Hereticks, and animate the afflicted Catholicks, and (as St. *Athanaſius* himſelf writes) it was a wonderful Fruit which our Lord drew from his Servant *Anthony*'s Preaching. For the Enemies of Truth were much confounded, and all the Children of the Catholick Church comforted and encouraged. The Heathens admired the ſolid and profound Reaſons which he brought to prove and confirm all he ſaid; for although he had never ſtudied the Books of the Philoſophers and wiſe Men of the World, yet he had been interiourly taught by our Lord, and illuminated with that true and celeſtial Wiſdom, which the vain Philoſophy of the World was not able to withſtand, as it appeared in the frequent Diſputations which he had with the greateſt Philoſophers, who came unto him, to make themſelves ſport with his Simplicity and Ignorance: But he convinced them and put them ſo to Silence, that they had nothing to anſwer that divine Spirit, which ſpake in *Anthony*. Whilſt he remained at *Alexandria*, there came to him (as St. *Jerome* writes) one *Dydimus*, who was a moſt learned Man, and eſteemed in his Time a Miracle of Wiſdom; who though he were blind, was moſt perfect in thoſe Sciences, which, without Eyes, cannot well be learnt. As they were diſcourſing of Holy Scripture, St. *Anthony* in a familiar Way aſked *Dydimus*, whether it did not afflict him that he was blind; he was troubled and would not anſwer him, but at laſt St. *Anthony* preſſed him that he confeſſed that his Blindneſs was an Affliction to him; then St. *Anthony* lovingly told him that he wonder'd much, that ſo wiſe a Man ſhould be troubled for Want of Eyes, which are common to Ants, and Flies; and ſhould not rather comfort himſelf to have thoſe Eyes which are proper to the Saints and Friends of our Lord. By which Words St. *Anthony* did mitigate the Trouble which *Dydimus* had for being blind; and not only wiſe Men reſpected and humbled themſelves unto him, but alſo Princes, Emperors and Monarchs did honour him and write unto him; as *Conſtantine* the Great with his Children, deſiring that he would alſo comfort them with his Letters. One Time among the reſt calling his Religious, he told them, *the Kings of this World have ſent us Letters, but this muſt not ſeem any great Matter to a Chriſtian; for although their Power be great, yet we are all born and die alike, the Thing that is highly to be eſteemed indeed, is that God hath written his Law for Men, and enriched his Church with his Words. What hath a religious Man to do with Letters of Kings, which, according to their Style he knoweth not how to anſwer?* Thus he ſpoke, although afterwards, his Brethren entreating him, he writ back in this Manner to the Emperor. *That he ſhould rejoice that he was a Chriſtian, but not think it a Matter of much Eſteem to be a King: and therefore not be puffed up with his Power, but rather tremble, knowing that he was to render an Account of it to the King of Kings: That he ſhould conſerve Juſtice and Clemency amongſt his Subjects, and be ſweet and affable to the Poor and Diſtreſſed.* Which Letter the Emperor *Conſtantine* received with great Contentment, eſteeming it as a rich and precious Treaſure. In fine, St. *Anthony*'s Authority was great, not only with Kings and Emperors, but alſo with the whole Catholick Church, which upon his only Word and Teſtimony hath canonized and put in the Catalogue of Saints, bleſſed *Paul* the firſt Hermit, as we declared in his Life.

At length this holy and glorious Father, having lived a hundred and five Years, and filled the World with the Fame and fragrant Savour of his Sanctity, Miracles, Victories, and Triumphs, had a Revelation from our Lord, that he would call him to himſelf, and give him an eternal Reward, for his temporal Travels. He acquainted his Brethren herewith, ſhewing great Signs of Joy, and exhorted them to perſevere in a virtuous Courſe, and particularly to fight againſt Hereticks, as himſelf had always done, becauſe they were Enemies of JESUS CHRIST, and had proclaimed War againſt his Church. Then he gave Order to two of his Companions, to bury him, when he ſhould be dead, in ſecret, that no body might know

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where he lay, fearing that People would honour him and carry his Body into *Egypt*, there to be embalmed and anointed with Powders and aromatick Spices, as in those Times they used to preserve from Corruption, as long as they could, dead Bodies of those whom they loved and esteemed; a Thing which the Saint had ever abhorred; for whatsoever should become of his Body, he confided in God, that at the general Resurrection it shall rise uncorrupt. After he made his Will in this Manner; he left to St. *Athanasius* Bishop a Coat made of Goat's Hair, and a thread-bare Mantle, which he had received from him fresh and new; and the same *Athanasius* saith, *that he kept it as a rich and wealthy Patrimony.* Another Coat of Goat-skin he bequeathed to Bishop *Serapion*, and his Hair-shirt to his two Disciples. This done, he said, *Abide in God, my Children, for your* Anthony *is going from you, and shall be no more with you in this Life.* And having kissed them with extraordinary Feeling and Tenderness, he stretched forth his Feet, and looked upon Death with great Joy, as if he had seen the Choirs of Angels coming to carry his blessed Soul to Heaven. And so he departed this Life, his Body remaining fresh and entire, as if it had been yet alive. And it is a Thing worthy of Admiration, that notwithstanding so long and rigorous Penance, as that Body had endured, he neither wanted a Tooth, nor felt any Dimness in his Sight: His Legs were yet strong, and all his Limbs vigorous; which was a Token of his great Merits, and of what our Lord can, and useth to work for his Children. St. *Anthony*'s Disciples did as their Father had commanded them; and his sacred Body lay hidden a long Time, until it was found by divine Revelation, and carried from *Thebais* to *Alexandria*, and from thence to *Vienne* in *France*, where his Reliques are much honoured. St. *Anthony* died upon the seventeenth of *January*, in the Year CCCLXI, according to St. *Jerome*, but *Baronius* saith CCCLVIII, being (as we said) a hundred and five Years old. And it seemeth that all the World resented and bemoaned his Death. For from his Departure there fell no Rain from Heaven for three Years. He writ divers Epistles in his own Language, whereof seven, saith St. *Jerome*, were translated into *Greek*, full of admirable and celestial Spirit and Doctrine. *Tritemius* addeth that St. *Anthony* writ another Work in two Books, which he called *Melissa*, that is to say, *the Bee.* And it is to be seen in the fifth Tome of the Library of the holy Fathers printed at *Paris* in the Year MDLXXXIX. But it seemeth to be rather of another *Anthony* Abbot, than of this our Saint; as well because St. *Jerome* maketh no Mention of it, as because it appeareth to be collected out of other Authors, some of which lived many Years after St. *Anthony*.

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St. *John Chrysostom* declaring that by Reason of the Child JESUS his Flight into *Egypt*, and his Abode there in his first Years, the Countrey came to be sanctified, saith, *If any one will now pass through the Deserts of* Egypt, *he shall find them as pleasant and delightful as a Paradise; and there shall meet with an innumerable Company of Angels in human Flesh; with Armies of Martyrs, and Choirs of Virgins. He shall see there the Tyranny of the Devil utterly overthrown, the Kingdom of* JESUS CHRIST *flourishing; Sanctity and Virtue triumphing no less among Women than Men, yea often times the weaker Sex doth surpass the Constancy of Men.* And then he adds, *He who hath been in these Deserts, knoweth that what we say is true. And he that hath not seen them, let him consider the great Saint* Anthony, *whom* Egypt *hath brought forth since the Apostles; who to this Day is famous throughout the World, for having been worthy to see God; because he led a heavenly Life, and such an one as the Laws of* CHRIST *do exact. Read the History of him, which is a Confusion of Hereticks, an Instruction for Philosophers, and a rare Example for Christians.* Hitherto, St. *Chrysostome.* And St. *Augustine* recounts that a Friend of his by Name *Potitianus*, in the City of *Trevers*, with three of his Companions went forth to walk, whilst the Emperor was entertaining himself with certain publick Sports; and that two of them not knowing whither they went, fell at last upon a poor Cottage, inhabited by some Servants of God, and there found a Book of the Life of St. *Anthony*; and one of them began to read it, and to wonder at it, and to be inflamed by it so much as to resolve to imitate him, as he did; for presently leaving the Service of the World, he listed himself among the Servants of God, though he were then one of the Emperor's Agents. Whilst he was in these Thoughts, being filled with the Love of God, and a religious Kind of Shame, and being angry with himself, he cast his Eyes upon his Companion, and said, *Tell me, I beseech thee, what do we pretend to arrive unto by all these our Labours? What do we seek? In the Hope of what do we thus earnestly employ ourselves? Can we have a higher Ambition, than to be Favourites of the Emperor? And this favour how brittle and perillous is it? And how many Dangers must we pass to come to a greater Danger? and after all how long will it last? But what, if I will, I may be God's Friend and Favourite at this very Instant.* This he said, and being as it were in Labour with a fervent Desire of a new Life, he turned his Eyes again to the Book, and read on, and was inwardly changed, and his Mind by little and little was dispossest of the World, as imme-

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This univerſal and perpetual Paſtor is the Biſhop of *Rome*, where St. *Peter* by divine Ordination placed his Seat, and held it for the Space of five and twenty Years, eſtabliſhing it there for himſelf and his Succeſſors for ever; ſo that as the Generals of certain Orders are not only Generals and Rulers of their whole Order, but alſo Abbots and Priors of particular Convents; and he that is Superior of ſuch a Houſe is withal General of the Order, as is the Prior of St. *Bartholomew* of *Lupian* in *Spain*, General of the Order of St. *Jerome*, and the Abbot of St. *Benedict*

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Benedict of *Valladolid*, General of St. *Benedict*'s Order, and the Prior of the great Charterhouſe at *Grenoble*, General of all the *Carthuſians*; ſo is the Biſhop of *Rome* together Biſhop of that holy City, and univerſal Paſtor of all the Church. For our Lord would ſhew his infinite Power, in ſubduing by the Means of a poor Fiſherman that City which had vanquiſhed and overcome all the World; according to the Prophecy of *Eſay*, and even of the Sybil *Erythrea*, who ſpeaketh thus of CHRIST, *He ſhall chuſe twelve Fiſhermen, amongſt whom there will be one Devil* (which was *Judas*) *and without Arms or Swords he ſhall ſubdue the City of* Rome *by a Fiſherman's Hook.* He would alſo honour and advance that City above all other Cities of the World, and raiſe there the ſpiritual Monarchy where he had before eſtabliſhed the temporal, that they might join together to help each other, the Temporal to wait upon the Spiritual, the Leſſer upon the Greater. For this City being in the Middle between Eaſt and Weſt, it can with more Eaſe compaſs and govern all the Provinces of the World. Our Saviour gave alſo the Keys of Heaven to St. *Peter*, to wit the Key of Knowledge and the Key of Power, for both the one and the other are neceſſary for the good Government of the Church: Knowledge to teach us and give us Light, and Power to rule us and chaſtiſe us, and as well in the one as in the other, he gave him compleatly wherewithal to conduct Souls unto God, and (as the Apoſtle ſpeaketh) *for the Edification, and not for the Deſtruction* of the Church. He gave him Power to call and aſſemble Councils, and to preſide in them, and confirm their Decrees and Definitions; to inſtitute religious Orders, and approve their Rules and Conſtitutions, and propoſe them to the Church as ſafe Ways to eternal Life. He gave him Power to examine the Lives, Miracles, and Merits of Saints, and declare them ſuch, and to canonize them, to ſet them forth to the publick Veneration of the whole Church. He gave him Power to make Laws which do bind and oblige all the Faithful; alſo to interpret divine, and diſpenſe with humane Laws. He gave him Power to conſecrate Biſhops, inſtitute Churches, unite them, divide them, transfer them, enlarge them, and diminiſh them as he ſhall judge moſt convenient for the good of the Faithful. He gave him Authority over all Biſhops and Paſtors, and over all Chriſtian Kings and Princes of the World, becauſe they are all his Sheep, and as Chriſtians ought to obey him in what belongeth to the Salvation of their own and their Subjects Souls: For all good temporal Government of Kings is to be directed, as to its true end to the ſpiritual Good of Souls, and temporal Happineſs to eternal. He gave him Power to diſpence the Treaſure of the Church, to grant Indulgences and Jubilees, to pardon Sins and all that depends thereon, which is our greateſt Happineſs, and a moſt ſingular Benefit of God. For this ſo great and divine Power given by our Lord to St. *Peter* the Biſhop of *Rome* his Succeſſor is called *Pope, Father of all Fathers, Sovereign Biſhop of Chriſtians, Chief Prieſt and Prince of Prieſts, Vicar of* CHRIST, *Head of the Body of the Church, the Foundation of the Eccleſiaſtical Building, Paſtor of our Saviour's Flock, Father and Doctor of all the Faithful, Governor of the Houſe of God, and Keeper of his Vineyard, Spouſe of the Church, Prelate of the See Apoſtolick, Univerſal Biſhop.* Theſe are Titles which holy Councils and Doctors do give to him who is ſeated in the Chair of St. *Peter*, which is the Chair of Truth, Mother of all religious Orders, and Miſtreſs of all Churches, a ſure Rule of Faith and good Manners, Light of Heaven, Interpreter of the divine Will, Expounder and Declarer of the Senſe of Holy Scripture, Touch-Stone of ſacred Books, the Honour and Ornament of Saints, the Comfort of the Juſt, Terror of the Wicked, the Guide of Catholicks, the Ruin and Scourge of Hereticks, and the Refuge of the afflicted; unto which, as unto an aſſured Haven have had Recourſe all the holy Prelates, who were unjuſtly perſecuted, as *Cecilian*, *Athanaſius*, *Chryſoſtom*, *Theodoret*, and the reſt. This is the Benefit which the Catholick Church celebrateth on this Day in the Feaſt of St. *Peter*'s Chair, wherein are included many other great Favours for all her Children. And to ſet before us this great and incomparable Benefit, and to excite us to give Thanks for the ſame, this Feaſt of St. *Peter*'s Chair at *Rome* was inſtituted, as St. *Gregory* Pope ſaith in his Miſſal or Book of Sacraments, very ancient and kept to this Day in the *Vatican* Library, where he hath theſe Words, *Truly, O Lord, it is moſt juſt and reaſonable to praiſe thee, for being ſo admirable in thy Saints, in whom thou art wonderfully glorified, and by whom thou doeſt adorn the Body of thy only Son, by laying upon them the Foundations of thy Church, which thou revealed to the Prophets, and founded in the Apoſtles, amongſt whom thou haſt choſen bleſſed St.* Peter, *and for the Confeſſion which he made of thy only Son, changing him his Name, and chuſing him for a fundamental Stone of thy Church, didſt make him Prelate and Guardian of thy Sacraments, and give him Power that whatſoever he ordained upon Earth ſhould be ratified in Heaven. In whoſe Honour to Day we celebrate this Feaſt, and offer unto thee Thankſgiving and Praiſe through* JESUS CHRIST *our Lord.* Unto this Day is kept at *Rome* and ſhewed, the Chair or Seat of Wood in which the glorious Apoſtle St. *Peter* is ſaid

JANUARY 18. to have ſat, and God worketh many Miracles by it. This Feaſt of the *Roman* Chair was kept anciently (as we ſaid) and by Succeſs of Time came to be neglected and almoſt forgotten. Pope *Paul* IV. renewed it in the Year MDLVII, and third of his Popedom, that the whole Church might give Thanks to God for ſo great and ſingular a Benefit, common to all. St. *Peter* entred *Rome*, according to *Euſebius* and St. *Jerome*, in the Year of our Lord XLIV, and ſecond of the Reign of the Emperor *Claudius*, on the eighteenth Day of *January*, upon which is kept the Feaſt of his Chair. JANUARY 18.

The Life of St. PRISCA, *Virgin and Martyr.*

JANUARY 18. CLaudius II. having ſucceeded *Galienus* in the Empire, had great Wars with the *Goths* and other ſtrange Nations, and gain'd many moſt remarkable Victories over them: For he defeated three hundred thouſand Barbarians, took two hundred Ships, and came to *Rome* full of Glory and Triumph; where he underſtood that the Chriſtians, by Means of ſome Years Peace and Quietneſs, were in great Number, and our holy Religion flouriſhed much. Hereupon as a Pagan, to gratify his falſe Gods, by whoſe Favour he thought he had obtained thoſe Victories, he began with great Cruelty to perſecute the Chriſtians, as capital Enemies of his Religion and Empire, which occaſioned the ſhedding of many Martyrs Blood at *Rome* for JESUS CHRIST, who crowned them in Heaven, amongſt whom was a tender Virgin, but thirteen Years of Age, called *Priſca*, born in the ſame City, of noble Extraction; who being apprehended by the Miniſters of Juſtice, was brought before the Emperor, who ſeeing her ſo young, never doubted but that ſhe would ſoon become flexible to his Will, and commanded her to be led to the Temple of *Apollo*, there to offer Sacrifice. The holy Virgin contemned the Commandment of the Emperor, to comply with that of God, alledging that CHRIST was only true God, whom the Chriſtians did adore, and that the *Gentiles* Gods were Devils that deluded them. The Emperor cauſed her modeſt Virgin Face to be beaten with Fiſts, which thereupon became black and blue, but to the Eyes of God was moſt bright and beautiful. They caſt her into Priſon amongſt Malefactors, where ſome by Allurements, others by Threats, endeavoured to bring her to their wicked Intent; but ſhe remained firm and conſtant, not to be ſhaken neither by the one nor the other. They ſcourged her moſt unmercifully, and let drop upon her delicate and tender Fleſh the ſcalding Fat of Bacon and Greaſe, and then ſent her back to Priſon: After three Days they brought her in Sight of all the People to the Amphitheater (a Place where they exhibited their publick Plays and Sports) and turned looſe upon her a ravenous Lion to devour her. But the Beaſt forgetting his natural Fierceneſs, fell at the Virgin's Feet like a Lamb, licked them, and fawned upon her. At which Spectacle the Pagans were aſtoniſhed and confounded, and the Chriſtians animated and comforted. Yet this did not mollify the Tyrant's cruel Heart, for he commanded that ſhe ſhould be caſt into the moſt ignominious Priſon, which was for Slaves, and there left three Days without any Food; at the End whereof they drew her out, and disjointed her with dreadful Torments. They ſtretched her out upon the Rack, tore her Fleſh with Claws of Steel and Hooks of Iron, heaping upon her little Body Pain upon Pain, and Torment after Torment. After all they threw her into a great Fire, which notwithſtanding burnt her not, to let us ſee that all Creatures obey our Lord beſides Man, who having received from his powerful Hand more Favours than all the reſt, ought in Reaſon to do him greater Service: As alſo to give us to underſtand, that when our Lord permitteth his Servants to be tormented, it is not for that he cannot deliver them from their Sufferings, but to crown their Patience, wherewith they endure theſe Pains for his Sake. Theſe Proofs and Victories were not ſufficient to bring the cruel Emperor to acknowledge the true God in this Virgin: But quite contrary, imputing all theſe wonderful Things to Art Magick, and perſuading himſelf that the Chriſtians wrought them by the Cunning and Deceit of the Devils, commanded her to be led forth of the City, and there to have her Head cut off. Her Body was buried by the Chriſtians in the Way *Oſtia*, ſome nine Miles from *Rome*, on the eighteenth of *January*, upon which Day the Church keepeth her Feaſt. JANUARY 18.

The Life and Martyrdom of the Saints MARIUS, MARTHA, AUDIFAX *and* ABACHUM.

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IN the Time of *Claudius* Emperor, the ſecond of that Name, there came to *Rome* a *Perſian* Gentleman called *Marius*, together with *Martha* his Wife, and their two Children *Audifax* and *Abachum*, all four Chriſtians, and great Servants of Almighty God. They were moved to come thither by a Deſire they had to viſit the Relicks and pious Monuments of that holy City, and particularly to do their Devotions at the Tombs of the Princes of the Apoſtles, St. *Peter* and St. *Paul:* And after they had ſatisfied their Piety in that kind, they employed the reſt of their Time in the Service of the Chriſtians that were detained in Priſons, and diverſly tormented. Theſe they encouraged with Words, relieved with Alms, ſerved them with their own Hands, and when any of them died, they buried them with great Devotion. The Water with which they had waſhed the holy Martyrs Feet, they would ſometimes reverently pour upon their own Heads, eſteeming themſelves thereby to be ſanctified, becauſe it had touched the Feet of thoſe who had ſuffered for JESUS CHRIST. As they were wholly taken up with theſe pious Exerciſes, the Emperor cauſed them to be apprehended, and would have perſuaded them to adore his Idols, and renounce the Faith of CHRIST: But finding them conſtant, and ready rather to die, than to commit ſo deteſtable a Sacrilege, he put them into the Hands of *Muſcianus* his Lieutenant to put them to Death by divers Torments. *Muſcianus* commanded *Marius* with his two Sons to be whipped and cruelly ſcourged in the Preſence of *Martha*; then to be laid upon the Rack, where their Sides were burned with Torches, and their Fleſh torn with Combs of Iron. All which Torments the Saints endured with great Alacrity, praiſing and glorifying God, for whoſe Love they ſuffered; and *Martha* with no leſs Joy and chearful Countenance exhorted them to Perſeverance, ſaying to them, *be conſtant my Children.* Then did they cut off their Hands, and hanging them about their Necks led them thorough the City, with a Cryer going before, who ſaid, *do not blaſpheme the Gods.* To whom the Martyrs anſwered, *thoſe that you adore, are not Gods but Devils, that delude you, and will bring you, and your Emperor with you, to utter Ruin and Deſtruction.* In the mean while *Martha* following them, gathered up the Blood that diſtilled and dropped down from the Wounds of her Huſband and Children, and anointed her Head therewith as with odoriferous Balm; teſtifying thereby the high Eſteem ſhe made of the Honour which it is to ſuffer for CHRIST, and the fervent Deſire ſhe had to die for his Love. At laſt *Marius* with his Sons were carried out of the City to a Sand-Pit, and there beheaded, and their Bodies burnt, for fear that the Chriſtians ſhould take them away, and honour them. *Martha* was drowned in a Well. *Felicitas* a holy Matron took the Bodies of the three Saints half burnt, and buried them in a Manor of her own, together with *Martha*'s Body, which ſhe drew out of the Well, in the Year of our Lord CCLXX. The Church keepeth their Feaſt upon the nineteenth Day of *January*. They were afterwards tranſlated to the Church of St. *Adrian* Martyr, where in the Time of *Sixtus* V. they were found, together with other Saints Bodies, as writeth *Baronius*, and greatly reverenced by all the People of *Rome*.

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The Feaſt of St. FABIAN, *Pope and Martyr.*

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ST. *Fabian*, Pope, was a *Roman*, and Son of one *Fabius*. His Election was by a particular Revelation of God, as *Euſebius* relates. The Clergy and People of *Rome* being aſſembled after the Martyrdom of St. *Anterus* Pope, as the Cuſtom then was, to chuſe a Succeſſor; and there ariſing different Opinions about the Perſons nominated for that ſupreme Dignity, ſome pointing at one Man, ſome at another, it fell out that *Fabian* coming out of the Countrey in Company of ſome of his Friends, entred into the Church to ſee how Matters went, and who was to be choſen chief Paſtor. And when he thought leaſt of it, there came down a Dove from Heaven, repreſenting that which deſcended upon our Saviour, after he was baptized in the River of *Jordan*, and lighted on *Fabian*'s Head. Preſently every one caſt their Eyes upon him, and knowing that this

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The Life of St. SEBASTIAN, *Martyr.*

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to CHRIST, which the Devil was ſnatching from him. Amongſt the Chriſtians which St. *Sebaſtian* gave Life unto by his Encouragements, were two *Roman* Gentlemen, *Marcus*, and *Marcellinus*, Twins, and Sons of *Tranquillinus*, and *Marcia*, very noble, and rich Perſons. They were both of them married, and had Children, and were held in Priſon for the Confeſſion of CHRIST; whom St. *Sebaſtian* did often viſit, and with ſweet and efficacious Words perſuaded to fear neither Torments, nor Death for the Love of CHRIST, who is the true and eternal Life. And his Words wrought ſo powerfully with them, that they endured their Torments chearfully, and offered up their Lives willingly, the Sentence of Death being already paſſed upon them, for their Stedfaſtneſs in the Faith they had embrac'd. But becauſe they were Perſons of Note, and Quality; their Parents, Wives, Kindred, and Friends prevailed with the Judges ſo, that the Execution of it was ſuſpended for ſome Days, in hopes they might be brought to ſacrifice to the Gods. The Term allotted them to conſider of it, was thirty Days; in which Time, it is hardly credible, what Diligence was uſed, what Means invented, what Devices contrived, what Engines and Batteries apply'd, to ſhake, and overthrow the Conſtancy of the two Brothers. Some noble Men their Friends and familiar Companions, laid before them Honours, Wealth, Pleaſures, and Entertainments of the World, which, as able Men, in the Flower of their Age, and born to great Fortunes, they might for a long Tme enjoy. Others to affright them, told them what a Shame and Diſgrace it would be, to caſt away their Lives, abandon to all Miſery their Wives, and Children, to leave to their Parents a ſorrowful old Age, and kill them with Grief and Anguiſh. *Marcia* their Mother put them often in Mind of the intolerable Pains ſhe had ſuffered in bearing, and bringing them both into the World at one Birth; the Trouble they had coſt her in nouriſhing, and bringing them up; the Care ſhe had to teach, and inſtruct them; the continual Sollicitude, and Anxiety ſhe had been in, to provide for them and marry them ſo honourably. And after all, told them, ſhe had been as often in labour, and travail with them, as ever they had been in Pain, Trouble, or Danger. And that now for recompence of all theſe good Turns, they would take away her Life, which their Death would undoubtedly put an End to. *Tranquillinus* their Father, full of Years, and Pains of the Gout, being brought thither in a Chair, was not able to ſpeak for Grief, but expreſt himſelf by continual Tears, Sobs, and Bewailings, embracing his dear Children with that fatherly Love, and Tenderneſs, that ſplit their very Hearts. Then came their Wives leading their Children by the Hand, and with their Cries pierced the Heavens, and ſorely wounded the Bowels of the holy Martyrs. For as they were nobly born, tender-hearted, and of a compaſſionate Diſpoſition, they were moſt ſenſible of theſe ſharp Strokes, ſoothing Speeches, and continual Aſſaults, which on every Side were given them.

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St. *Sebaſtian* was preſent at this Conflict, diſguiſed (as he uſed to be) and ſeeing the Danger the two Soldiers of JESUS CHRIST were in, the rude, and furious Aſſaults which their Enemies gave them on all Sides, thought they ſtood in need of Succour, and that it was now a fit Time for him to diſcover himſelf, and ſpeak; that the Devil might not prevail, to the Shame, and loſs of the Party of JESUS CHRIST. Therefore in the Preſence of all, he made this Diſcourſe to the two Brothers, *O brave and valiant Soldiers of the King of Kings*, JESUS CHRIST, *ſtand firm in this rough Encounter, and ſuffer not yourſelves to be overcome, by ſo many, and powerful Enemies. Let Tears prevail with Women, and fair Words with effeminate Men: But upon you, being (as you are) full of invincible Courage, let them have no Force. And I am confident that neither the Tears of your Parents, nor the Fondneſs of your Wives, nor the tender Age of your Children, and Care of providing for them, nor the Loſſes and Damages, which have been propoſed unto you, can make any Impreſſion upon your Hearts, which are fenced with Armour of Proof againſt all the Violence which Earth, and Hell can make againſt them. Whoſoever obeyeth his Creator, can receive no Hurt or Harm, only in Shew and Appearance; and he who aſpireth to the Glory and Felicity of Heaven, trampleth under his Feet all earthly Honours. Teach your Parents, and the reſt of your Relations, which are here, that the true Soldier of* CHRIST, *armed with the Buckler of a lively Faith, and burning Charity, doth eaſily reſiſt the ſoft Inticements of Pleas, the rude Aſſaults of Torments, and the ghaſtly Terror of Death itſelf, when any Man offereth to draw him off from the Love of our Lord. You are now upon an Exigence, either to loſe* JESUS CHRIST, *or your Friends that are here, and your own Lives. Who hath hitherto made you confeſs* CHRIST? *Who hath detained you ſo long a Time in this Priſon? Who hath enabled you with Force and Strength to endure ſo many Racks and Torments? Was it not the Love of* JESUS CHRIST? *And were you ignorant then, that your Death would be a great Grief to your Parents, to your Wives, and Children? And yet you went through all couragiouſly, for the Hopes you had of enjoying* CHRIST *in his Glory. And is it then poſſible that a few*

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Tears ſhall vanquiſh thoſe Men, whoſe irrevocable Conſtancy could not be broken with Pains and Torments? Will you become a laughing-Stock to the Gentiles, who at preſent do deride your Reſolution, and term it Obſtinacy; but will far more mock and ſcoff at your Cowardlineſs and Baſeneſs, if they ſee you, after all this, ſhrink and ſo poorly render yourſelves? No, no, let not a fond Love of your Children prevail ſo much, as to deprive you of that, which you have purchaſed with your Blood. Exalt the Trophy of your Glory, and render not your Arms at your Enemies Feet, when you have the Victory in your Hand, and your Foot upon his Throat. If they, that weep here, did underſtand what you know, the Glory which Chriſtians do hope for, and the Torments, that are prepared for the Wicked, they would rather bear you a kind of Envy, than pity you; and accompany your Triumph with more Joy, than Tears; more Praiſes, than Complaints. But they love this temporal Life, which deludeth ſuch, as do embrace it, and have little Thought or Eſteem for the eternal. This Life it is, which doth enchant, and beſot them, that love it, and drowneth them in all ſort of Vice, bringing ſome to Gluttony, others to Uncleanneſs, others to Theft and Robbery, teaching the revengeful Man Cruelty, and the Liar Craft, and Deceit. Then turning his Speech to the Standers by, he ſaid, *Gentlemen, permit not theſe two noble Perſons to loſe Heaven, for ſo frail, vile, and deceitful a Thing, as is this Life of ours. Do not withſtand the Spirit of God, which teacheth to contemn the Vanity, and Malice of the World. Trouble not yourſelves that they are departing from you, ſeeing that it is to prepare a Way for you, to bring you to the Knowledge, and Love of Truth, that thereby you may come to join yourſelves with them for ever in Heaven, that royal Palace, which is promiſed to good Chriſtians; where there is another Life, eternal, quiet, happy, and ſecure. Whereas this is mortal, miſerable, troubleſome, and uncertain. But if you be of Opinion, that they may well venture upon Death, but not undergo the Torments, which ordinarily are inflicted upon Chriſtians, and are more dreadful, than Death itſelf: I anſwer, that the greater the Torments are, which are endured for* CHRIST, *the more glorious do they become, who do ſuffer them. Beſides, we are to look upon it, as a great Gain, and Advantage, that, by theſe temporal Pains, we can eſcape the eternal, and purchaſe an immortal Crown. Theſe are not Fables, Dreams, or Imaginations, but ſolid and ſubſtantial Truths; and daily Miracles wrought by Chriſtians, do ſufficiently evidence them. They raiſe the Dead, give Sight to the Blind, cure all Infirmities, which all human Art and Skill deſpaireth of, by the only Name of* JESUS CHRIST; *and this ſo clearly and evidently, that it cannot be queſtioned, or aſcribed to Art magick, and Witchcraft, as ſome of you are wont to do: For it was never known that a Magician could give Life to a dead Body: And if theſe Miracles be true, which are wrought by Chriſtians, certainly the Promiſes of* CHRIST *are moſt aſſured, and infallible; and in all Reaſon a Man ought to die for them. But ſuppoſe they were not true, what greater Miracle can there be in the World, than to ſee it converted, without a Miracle, unto the Faith of* CHRIST, *in ſpight of the* Roman *Emperors, and all their Power, and of all the Torments which they have invented againſt thoſe, that profeſs this Religion? Wherefore dry up your Tears, Gentlemen, and joyfully accompany theſe holy Martyrs to their Triumph, by whoſe Merits I do hope, that God will alſo open your Eyes.*

The valiant Soldier of CHRIST, having ſaid this, on a ſudden there deſcended from Heaven a bright Light, which cauſed in all that were preſent, a great Admiration, Fear, and Joy. For in the Middle of it appeared ſeven Angels; and before them the Lord of Angels, who coming to St. *Sebaſtian*, gave him the Kiſs of Peace, and ſaid, *Thou ſhalt be always with me.* This happened in the Houſe of *Nicoſtratus*, where the holy Brothers were left Priſoners. *Zoa* was Wife to *Nicoſtratus*, who through Weakneſs cauſed by a long Infirmity of ſix Years, had loſt her Speech, but yet was not deaf. This Woman having heard all that *Sebaſtian* had ſaid, and ſeen the ſhining bright Light, and the Angels about him, proſtrated herſelf at his Feet, giving him to underſtand, by the beſt Signs ſhe could make, that ſhe deſired to become a Chriſtian, and receive holy Baptiſm. The Saint, when he was told *Zoa*'s Infirmity, and that ſhe could not ſpeak, ſaid to her, *If I am the Servant of* JESUS CHRIST, *and all that I have ſaid be true; the ſame Lord* JESUS CHRIST *heal thee, and looſe thy Tongue, and make thee ſpeak.* With this he made the Sign of the Croſs upon her Mouth, and at that very Moment ſhe recovered the perfect Uſe of her Tongue, praiſed our Lord, and thanked *Sebaſtian* for the Favour ſhe had received. By this ſo clear, and evident a Miracle, *Nicoſtratus* was alſo preſently converted to the Faith of CHRIST, and fell down at the Feet of the two Brothers, beſeeching them to retire to their own Houſes, and begged their Pardon for having detained them in his Houſe, confeſſing that he was blind, and ignorant of the Truth; and that now he ſhould be very glad, to be impriſoned, tormented, and put to Death for ſetting them at Liberty. *Tranquilinus*, and *Marcia*, and the Wives, and Children of *Mareus* and *Marcellianus*, by what they had heard, and ſeen, altered and changed their Judgments. They all wept a-

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bundantly, but their Tears iſſued from another Fountain and Heart, than did their former. They now ſhed Tears for thoſe Tears they had ſhed before; and for the Perſuaſions they had uſed to the two Soldiers of JESUS CHRIST, to pervert, and draw them from our holy Faith. *Marcus*, who was one of the two Brothers, well underſtood this, though hitherto he had been ſilent, and turning himſelf toward them, ſaid, *My moſt loving Parents, Siſters, Children, Friends, by what you have heard, and ſeen, you may know, that the worſt thing, that Man can do, is, to pamper this Fleſh, to ſooth and love it; and the beſt is to abhor it, and to take Care of the Soul, and to aſpire to eternal Life. For this Soul of ours hath imprinted in it the divine Image, is adorned with the likeneſs of its Creator, eſpouſed with the Ring of Faith, endowed with the Gifts of the Holy Ghoſt, redeemed with the Blood of* CHRIST, *defended with a Guard of Angels, capable of Felicity, and Heir of the Glory and Riches of God. Now what Compariſon can be between ſo noble a Soul, and frail Fleſh, foul and filthy, as appeareth by what cometh from divers Parts of our Body? This being granted, why labour we ſo much to preſerve this miſerable Body, and keep it from ſuffering any Pain or Torment? Let it die, this wretched Body of ours let it die, that the Soul may live for ever. My Heart was tranſpierced with Grief to ſee you ſo deceived: But now I bleſs my Lord* JESUS CHRIST, *who enlightened you, and conducted you into the way of Salvation. Brother* Marcellianus, *let us fight like Soldiers of* CHRIST; *let us die for our Lord; and let all our Strife be, who ſhall die firſt, to ſhew the other the Way.* All approved what *Marcus* ſaid; and the moſt happy end of the Spectacle was, that *Nicoſtratus* with his Wife *Zoa* making great Inſtance to be baptized, St. *Sebaſtian* enjoined them firſt, to bring in all the other Priſoners, to hear the Word of God; that thoſe who would receive it, might together be made Partakers of our holy Faith, and Fruit of our Redemption. *Claudius*, who was Regiſter of the Court of Juſtice brought in the Priſoners, having firſt diſmiſſed the under Officers, and *Nicoſtratus* preſented them all bound before St. *Sebaſtian*, who preached unto them with ſuch lively, efficacious, and perſuaſive Reaſons, that our Lord opening their Hearts with his Holy Spirit, they gave Entrance to the Rays of divine Light, which made them acknowledge the Errors of their Life paſt, and the Blindneſs of Idolatry, which they before profeſſed; and ſo came to be converted to the Faith of CHRIST, and to demand Pardon, and Mercy for their Sins. The Number of thoſe, who were gained by the Preaching of St. *Sebaſtian*, amounted to threeſcore and four; amongſt whom were *Tranquilinus*, and his Wife, their Daughters in Law, Grand-children, and Friends: *Nicoſtratus* with his Wife and Family, who were three and thirty Perſons; and ſixteen Malefactors, who were brought from the Priſon. *Policarp* a Prieſt baptized them all, when they had firſt faſted from Morning to Night, and offered to our Lord Sacrifice of Prayer, and Praiſe; their God-father was St. *Sebaſtian*. Some amongſt them were infirm and diſeaſed; but were perfectly cured by Virtue of holy Baptiſm. For *Tranquilinus* had been for eleven Years moſt cruelly afflicted with the Gout; and two Sons of *Claudius* (who were alſo converted) one ſick of a Dropſy, the other full of Sores and Ulcers. The Joy which St. *Sebaſtian* and the two Brothers, *Marcus* and *Marcellianus*, had for this good Succeſs, and Increaſe of the Church, cannot be conceived, but by thoſe, who do know how good God is, and in what Meaſure he communicates his Comforts to pious Souls. They encouraged one another in the Faith, and Love of our Lord, expecting the prefixed Term of thirty Days, given by the Judge for the Execution of the Sentence againſt the two Brothers. They ſpent all the Time in Prayer, in ſinging Hymns, and Pſalms; begging of our Lord, to give them Conſtancy, and to make them worthy of Martyrdom; burning all with lively Flames of the Love of CHRIST, even weak Women, who are naturally fearful, and tender delicate Children. The thirty Days being expired, *Chromatius* Governour of the City called *Tranquilinus* to him, and aſked him whether he had prevailed with his Children to ſacrifice to the Gods, and obey the Emperors. *Tranquilinus* anſwered, *My Children are happy, and ſo am I, in that God hath given me Knowledge of the Truth of Chriſtian Religion. What? and have you alſo* (ſaith the Governour) *loſt your Wits, and become a Fool at the End of your Days? He is a Fool* (reply'd *Tranquilinus*) *that leaveth the Way of Life to follow that of Death. What Life, and what Death?* ſaid the Governour. *If you will hear me with Attention* (ſaid *Tranquilinus*) *you ſhall be happy in Soul, and all your Family. I will patiently give Ear unto thee* (ſaid the Governour) *but be ſure you tell me nothing which you cannot prove.* They had between them a long Diſcourſe. *Tranquilinus* explicated to the Governour the Myſteries of our Faith, ſatisfy'd him in all his Doubts, and diſpoſed him to become a Chriſtian; though *Sebaſtian*, and *Polycarp* did afterwards finiſh what *Tranquilinus* had begun. *Chromatius*'s Converſion was ſeconded with that of all his Family, where there were fourteen hundred Slaves. He ſet them all at Liberty, ſaying, *that thoſe who had God for their Father, ought not to be Slaves to Men.* At this

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Time the Waves of Perſecution grew high, inſomuch as the Chriſtians could neither buy nor ſell, nor have any thing to eat, if they would not firſt offer Incenſe to the Statues of the Gods; which by the Emperor's Command were ſet up in all Markets, and publick Places. Wherefore perceiving that they could not eſcape, and that among them there were many weak and infirm, by Order of St. *Caius*, who then preſided in the univerſal Church, many of them went out of the City with *Chromatius*, and were maintained and protected by him in his Farms and Poſſeſſions. And others remained at *Rome*, as Sheep deſtined for Slaughter. Amongſt them was St. *Sebaſtian*, to whom Pope *Caius* gave the Title of *Defender of the Faith*, and he is the firſt that received that glorious Title from the See Apoſtolick. *Marcus*, and *Marcellianus* continued alſo in *Rome*. And *Fabian*, the new Governour, who ſucceeded *Chromatius*, cauſed the Sentence of Death to be put in Execution againſt them. Their Feet were nailed to a Poſt, in which Torment they perſevered joyfully, ſinging Hymns and Pſalms to our Lord, a whole Day, and Night; and at length, had their Breaſts and Sides thruſt thorough with Lances, and ſo render'd their Souls to God; and their Bodies were buried on the Sands, two Miles from *Rome*. All the others, that had been converted by St. *Sebaſtian*, loſt their Lives likewiſe for JESUS CHRIST, which cauſed great Joy among the Chriſtians, and Sadneſs and Confuſion among the Gentiles.

The Emperor *Diocleſian* came to have Notice, that *Sebaſtian* under the Name, and Notion of being his Captain, was a Soldier of JESUS CHRIST; and that he made fierce War againſt the Gods, their Temples, and the *Roman* Empire, perſuading every one to believe in a Man crucified, and blaſpheming the Gods, that ſo they being offended and incenſed to Anger, might deſtroy that Empire, which had ſo long flouriſhed by the conſtant Honour and Worſhip of them. The Emperor called *Sebaſtian*, and with a Countenance full of Indignation, ſaid, *Have I*, Sebaſtian, *advanced thee to this Honour, and placed thee in the Government thou art in, that living in my Palace as a Chriſtian, thou ſhouldeſt be diſloyal to me, and provoke the Anger of the Gods againſt me?* to whom St. *Sebaſtian* made Anſwer meekly and humbly; *Sir, I have ever been moſt loyal to you; and for your Safety, and that of your Empire, have ever implored the Aſſiſtance of the true God, who is the Maker of Heaven and Earth. For that it ſeemeth to me a great Folly to adore Stones, and demand Favour of thoſe who cannot move themſelves, and have no Senſe or Feeling.* The Emperor fell into an outragious Fury at theſe Words, and commanded him to be taken forthwith out of his Sight, and a Plate put upon his Breaſt with this Inſcription, *He is a Chriſtian.* Then to be led into a great Field, and there to be faſtened to a Tree, and ſhot to Death by all the Souldiers of the Emperor's Guard. The Sentence was preſently put in Execution, for the Miniſters of *Satan* ſeized on this Champion of CHRIST, dragg'd him into a Field, there ſtript him, bound him, and cover'd him ſo thick with Arrows, that his ſacred Body had more of the Shape of a Hedge-hog than of a Man. His Soul, however, amidſt ſo many Shafts and Darts, found great Comfort in God; and his Heart burning with divine Love, deſired to ſuffer yet more; and would have been very glad, that the Arrows had made more Wounds in him, that he might have given greater Proofs of his Fidelity to God. The Soldiers leaving him for dead, went their Ways. The Night following *Irene*, Widow of the holy Martyr *Caſtulus*, going ſecretly to the Place, where St. *Sebaſtian* was ſhot, to take his Body and bury it, found him alive; and carrying him to her Houſe, dreſſed his Wounds, and attended him ſo carefully, that within a few Days he recovered his perfect Health. Which the Chriſtians hearing of, came to viſit him, and begged of him with many Tears, to retire himſelf, that he might fall no more into the Hands of the cruel Tyrant. But the ſtout and couragious Champion, being full of the Spirit of God, and all on Fire to ſuffer Martyrdom; knowing that the Emperors were to paſs by a certain Place of the City, made his Stand there before them, and with a ſtrong and reſolute Voice ſpoke thus unto them, *The Prieſts of your Temples do abuſe you, feigning many Things againſt the Chriſtians, and making you believe that they are Enemies of your Empire, when in Truth, it is protected by the Prayers, which they daily make for its Conſervation.* *Diocleſian* was ſtrangely ſtruck hearing theſe Words, and ſeeing him alive whom he thought had been dead. And coming to himſelf, aſked, *Art thou* Sebaſtian *whom I commanded to be killed? Didſt thou not die? How cameſt thou to live again?* The Saint reply'd, *My Lord* JESUS *hath been pleaſed to give me Life, that here before all the People I might give Teſtimony of the Truth of his Faith; and of your Cruelty, who without any Reaſon do perſecute the Saints, and thoſe who have done you no harm. Make an end of your Wickedneſs: Shed no more innocent Blood, if you deſire to live, and to have your Empire to continue.* The cruel Tyrant, inflamed with Wrath, commanded he ſhould be taken from thence, bound faſt to a Pillar, and beaten to Death; and thereupon they ſcourged the Saint ſo cruelly, that in the Torment he rendred his Soul to God. And taking his Body they threw it down into a common Shore, where they uſed

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to empty all the Ordure and Filth of the City, that the Chriſtians might not come to it, to honour it, and by Miracles which might be wrought by it, convert Pagans to the Faith of CHRIST. But our Lord, who is careful to honour thoſe who do glorify him, and loſe their Lives for his Sake, diſpoſed otherwiſe. For St. *Sebaſtian* himſelf appearing to a virtuous Matron, *Lucina*, revealed unto her where his Body was, how it remained hanging on the Hook of a Poſt, and was not fallen down into that loathſome Place, into which his Enemies intended to caſt it. And commanded her to bury it at the Catacumba in the Entry, at the Feet of the Apoſtles St. *Peter* and St. *Paul*. The godly Woman performed exactly what was commanded her, and for thirty Days remained inceſſantly praying at his Sepulchre. And afterwards, when the Perſecution ceaſed, ſhe turned her Houſe into an Oratory; and left all her Means, which were very great, to the Service of God, and Maintenance of poor Chriſtians.

This is the Life of the glorious and undaunted Champion of CHRIST, St. *Sebaſtian*, whom we may well call a double Martyr, becauſe he was twice ſo tormented, as to be left for dead. All Chriſtians bear great Devotion to this Saint for the many Favours, which, by his Interceſſion, they receive frequently from our Lord, chiefly in Time of Plague, when he doth much aſſiſt all that have Recourſe unto him; which had its Riſe from the Time of Pope *Agathon* in *Rome*, where in a great Plague Time by divine Ordination an Altar was erected in honour of St. *Sebaſtian*, and it preſently ceaſed. And other Cities have ſince found the like Favours in great Sickneſſes. It is alſo an ancient Cuſtom of the Church to implore God's Aſſiſtance againſt the Enemies of the Faith, taking for Patrons, St. *Sebaſtian*, St. *George*, and St. *Maurice*, as appeareth by the *Ordo Romanus*, and *Baronius* obſerveth. The Martyrdom of St. *Sebaſtian* happened upon the twentieth of *January* in the Year of Grace CCLXXXVI, and the third of *Dioclesian*'s Reign. St. *Ambroſe* maketh mention of this great Martyr in his tenth Sermon upon the hundred and eighteenth Pſalm; St. *Auguſtine* in a Sermon on St. *Fabian* and St. *Sebaſtian*; St. *Gregory* in his firſt Book of Dialogues; *Paulus Diaconus de geſtis Longobardorum*; venerable *Bede*, St. *Ado*, *Uſuardus*; and *Baronius* in his ſecond Tome, and in his Notes upon the Martyrology.

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The Life of St. AGNES *Virgin, and Martyr.*

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ALthough in the Lives of all the Saints, the Goodneſs of God, and Excellency of Chriſtian Religion doth eminently ſhine; yet nevertheleſs more eminently in ſome than in other Saints. The Life of the glorious Virgin and Martyr St. *Agnes*, is ſo full of divine Prodigies and admirable Virtues, that without doubt (as St. *Ambroſe* ſaith) Men and Women, young and old, and of all Conditions may read, praiſe, and admire it. For in this Life we ſhall ſee accompanied voluntary Poverty, with Riches; Humility, with Nobility, in a ſmall Body a great Courage, Judgment in Childhood, Victory in Weakneſs, Martyrdom joined with Virginity, and in a publick and infamous Place Chaſtity triumphant. St. *Agnes* was born at *Rome*, of noble and rich Parents. Her Education was ſuitable to her Quality and Nobleneſs of Birth. From a Child ſhe began to delight in the Love of CHRIST, and was ſo addicted thereto, that all her Joy and Content was to think of him, and the ſacred Myſteries of his Life. She had made her ſelf a dwelling Place in his ſacred Wounds, and built a Temple in his Heart: And the only Entertainment and Comfort of her Soul, was the calling to mind our Lord's Sufferings, and the Hope to enjoy the Fruits of his Croſs: For the Holy Ghoſt was her Maſter, and the moſt ſweet JESUS, who would have her for his Spouſe, moved her to conſecrate and dedicate her ſelf to him in all Perfection. Theſe pure and ſweet Flames of Love lay hid in her Breaſt, all the Time of her Childhood: But when ſhe came to be twelve Years old, and was exceeding beautiful, the Devil endeavoured to divert her, and take from her thoſe holy and chaſte Delights which her Soul poſſeſſed. A young Nobleman, Son of *Simphronius*, Governor of the City, upon a Sight of her, was ſo taken with her Beauty, that he could not think of any Thing elſe Day or Night: And being informed that ſhe was well born, that he needed not to fear any Blemiſh or Diſparagement to his Family by the Match, he uſed all poſſible Means to marry her. And perceiving her Friends to be ſomewhat backward in the Buſineſs, either becauſe they thought ſhe was yet too young, or that they ſaw no Inclination in her that way; the young Man tranſported with Affection, ſought his Opportunity to ſpeak with her, hoping thereby to obtain his Deſire; and meeting her in the Street made his Addreſſes to her, and deſired ſhe would accept of him for her Servant, and together with the ordi-

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nary Proteſtations which his Affection did ſuggeſt, preſented her with many rich Jewels. The holy Virgin, who was already united with her heavenly Spouſe, ſtarted back, as if ſhe had trod upon a venomous Serpent, and with a grave and ſettled Countenance ſaid unto him, *depart from me thou Fire-brand of Hell, Provoker to Sin, Snare of Wickedneſs, and Food of Death. And do not think that I ſhall ever be unfaithful to my Spouſe, to whom I am ſo engaged, that I live only in his love. Nor perſuade thy ſelf that thou canſt ſtand in competition with him; for he hath ſix Prerogatives of higheſt Perfection, in which no Perſon can come nigh unto him. He is noble, beautiful, wiſe, rich, good, and powerful: To tell you his Lineage, his Father is God, who begot him without a Woman; and his Mother that brought him forth, remains a Virgin. He is ſo beautiful, that his Brightneſs eclipſeth the Sun, Moon, and Stars, who ſtand in Admiration of him, and do ſilently confeſs that their Light is but Darkneſs, if it be compared to his. He is wiſe, and hath ſo raviſhed me with his Love, that I can think upon nothing but him; and whilſt I am ſpeaking of his excellent Qualities, I take therein ſo great Delight, that though I abhor thee like Death, yet I am glad to ſee and ſpeak unto thee, that I may tell and declare them to thee. He is ſo rich, that he hath given me a Treaſure of more worth than the* Roman *Empire, and there is no Perſon who ſerveth him, that is not well ſtored with Riches. But what ſhall I ſay of his Goodneſs, which is immenſe? That he might the better declare it, he hath ſigned it with his Blood. He hath given me his Word and Faith never to leave me, he hath choſen me for his Spouſe, he hath given me moſt rich Attire and Jewels of ineſtimable Price; he is ſo powerful, that there is nothing in Heaven or Earth that can withſtand him, his very Odour healeth the Sick, and raiſeth the Dead: For theſe his Prerogatives I am his alone, and love him more than I do my own Soul and Life; and it would be unto me an infinite Pleaſure and Contentment to die for his Sake. When I have him I am chaſte, when I touch him I am pure, when I embrace him I am a Virgin. Now this being ſo, imagine you, whether I ought to abandon him for Hope, or Fear, or any Reward, or Pain.* Let young People learn by this rare Example given them by St. *Agnes*, not to accept of Preſents, which may inveigle their Minds, and intice them to Sin. *Beware*, (ſaith St. *Maximus, Sermone* 2. *de Sanctis) to take Gifts, though they come coloured with the Name and Title of Piety: Whoſoever offereth you any Thing which increaſeth not in you the Fear of God, refuſe it: Take nothing of him whereby you may come to love the World more.* But to go on with our Story, the young Man fooliſhly believed that *Agnes* was in Love with ſome other Gallant like himſelf, and that out of Affection ſhe raved; and as a frantick Woman called her Sweet-heart *her God, her Life, and her Soul* (which are frequent Terms with paſſionate Lovers) and hereupon was ſtruck with ſo great a Sadneſs and Jealouſy that it caſt him into a Sickneſs. His Father underſtanding the Cauſe of his Diſeaſe, ſent for *Agnes*, and uſed all Art and Means poſſible to perſuade her to marry his Son, as the beſt and fitteſt Match for her that could be. But finding her fixed and ſettled in her Reſolution to die rather than break with her firſt Spouſe, uſed great Diligence to inform himſelf who this Spouſe ſhould be whom ſhe ſtood ſo affected to. At length one told him, *that* Agnes *being a Chriſtian from her Cradle had been brought up in Sorcery, and as a Witch did take* CHRIST *to be her Spouſe.* The Governor was glad to hear this, it being an excellent Occaſion for him to force her to what he intended: For he could have no Colour to proceed againſt her for refuſing to marry his Son. And ſhe being ſo nobly born, he durſt not venture to charge her with any other Crime, than the Profeſſion of the Chriſtian Religion. Wherefore being reſolved to draw her to his Bent, either by fair, or foul Means, he cauſeth her to be apprehended and brought before him, and uſeth all the Devices that Malice armed with Power could poſſibly invent to compaſs his Deſign, but all in vain; for her Heart fortifyed with the Grace of God could not be penetrated or enter'd by any Aſſault. In Concluſion he ſaith unto her, Agnes *either marry, or if thou wilt remain a Virgin, offer up Sacrifice to the Goddeſs* Veſta, *and ſerve her all thy Life, as many other* Roman *Virgins do. Otherwiſe I will treat thee according to thy deſerts: For I will ſend thee to the common Stews there to be abuſed and diſgraced.* The holy Virgin made Anſwer and ſaid, *Sir, be not uneaſy, for all the World ſhall not ſeparate me from my Spouſe: And if for his Love I refuſe and ſlight your Son, who is a Man of ſome Worth and Quality, much more will I contemn and ſet at naught the falſe Gods, which have neither Life nor Feeling. As for the Affront and Infamy you threaten me with, I fear it not; for I have an Angel always with me to guard me and defend me after a particular Manner; and he is one of thoſe innumerable Courtiers, that attend and wait upon my Spouſe. Beſides, my Lord* JESUS *himſelf (whom you have not the Happineſs to know) environeth me on every Side like a ſtrong impenetrable Wall.* The wicked Judge hearing this, ſwelled with Rage, and commanded ſhe ſhould be ſtript naked, and ſo led through the publick Streets of the City unto a known infamous Houſe among the lewd Women, and a Cryer to go before her, proclaiming with a loud Voice: *This is*

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AGNES, *a Witch and Enchantreſs, who for blaſpheming the Gods is condemned by the Governor to be led to this Place, that all may do what they pleaſe with her.* This was a Puniſhment often uſed by the *Gentiles* againſt Chriſtians, and herein they did evidently ſhew how filthy and unclean their Gods were, and that Chriſtians did abhor and deteſt ſuch Places worſe than Death; for that (as *Tertullian* ſaith) they would rather be caſt among the Lions than the Ruffians, *leoni potiùs quàm lenoni.* The Manner uſed in this deteſtable Spectacle was this; they took the Chriſtian Woman, ſhut her up into a little Chamber in that lewd Place; and on the Door ſet her Name up, and the Price of the Filthineſs. Thither came wanton young Men to content their wicked Deſires, and to make a Prey of the innocent Lamb. And our Lord permitted this to manifeſt the Providence he hath for pure Souls by preſerving them from burning in the midſt of Flames; and to give the World to underſtand the Sanctity and Purity of Chriſtian Religion, and in a Word, that there is no Power ſo ſtrong that can oppoſe his, as was now clearly ſeen in the bleſſed St. *Agnes:* For as the Hangman was pulling off the Cloaths from that pure virginal Body, our Lord did ſo ſpread and ſtretch out her Hair, that ſhe remained ſtill covered, ſo that no Body could ſee any Part of her Naked. As ſhe entred that obſcure infamous Place, ſhe beheld an Angel ready and prepared for her Defence; and there lay before her a moſt comely Robe whiter than Snow, which ſhe put on. And the Room ſhined with ſo great Brightneſs, that no Tongue can expreſs it, nor Eye of Man behold it. The good Saint comforted by her Spouſe, and wholly tranſported with his Love, fell to her Prayers, giving Thanks to him for ſo wonderful a Protection. A pure Soul is not ſoiled, no more than the Sun Beams, by the Foulneſs of the Place; nor is a Martyr diſhonoured by the Priſon, but rather Priſons and Dungeons are ſanctified for having Martyrs incloſed and ſhut up in them. As Mount *Calvary* was no diſhonour to CHRIST, but CHRIST made it ſo glorious, that the Princes of the World have honoured it, and given a thouſand Kiſſes to the Stones of it: And the Croſs, which was the ordinary Puniſhment of infamous Perſons, brought no Infamy to our Lord, but received ſo great Honour by his ſacred Limbs, that it is now reverenc'd by all. So the Filthineſs of that Place did no ways ſtain St. *Agnes*'s Chaſtity, but St. *Agnes*'s Purity ennobled the Place: And that Puddle of Villany became a Paradiſe of chaſte Delights, and the Den of Savage Beaſts was changed into a Habitation of Angels, and of God himſelf; to whoſe Honour there was afterwards built a Church ſtanding to this Day, where his divine Majeſty is daily ſerved. Let the Devil henceforth yield himſelf vanquiſhed by the Servants of God, ſince a Girl but thirteen Years old hath defeated him; and that in the very Center of Uncleanneſs, angelical Purity hath met with a ſecure Haven: The laſcivious young Men entred the Virgin's Chamber, and admiring what they ſaw, went forth chaſte and quite changed; they enter'd foul and abominable, and went forth pure and ſanctified; and thoſe that came to ſerve the Devil, and their unbridled Concupiſcence, returned modeſt, confeſſing and praiſing God.

But the Governour's Son, who had been the chief Inſtrument of this ſacrilegious Cruelty uſed againſt the Saint, to accompliſh his evil Deſign, entred the Room, and not regarding what was there, would offer Violence to the holy Virgin. But at the very Inſtant, the Angel that guarded her, ſtruck him dead at her Feet. And as his Companions, who expected at the Door, ſaw that he had made ſome Stay, after a while they entered the Chamber, and ſeeing him dead on the Floor, began to cry out, *Come,* Romans, *ſee how* Agnes *the Chriſtian and Sorcereſs hath by her Inchantments made away with the Governour's Son.* The Noiſe of this was ſoon ſpread through the whole City, and came to the Ears of *Symphronius*, who, as a Mad-man ran to the Place where his Son's Body lay, and ſeeing it dead, turned to St. *Agnes,* and treated her in this Manner, *O thou Witch, Inchantreſs, infernal Fury, and Monſter born for my Miſery, how haſt thou killed my Son, who ſhould have lived without thee, and whoſe Life was mine?* To which the Saint anſwered, *It was not I that took away your Son's Life, but his own Raſhneſs and Malice. Others that entered hither before him went forth without Harm; for ſeeing this Chamber full of Brightneſs, they gave the Glory, which is due, to the great King of Heaven; and underſtood that he guarded me being alone and abandoned, and in this infamous Place preſerved my Virginity, which I conſecrated to him from a Child; but your Son tranſported with Fury, without any reſpect to my God, here preſent, would have forced me, and therefore the Angel, my Keeper, hath killed him miſerably as you ſee.* Then the Governour more calmly and gently ſaid unto her, *I do beg then of you, that you would reſtore my Son to Life again, that all the World may know that you did not kill him by Charms and Art magick.* To whom the Virgin reply'd, *Certainly your Blindneſs and falſe Belief deſerveth not that God ſhould raiſe your Son. But to the end his Glory may become more manifeſt; and all the City of* Rome *may know the Happineſs of thoſe that ſerve him faithfully, go forth of the Room, you and all that are with you, whilſt*

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whilſt I make my Prayer and beg it of God. All the Idolators went out, and St. *Agnes* proſtrate upon the Ground, and bathed in Tears humbly beſeeched her beloved Spouſe, that the Soul of the young Man might return to its ſtiff and cold Limbs. Whilſt ſhe was praying, an Angel appeared unto her, and comforted her. And the young Man roſe again, and going amongſt the People, cried out, *There is no God in Heaven, nor in the Sea, nor in the Abyſſes, but only he who is Almighty, whom the Chriſtians do adore. To him alone is due all Honour: He alone is to be adored. For the Idols are Devils that do delude us, to carry us with them into Hell.* O omnipotent Power of CHRIST crucified, which doth convert Wolves into Lambs, and Stones into the Sons of *Abraham*, and Worſhippers of Idols into thy faithful Servants, and the Perſecutors of Chaſtity into Commenders and Publiſhers of its Praiſes! As ſoon as the News of the Governour's Son being revived again, and the Diſcourſe which he held to the People, came to the Ears of the idolatrous Prieſts, they gathered a ſeditious Multitude together, and made Clamours through the City: *Let the Sorcereſs die: Make away with the ſacrilegious and infamous Witch, that by her Charms blinds the Underſtanding of Men, and like another* Circe *transformeth them into Beaſts.* The Governour was exceedingly grieved and troubled at this Noiſe and Clamour; for by reaſon of the ſtrange Miracle wrought upon his Son, he inclined to ſet her free, but feared the People's Fury, and Violence of the Prieſts; and at laſt, like a weak Man, let Fear overcome him, and committing the Cauſe to his Lieutenant *Aſpaſius*, withdrew himſelf, as puſillanimous Judges are wont to do, when they know the Equity of the Cauſe, and have not the Courage to maintain it. *Aſpaſius* commanded *Agnes* to be brought before him, and a great Fire to be made, to conſume her alive. But our Lord permitted not the material Fire to have Power over her, who had never been ſinged with the Fire of Concupiſcence. The Flame parted and divided itſelf, leaving her in the Middle without the leaſt Harm, and ſpent its Fury upon ſome of the Idolaters there preſent, and conſumed them to Aſhes. Whilſt the reſt ſhouted and cried out againſt her, ſhe turning herſelf to her Spouſe, pray'd in this Manner: *O my omnipotent God, worthy of all Praiſe and all Honour, I do bleſs and glorify thy holy Name, becauſe by Virtue of thy only Son* JESUS CHRIST *I have overcome the violent Rage of the Tyrant, and have paſſed without Stain through unclean Ways. And becauſe thy Spirit and heavenly Dew, doth mitigate the vehement Heat of this Fire, and make the Flame of it ſweet, and gentle unto me, whilſt your Enemies and my Tormentors are made to feel the Force of this Element. Lord, bleſſed be thy holy Name, ſince I now ſee what I deſired, I enjoy what I hoped for, and poſſeſs what I loved. Let my Heart, Tongue, Soul, and Bowels praiſe and magnify thee. I deſire fervently to come unto thee true eternal God, who reigneſt with thy only Son* JESUS CHRIST, *World without End.* This Prayer ended, the Fire was ſo wholly quenched, as if there had been none made. But *Aſpaſius*, to appeaſe the People, who began to be in an Uproar, gave Order that ſhe ſhould be thruſt thorough the Throat with a Sword: When the Executioner was preparing himſelf to ſtrike, he trembled, and changed Colour, as if himſelf had been condemned not to give, but to receive the Blow; whereas ſhe expected it with that Courage, and unpalled Countenance, that ſhe ſeemed even to check him for his lingering and prolonging Time, in theſe Terms; *What doſt thou do? What doſt thou ſtay for? Who holds thy Hand? Diſpatch and kill this Body, which is pleaſing to the Eyes of Man, which I deteſt; that the Soul may live, which is gracious in the Sight of God. Let that Lord, who hath made Choice of me for his Spouſe; and to whom alone I deſire to give Content, vouchſafe to take me into his Arms.* Then ſhe ſtood firm in Prayer, and out of the Wound which was given her, there guſhed forth ſo much Blood, that it covered her whole Body. And her bleſſed Soul was crowned with the Glory of Martyrdom. Her Body was buried in a Manor belonging to her Parents, without the Gate *Nomentana* (now called St. *Agnes's Gate)* not with Sorrow and Lamentations, but with great Joy of the Chriſtians, who flocked thither with much Devotion for to honour her, and no leſs Indignation and Rage of the Pagans, that ſet upon the Chriſtians praying at her Sepulchre, ſo violently, that they wounded and killed ſome.

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The Martyrdom of St. *Emerentiana* Virgin, *Jan.* 23.

Amongſt whom was the holy Virgin *Emerentiana*, Companion and foſter Siſter of St. *Agnes*, who, becauſe ſhe reprehended them for their Outragiouſneſs and Impiety, was cruelly ſtoned, and baptized in her own Blood. For ſhe was a Catechumen, and had not received the Water of Baptiſm. Her Body was interr'd near to St. *Agnes*, and the Church celebrates her Feaſt upon the three and twentieth of this Month, which was the Day of her Martyrdom. And that the Gentiles might not moleſt the Chriſtians any more, nor diſturb that holy Pilgrimage and Devotion, our Lord ſent a terrible Earthquake, with dreadful Thunder and Lightning, whereof many died, and the reſt affrighted left the Field to the Chriſtians, making all Haſte to ſave themſelves.

The Second Feaſt of St. *Agnes*, *Jan.* 28.

The Parents of St. *Agnes* were Night and Day praying at her Sepulchre, for their tender

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der Love and ſweet Memory of ſuch a Daughter, until at length, one Night, they ſaw a great Number of Virgins, cloathed in rich Cloth of Gold, glittering with precious Stones, and crowned with Garlands of Pearl of incomparable Brightneſs. In the midſt of them came St. *Agnes* triumphant and glorious, with a Lamb whiter than Snow. The Virgin made a Stand, and deſired her Companions to ſtay, and turning to her Parents, ſaid, *My Parents, lament me not as dead. For rather you ought to rejoice with me, that I have obtained in Heaven the Crown of Glory, with this ſo holy Company, and am happily come to him, whom, during my mortal Life, I loved with all my Heart, Soul, and Affection.* Having ſaid this, ſhe diſappeared with that heavenly Choir of Virgins, that accompanied her. This divine Revelation happened eight Days after St. *Agnes*'s Martyrdom, and was ſo remarkable, that it was divulged throughout *Rome*. Wherefore the Church celebrateth it with a particular Feaſt, the Day it happened, which was the twenty eighth of *January*. Some Years after *Conſtantia* Daughter of the Emperor *Conſtantine* (a prudent Lady, but very infirm, and full of Sores from Head to Foot) having heard of this Viſion from thoſe that had ſeen it (which is a Sign that St. *Agnes* ſuffered in the laſt Perſecution of *Diocleſian)* reſolved to go to St. *Agnes*'s Sepulchre, there to pray, hoping by her Interceſſion to recover her Health. Being at her Devotions, ſhe fell into a ſweet Sleep, in which ſhe ſaw the glorious Virgin St. *Agnes*, who ſpoke thus unto her. Conſtantia, *forget not your Name. Act conſtantly, and embrace the Faith of* CHRIST; *by which Means your Sores ſhall be perfectly healed, ſo that you ſhall be no more annoy'd with the ill Scent, nor troubled with the Pain of them, nor be in fear of any new Infirmity. Remember the State you have been in, and how at preſent you are whole and ſound, acknowledge our Lord* JESUS CHRIST, *and thank him for this Favour.* When St. *Agnes* had ended theſe Words, *Conſtantia* awakened, being now in perfect Health. And to be grateful for ſo great a Benefit, ſhe built a ſtately Church, in which ſhe made a Tomb for the Saint's Body; whither Multitudes of People continually reſorted to demand Favours of our Lord by the Prayers, and Merits of St. *Agnes*. And many that came thither infirm and diſeaſed, returned ſound, many that were ſad and afflicted, went away joyful and well ſatisfy'd. *Conſtantia* remained always a Virgin, and her Example was followed by many young Women of prime Nobility, who embraced that heavenly Virtue, and waged a conſtant and generous War againſt their Fleſh, with aſſured Hopes to receive from their Spouſe JESUS CHRIST, a Diadem prepared for thoſe, who for his Love do renounce all ſenſual Pleaſures and Contentments.

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The Martyrdom of St. *Agnes* was on the one and twentieth of *January* in the Year of our Lord CCCIV, in the Reign of *Diocleſian* and *Maximian*. In St. *Ambroſe*'s Works is extant the Life of St. *Agnes*, and he maketh mention of it in his ninetieth Sermon, and in his firſt Book of Virgins; St. *Damaſus* alſo writeth of her, and St. *Gregory* in his eleventh and twelfth Homilies; *Prudentius* and St. *Iſidore*. St. *Jerom* to *Demetriades* writeth thus, *The Life of St.* Agnes *is famous by the Pens and Tongues of all Nations, eſpecially in the Churches; for ſhe triumphed over the Fleſh and the Tyrant, aud conſecrated her Chaſtity by her Martyrdom.* And St. *Maximus* in a Sermon ſaith, *O glorious Virgin, what an Example of Love have you left for all Virgins to imitate! O how well have you taught them what they are to anſwer, by deſpiſing the Riches of the World, rejecting the Pleaſures of the Fleſh, and loving the only innocent Beauty of* JESUS CHRIST! *Approach ye Virgins unto this Virgin, who from her Childhood loved* CHRIST *with lively Flames of Affection.* Agnes *ſaith, ſhe will be loyal to her Spouſe, and will love only him, who refuſed not to die for her. Learn Virgins to imitate* Agnes, *who burns with divine Love, and eſteemeth as Droſs, all the Treaſures and Delights of the World.*

The Life of St. VINCENT, *Martyr.*

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THE moſt famous Martyr, St. *Vincent*, was born in the Town *Hueſca*, and brought up in *Saragoſſa*, the capital City of *Aragon*. His Father's Name was *Eutychius*, and his Mother's *Enoſa*. From a Child he had an Inclination to Piety and Virtue, and was addicted to Learning; and at laſt was ordained Deacon by St. *Valerius*, Biſhop of *Saragoſſa*, who growing old, and having an Imperfection in his Speech, committed to St. *Vincent* his Charge of Preaching. At this Time *Diocleſian* and *Maximian* were Emperors, cruel Tyrants, and ſworn Enemies of CHRIST, who could never ſatisfy themſelves with ſpilling Chriſtian Blood, hoping thereby to win the Favour of their Gods, and

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oblige them the more to encreaſe and make proſperous their Empire. They ſent *Dacian* into *Spain* for Governour and Miniſter of their Impiety, a Man as blinded with Superſtition, as bloody and cruel as his Maſters. This Monſter came to *Saragoſſa*, and made great Slaughter in God's Church, and tormented many Chriſtians. Amongſt the reſt he ſeized upon St. *Valerius* and his Deacon St. *Vincent*; which were the two that could beſt reſiſt and oppoſe him, whom all the other Chriſtians caſt their Eyes upon, and on whoſe Example and Fortitude their Courage and Conſtancy did much rely. The Governour intending to proceed with theſe two Saints more at Leiſure, ſent them to *Valencia*, whither they walked on Foot, loaden with Irons, and ill treated by the Officers. At *Valencia* they were caſt into a dark and loathſome Priſon, and were kept many Days faſting, in their Chains, but feaſting in our Lord, becauſe they ſuffered all for his Love. The Governour thought that with Time, and Miſery he might make their Courage relent. But it wrought in them a quite contrary Effect: For the more they were afflicted, the more Heart they took, and with the Fire of Tribulation they refined the Gold of their Charity; and even their frail Bodies of Fleſh gained Strength by Torments. *Dacian* commanded they ſhould be brought before him, and ſeeing them ſo lively and healthy, contrary to his Expectation, who doubted not but to have ſeen them in a Manner ſtarved and periſhed with Hunger, Thirſt, and a ſtrait Priſon; abuſed the Jayler, as though he had been too kind to them: *And is this that* (ſaith he) *which I commanded thee? Are the Enemies of our Empire to come forth of Priſon, ſtrong, luſty, and in ſo good Plight?* Then turning to the Martyrs, aſked the firſt of them, *What ſay you*, Valerius? *Will you obey the Emperour, and worſhip the Gods, whom they do worſhip?* The good old Man anſwered meekly and with a low Voice, ſo that by Reaſon of the Imperfection in his Speech, his Anſwer was not well underſtood. Then St. *Vincent* began, and with great Fervour of Spirit ſaid, *What do you mean, Father, Why ſpeak you ſo gently and ſo low, as if you were afraid of this Dog? raiſe your Voice for the Love of God, that all the World may hear you, and that the Head of this helliſh Serpent may be cruſhed. Or if your great Age and Weakneſs do hinder you, give me leave to anſwer him.* And when the Biſhop had granted him Leave, he ſaid to *Dacian: Keep your Gods to yourſelves, do you offer them Incenſe and Sacrifices, and adore them as Protectors of your Empire: As for us Chriſtians, we do know that they are the Works of thoſe who hewed and carved them; and that they have no Life nor Senſe to underſtand you. We do acknowledge that ſupreme Artificer, who by his only Will created Heaven and Earth, and with his ſingular Providence governeth the whole World. This is the only Lord whom we do believe to be true God, and whom we do adore, and his only Son* JESUS CHRIST, *who, cloathing himſelf with our Fleſh, died for us upon the Croſs, and to return him (in the beſt Manner we can) this his infinite Love with our Love, and repay his precious Death with our Death, we do deſire to ſuffer a thouſand Deaths, to ſhed all our Blood, and lay down our Lives for his Glory.*

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Theſe Words did much comfort and animate the Chriſtians, that were preſent, but did very much exaſperate the Governour, who commanded that the Biſhop ſhould be baniſhed, and St. *Vincent* cruelly tormented; and accordingly they ſtript him of his Cloaths, and hung him upon a high Poſt, ſtretched his Feet with Cords, and ſo disjointed every Member. In the Height of which Torment *Dacian* ſaid to him, *Doſt thou not ſee how thy Body is rackt?* Whom the valiant Martyr anſwered ſmiling, *This is that which I always deſired: Believe me*, Dacian, *no Man can do me a greater Pleaſure, than thou doſt me now, though much againſt thy Will. Thou art more tormented than I am, to ſee that all that thou canſt inflict upon me, cannot overcome me. Wherefore I beg of thee not to deſiſt, nor to ſlacken one jot the Bow thou haſt bent againſt me; for the more piercing and cruel thy Shafts are, the more glorious ſhall be my Crown; and the better ſhall I accompliſh my Deſire to ſuffer for that Lord, who for me was crucified.* Theſe Words ſtill raiſed the Tyrant's Fury, for as if he had been out of himſelf, his Eyes ſparkled, he foamed at the Mouth, roared like a Lion, and ſnatching the bloody Scourges out of the Hands of the Executioners, beat them, and called them all to nought *weak, baſe, Woman-like*; to whom St. *Vincent* ſmiling on him, ſaid, *I thank thee*, Dacian, *for this kind and friendly Office which thou doſt me, to handle them ſo roughly who do treat me ill.* It was to caſt Oil upon the Fire, and to add new Fuel to the boiling Rage of *Dacian*, to ſee a Man make Sport at all the Pains and Torments that his Wit and Malice could deviſe to inflict upon him. Yet for all this he would not ceaſe nor leave tormenting him, but commanded that his whole Body ſhould be rent and torn with Claws and Hooks of Iron, which was executed with a ſtrange Fury. But the Martyr, as if he had not been made of Fleſh, or had no feeling of his Pain, derided thoſe helliſh Tormentors, and ſaid, *How weak and faint-hearted are you? I thought your Strength and Courage had been greater.* The Hangmen were tired with tormenting the Saint, and he was not weary of being tormented. They were out of Breath

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and ſo ſpent and exhauſted, that they were ſcarce able to ſtir, and he full of Courage and Livelineſs, gathering Strength from his Pains, *To the end* (ſaith St. *Auguſtin*, Serm. 1. de Sanctis) *we might conſider Man's Patience, and the Power of God: If we look upon the Patience of the Man, it ſeems incredible; if on the Power of God, there is nothing to wonder at. God cloathed himſelf with Man's Weakneſs, and ſweated Blood when he pray'd in the Garden through the Exceſs of Pains there repreſented before him: And Man became cloathed with the Strength of God, that he might paſs his Pain with Joy and Courage; and that Man might remain obliged to give Thanks to our Lord* JESUS CHRIST, *for what he took of our Weakneſs, and gave us of his Strength.* This appeareth in St. *Vincent*, whom God armed with ſo divine a Fortitude and Conſtancy, that the Torments ſeemed Careſſes to him, Thorns Flowers, Fire Refreſhment, and Death Life. It ſeemeth there was a contentious Strife between the Rage and Fury of *Dacian*, and the Courage and Fervour of the Martyr, the one to inflict Pains, the other to ſuffer them. But *Dacian* was ſooner weary and tired out than *Vincent*, they faſtned him to a Croſs, after that, they laid him on a Bed of red-hot Iron, they ſcorched his Sides with burning Plates. Streams of Blood ran down his Body in that Abundance that it quenched the Fire. The Fleſh was conſumed, and the bare Bones remained black and burnt. The Governour caus'd great Lumps of Salt to be caſt into the Fire, that the ſparkling might pain him the more. And the brave Soldier of CHRIST endured it, ſcoffing at thoſe who tormented him, and above all at *Dacian*. Who ſeeing himſelf overcome by the holy young Man, committed him to a dark Priſon, which he commanded to be ſtrewed with ſharp Pieces of Potſherds, and him to be rolled upon them, that no Part of his Body might be free from a ſharp Torment, although (as St. *Iſidore* obſerveth) *Dacian* did not ſeek the ſecret and obſcurity of a Priſon, ſo much to torment *Vincent*, as to hide his Shame and the Affliction he felt to be overcome by him. The ſtout and couragious Levite was upon this dolorous and painful Bed with a dying Body, but a lively Spirit, preparing himſelf for new Conflicts; when our Saviour contemplating his Soldier from Heaven, reſolved to ſhew him a great Favour, to make it appear that he never abandoneth thoſe that put their Truſt in him. He had already refreſhed him with a Conſtancy and Joy in his Torments, a fervent Deſire of ſuffering more, with a glorious Victory in his Pains. He was now pleaſed to ſend him a greater Conſolation by a miraculous Deliverance. There came into that obſcure and loathſome Dungeon, a Light from Heaven, there aroſe a moſt fragrant Savour, and Angels came to viſit the Martyr; to the Aſtoniſhment of his Enemies, who at the ſame Time ſaw the Light, felt the Savour, and heard the Angels, that with their heavenly Harmony recreated and delighted him. The Guards were troubled fearing that *Vincent* had eſcaped out of Priſon. But the Saint to put them out of Pain, told them, *No, no, I am not run away. Fear not, here I am, and here will be. Come in, my Brethren, and take Part of the Conſolation which God hath ſent me, that you may know how great the King is whom I ſerve, and for whoſe ſake I do ſuffer. And when you ſhall be aſſured of this Truth, go, and tell* Dacian *from me, that he deviſe out new Torments, for I am ready for other Sufferings.* The Soldiers informed *Dacian* of what had paſſed, who in a Tranſport of Rage gnaſhed his Teeth for Spite and Anger. And whilſt he was contriving what to do, the Angels were regaling the holy Martyr with their delicious Muſick and Company, to whom (as *Prudentius* writeth) they ſpoke in this Manner. *Cheer up, invincible Martyr, and fear not: For Torments now are afraid of you, and have loſt their Force againſt you. Our Lord* JESUS CHRIST, *who hath ſeen your great Combats and glorious Victories, will now crown you as a Conqueror. Leave then the Spoil of this mortal Body, and come with us to enjoy the Glory of Paradiſe.*

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The Night being paſt, *Dacian* gave command that the Martyr ſhould be brought before him: And ſince his Cruelty and Violence had prevailed nothing, he would make an Eſſay of Sweetneſs, to tempt that impenetrable Breaſt of Fortitude; and beginning to ſooth him with fair Words, ſaid, *The Torments which thou haſt undergone have been long and cruel; it is Reaſon that we ſhould lay thee upon a ſoft Bed, and ſeek to heal, and recover thee.* This was no Pity, Charity, or Repentance in the Tyrant, but an inſatiable Thirſt of *Vincent*'s Blood. He would heal him, to torment him anew; and recover his Strength, to make him endure the more. *Theſe are the Tricks* (as St. *Auguſtine* obſerveth) *which the World uſeth againſt* CHRIST's *Soldiers. It flattereth to deceive them, terrifieth to overthrow them. But by two Things the World is overcome, if we permit not ourſelves to be drawn by its Allurements, and ſtand not in fear of its Cruelty.* But the glorious Martyr St. *Vincent* finding himſelf upon a ſoft and eaſy Bed, having a greater Horror of Pleaſure than of Pain, of Eaſe than of Torment, gave up his Soul, which accompanied with celeſtial Spirits, mounted into Heaven, and was preſented before the Throne of that Lord, for whom he had endured ſo much. *Dacian* was even like to burſt with Anger and Rage, and plucking off his Fox's Maſk, returned to his ſavage Brutiſhneſs, and reſolved to revenge himſelf of that Body, being now dead, which, whilſt it was living,

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living, he could not maſter. He commanded it to be thrown to Dogs and wild Beaſts, to be pulled in Pieces and devoured by them, that the Chriſtians might not honour it as a Martyr's Body. But what can the Weakneſs and Malice of wicked Men prevail againſt the Servants of God, who to the increaſe of his Glory, defendeth and protecteth them in this Life, and after their Death, maketh them triumph over their Enemies, who are quite confounded to ſee them ſo much honoured. The Body of this victorious Saint was expoſed naked on the Ground, cloſe by a high Way at the Foot of a great Hill, that Birds and Beaſts might prey and feed upon it. But as ſoon as any ravenous Bird came near it, a Raven, by croaking and beating its Wings, chaſed it away, and remained conſtantly by the Body there to keep watch and ward. There came a Wolf to devour it; but he flew upon him, and never left pecking at his Eyes till he made him retire faſter than he came. O infinite Bounty of our Lord, who knoweth ſo well how to provide a Defence for his Servants! O omnipotent Power of God, to whom all Creatures are obedient! which was the greater Miracle, that a Raven ſhould bring Meat to *Elias* when he was hungry, or that a hungry Raven ſhould not touch St. *Vincent*'s dead Body, nor even permit any Bird or Beaſt to meddle with it? *O fooliſh Fury, and furious Folly of* Dacian (ſaith St. *Auguſtine*) *the Crow ſerveth St.* Vincent, *and the Wolf doth reverence him, and* Dacian *perſecutes him; nor is he aſhamed to perſiſt in his Malice, and become more cruel againſt him, in whoſe Favour ſavage Beaſts loſe their Fierceneſs, and do endeavour to defend and protect him.* *Dacian* heard what paſſed, and cried out like a phrenetique Man: O Vincent, *thou doſt conquer me even after thou art dead, and thy ſtiff and naked Members without Blood or Life do wage War againſt me. No, no, it ſhall not be ſo.* And ſtrait calling for the Miniſters of his Fury, bid them take the Body, and ſew it up in an Ox's Hide, as they uſe to ſerve Parricides, and caſt it into the deepeſt Sea, to be devoured by Fiſhes, and never to appear more; thinking to conquer him in the Sea, whom he could not overcome by Land; as if God were not Lord of one Element, as well as of another, and as powerful in the deepeſt Ocean, as on the Land, who (as the royal Prophet ſingeth) *hath done all that he will in Heaven and in Earth, in the Sea, and in all the Depths.* The wicked Officers took the Body into a Bark, and being advanced into the main Sea ſo far that they could ſee nothing but Water and the Skies, they caſt it into the deep Ocean, and returned with much Content for having comply'd with the Governour's Command. But the powerful Hand of God which had taken into his Boſom the Soul of St. *Vincent*, drew out his Body from the Middle of the Sea, and brought it ſo ſpeedily to Shoar, that *Dacian*'s Officers found it to be landed before them; whereat they were ſo frighted, that they durſt not touch it any more. The Waves made a Hole, and covered the holy Body with Sand, as if they had given it Burial; until the Martyr gave notice of it to a Man, that he ſhould take it from thence, and bury it in holy Ground. But he, fearing *Dacian*, was ſlack in performing this Duty. Wherefore the Saint appeared to a good devout Woman, and revealed to her where his Body lay, and bid her bury it. The couragious Woman did that which the timorous Man durſt not venture upon, her Devotion ſurpaſſing the Tyrant's Threats. She took up the Body, and buried it without the Walls of *Valencia*, in a Church which afterwards was dedicated to God in honour of the Martyr. Theſe were the Combats, Victories, Crowns and Trophies of the moſt renowned Martyr St. *Vincent*, *who* (as St. *Auguſtine* ſpeaketh) *having taken largely of that Wine, that maketh thoſe that drink it, ſtrong and chaſte, conſtantly withſtood the Tyrant, that foamed with Rage againſt* CHRIST, *endured all Torments with Patience, and even laughed at them, ſo ſtrong and ſtout he was in ſuffering. And yet withal he was ſober and humble in his Victory, knowing that it was not himſelf that got the Victory, but our Lord in him. And therefore neither the burning Irons, nor Pans of Fire, nor the ſteely Hooks and Combs, nor the maſſive Strength of the Tormenters, nor the ſmarting Pain of his torn Members, disjointed, hacked and rent in Pieces, nor the caſting of Salt upon his Bowels as they were melting in the Flames, nor all other exquiſite Torments, which were inflicted upon him, could make him relent in the leaſt, or ſubmit to* Dacian's *Will. What is the Meaning of all this, but to let us ſee the Power of God in our Weakneſs, that the faithful Servant, when the Time ſhall come, that he is to engage and venture his Life for the Honour of his Lord; be not afraid, knowing that he is not ſo much to fight and overcome, as God in him. Now is* Dacian's *Wrath paſt, and ſo are* Vincent's *Torments: But* Dacian's *Pain will have no end, nor* Vincent's *Glory. In what Corner of the World is not the Fame and fragrant Savour of* Vincent's *Martyrdom ſpread and dilated? Where ecchoeth not his Renown? Who had ever minded* Dacian, *but for having read the glorious Paſſion of* Vincent, *who deſpiſed the Tyrant, overcame the Torments, triumphed over Death, Hell, and the Devil?* St. *Vincent* died the two and twentieth Day of *January*, in the Year CCCIII. St. *Auguſtine* hath written two Sermons of him, and St. *Bernard* one. St. *Leo* Pope maketh honourable mention of him; ſo doth *Prudentius*, *Iſidore*, *Metaphraſtes*, and all thoſe that write Martyrologies.

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The

The Life of St. Anastasius *Martyr.*

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IN the Time of *Phocas* Emperor, *Cosroës* King of *Persia*, made cruel War against the Christians; besieged *Hierusalem*, took, and destroyed it; and amongst many other rich Spoils and Booties, with great Pride carried away in Triumph the Wood of the holy Cross, on which Christ our Redeemer had triumphed over Sin, Hell, and the Devil. This divine Treasure being brought into *Persia*, it is incredible how it troubled and molested the pagan *Persians*, and what a Number of Miracles our Lord did work by it, dazling with its Light the obstinate Infidels, who, through their own Fault, would not open their Eyes; enlightening, and converting others, and drawing them to the Knowledge of the Truth. Among those that were converted, was *Anastasius* a *Persian*, called then in that Language *Margudat*, and his Father's Name was *Baii* a great Necromancer, who kept a School of Necromancy, and had many Scholars, one whereof was his own Son, who was so cunning in this black Art, that he equalled, or even surpassed his Father. Notwithstanding, *Anastasius*, when he heard the People say, that the God of the Christians was in *Persia*, and wrought many wonderful Things by the Cross, whereon he suffered; had a Curiosity to speak with some Christian, and to know how God had descended from Heaven, how he became Man, and was crucified, and if he ascended again into Heaven. When he had heard the Reasons, which were given him of our Faith, his Soul by Degrees began to be enlightened, and his Heart to be disposed to receive the Seed of Faith, and produce the Fruit of a christian and virtuous Life. *Heraclius* in the mean Time succeeded *Phocas* in the Empire, and in three Battles got three notable Victories of *Cosroës*, and his Generals, and recovered with great Glory what his Predecessor had basely, and shamefully lost. In the first Fight *Anastasius*, with one of his Brothers was a Soldier in *Cosroës* Army, and when it was defeated by *Heraclius*, leaving the Camp, as being now touched interiourly by God, he joined himself to some Christians and came to *Hierapolis*, where he sojourned for some Months with a Goldsmith, his Countreyman, and a Christian, working in that Trade, and praying in his Heart to God. He desired the Goldsmith to procure him Means to be baptized, and he deferring and driving him off from Time to Time, for fear of the Gentiles, he omitted not to frequent the Church, as often as he could, to pray. And espying there the Pictures of certain Martyrs, he enquired who they were; and when he understood that they were Men who had endured great Torments, and Death for the Love of God; his Heart was much struck with Admiration, and Tenderness, and blaming his Slackness in putting in Execution his good Desires, he went to *Hierusalem*, where he was baptized, and changed his Name of *Margudat* into *Anastasius*. So great was his Zeal, that for fourscore Days, he never stirred out of the House of the Priest that baptized him, the better to be instructed in the Mysteries of our holy Faith. He heard talk of many Christians, who to serve God in a more perfect Way, shut themselves up in Monasteries, observing perpetual Poverty, Chastity, and Obedience. Wherefore, all inflamed with the Love of God, he betook himself to a Monastery, some four Miles distant from *Jerusalem*, and received the Habit of a Monk, from the Hands of the holy Abbot *Justin*; and spent seven Years in that Convent, serving the Religious, as their Gardiner, and Cook, with great Humility, Diligence, and Charity, so complying with those Obligations, as not to omit his Times of Prayer, hearing Mass, communicating, and other divine Service. He often read devout Books, and especially the Conflicts, and Victories of the holy Martyrs, with great Feeling, and Devotion; letting fall many a Tear upon the Books, whilst he was reading, earnestly beseeching our Lord to make him a Companion of those who had lost their Lives for him. The Devil did all he could to undermine him and work his Ruin, by calling to his Mind his former Courses, and wicked Arts, which he had practised; but the holy Man by demanding Succour and Assistance of God, overcame him, and discovered all his Temptations to his spiritual Father, which is a most sovereign Remedy for religious People, against the Devil's Subtilties and Deceits.

As the fervent Desire of Martyrdom did daily encrease in *Anastasius*, our Lord was pleased to give him an Earnest of what he would afterwards grant him, and in a Vision one Night in his Sleep, he thought he was carried up to the Top of a Mountain, and that there came to him a Man, with a golden Cup, enamelled, and beset with precious Stones, full of Wine, who said unto him, *take and drink*, and that he took and drunk it, and found his Soul repleniſhed with a heavenly Sweetness; which gave him to understand, even in his Sleep, that God

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would honour him with the Crown of Martyrdom. He acquainted his Superior of this Viſion, and having been preſent that Night at Matines, and the Day following heard Maſs, and communicated with the reſt of the Religious, he took his Leave of them all, and taking nothing with him but his Habit, he went to *Cæſarea* in *Paleſtine*, where he ſpent two Days in Prayer, one in our Lady's Church, the other in that of St. *Euphemia*. At laſt he was taken, and brought before the Governor of that Province, *Marcabanus*, Lieutenant for *Coſroës* King of *Perſia*, that was a cruel Perſecutor of Chriſtians. *Marcabanus* thought by his fair Words, and large Promiſes, to perſuade *Anaſtaſius* to forſake the Superſtition (as he termed it) of the Chriſtians, and return to his old Profeſſion; but when he found the Saint to ſtand his Ground firm, he preſſed him with Rigour, and Threats, which ſerved to as little Purpoſe as had done his flattering and fair ſpeaking. Then he condemned him to be loaded with Irons, and forced to carry Stones with other Chriſtians, but ſo as to have always a heavier Load than the reſt. They reviled him with bitter Scoffs and Taunts, injured him ſeveral Ways, often miſuſed and beat him; and the bleſſed Man rejoiced at all, deſiring to endure more, as an eſſay of Martyrdom. After ſome while the Judge, imagining that Labour and hard Uſage had made *Anaſtaſius* become more tractable and pliant to his Will, attack'd him anew, but found him as firm, and immoveable as a Rock; which put him in ſuch a Rage and Fury againſt him, that he would have him laid flat upon the Ground, and cruelly beaten, till he altered his Mind. The Executioners would have bound him, the better to do their Office in the Torment; but he deſired them not to tie him, for that he ſuffered with a good Heart, and wonderful Content and Satisfaction of Mind; and hoped that God would ſo ſtrengthen him, that he ſhould remain ſtill and quiet, without moving. He deſired them alſo to take off his Habit, to the End no Irreverence or Diſhonour might be done unto it upon his Back; ſo much Reſpect did this holy Man bear, not only to his religious State and Profeſſion, but even to his very Habit. They did beat him ſo long and ſo cruelly, that they broke his Bones by Force of Blows, the Saint remaining as immoveable as a Statue, by virtue of the Holy Ghoſt, which did help and comfort him. After this he was ſent back to Priſon, where he ſpent the Nights in ſinging Hymns to God, and the Days in meditating upon his Words, and Commandments. He was viſited there by Monks of his Convent, and much more frequently by Angels, who in the Obſcurity of the Night, appeared to him brighter than the Sun; amongſt whom one with a Thurible incenſed the holy Martyr. The Judge then deſpairing to bring *Anaſtaſius* to adore his Gods, deſired of him no more, than to ſay, that he would not be a Chriſtian; and if he were aſhamed to ſay it in publick before many, that he would ſpeak it in private before him, and two other Witneſſes; and then promiſed to ſet him at Liberty, and to diſmiſs him in his religious Habit. But not being able to obtain ſo much of him, ſent him loaden with Irons to his Maſter the King, who committed his Cauſe to a Preſident. This Preſident firſt, in his King's Name, profered him great Honours, and Preferments, with Abundance of Wealth; which the holy Man ſlighted, and laughed at; then made him be ſtretched forth at length, with two Staves between his Legs, which they tied ſo ſtreight, that the Pain was moſt ſenſible to the very Bones: Then they hung him by one Arm on high upon a Poſt, and tied to one of his Feet a huge heavy Stone, to put all his Body out of Joint; and in this woeful Poſture they held him two Hours. At length when nothing could ſhake the invincible Conſtancy and Courage of the holy Martyr, the Judge being tired out, after he had adviſed with the King, reſolved to put him to Death. To which Purpoſe he drew out of Priſon threeſcore and ten Chriſtians, who had been detained there together with ſome Criminals, and led them to the River's Side, together with *Anaſtaſius*. Then caſting a Nooſe about their Necks, ſtrangled them one by one, and threw their Bodies into the River, before *Anaſtaſius* his Face; and for every one, that they thus diſpatched, ſaid to the holy Martyr, *Why will you die like this Man, and not rather obey the King, and live in Wealth and Honour?* But he lifting up his Eyes to Heaven, with great Humility gave Thanks to our Lord for this ſo ſingular a Favour, being now come to his long deſired Martyrdom, and ſeeing Heaven Gate open for him. Then turning himſelf to the Executioners, he ſpoke thus, *I did always deſire, and hope to die a more cruel Death than this, and to have had all the Members of my Body, one by one, cut in Pieces for the Love of my Lord* JESUS CHRIST. *But ſince he is pleaſed that I ſhould die this eaſy Death, I render him Thanks for it; as alſo for that he vouchſafeth to accept of my Death, which is due to Nature.* Juſt as he had ſaid this, they ſtrangled him, and then cut off his Head, and carried it to the King. But God, who had ſhewed himſelf admirable in the Virtue and Conſtancy which himſelf had given to the Martyr alive, would likewiſe ſhew himſelf a moſt loving Father, and no leſs powerful in honouring his dead Body. For the Chriſtians coming ſecretly to take, and interr the Body, found the Carcaſſes of

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others, that had been put to Death with him, torn and half devoured by Dogs, and the Saint's Body entire; the very ſame Dogs that had eaten the others, guarding this, and watching it. There was alſo ſeen a bright Star juſt over the Martyr's Body. The Chriſtians then took it up, and with due Reverence placed it in the Monaſtery of St. *Sergius* Martyr.

God wrought many Miracles by St. *Anaſtaſius*'s Habit and Picture, and his holy Relicks were tranſlated to the Monaſtery, where he had taken the Habit. And afterwards his Head was ſent to *Rome*, together with his Picture, by which (as the *Roman* Martyrology ſaith, citing the ſecond Council of *Nice)* Devils were caſt forth of Bodies, and many Diſeaſes cured. The ſaid Council relates, that, as the holy Body was brought from *Perſia* to *Cæſarea* of *Paleſtine*, all the City went forth with great Solemnity to receive it; and afterwards when every one came to reverence it, a principal Lady, *Areta* ſaid, *I will do no Reverence to Relicks that come out of* Perſia. But the Saint appeared unto her in his religious Habit in the Night, and ſaid, *thou art wicked*; and as ſhe anſwered, *no, I am good*; ſhe was ſeized upon with intolerable Pains, which continued four Days, until ſhe was adviſed to recommend her ſelf to the Saint; and then being brought before his Body, ſhe acknowledged her Fault, and recovered her Health. This is written in the Book of his Miracles, whereof the Council maketh mention. The Head of St. *Anaſtaſius* was placed in the Church of *Sancta Maria ad Aquas Salvias*, which is at the three Fountains, which Church afterwards changed its Name, and is called St. *Vincent*'s and St. *Anaſtaſius*. He died on the two and twentieth of *January* in the Year of our Lord DCXXVII, and ſeventeenth of *Heraclius*'s Reign. In this Life of St. *Anaſtaſius* we are firſt to conſider the Ways, which the divine Providence doth ordinarily uſe, to chaſtiſe ſome for the Benefit of others. He permitted *Choſroës* King of *Perſia*, to deſtroy the City of *Jeruſalem*, for Puniſhment of the Inhabitants; and the holy Wood of the Croſs to be carried into *Perſia* to enlighten the pagan *Perſians*; and to make *Anaſtaſius* ſo famous a Martyr with others. Secondly that no Body in this Life ought to deſpair of Salvation, how wicked ſoever he be; ſince *Anaſtaſius*, who was a Magician, and Son of a Necromancer, by hearing the Myſteries of our holy Faith, was converted, and received Baptiſm. Alſo we may gather, of what Force the Word of God is, and how carefully, and attentively we ought to hear it; for it is like the Rain, which always bringeth forth Fruit, when it falleth upon Ground well diſpoſed. The laſt is the Imitation of this glorious Saint, which is the Mark and principal End we are to aim at, in reading the Lives of Saints. In St. *Anaſtaſius* is ſet before us the Contempt of the World; the holy and religious Life that he led; his burning Thirſt of Martyrdom; his Conſtancy in Torments, and Perſeverance until Death; the high Eſteem he made of his Religious Habit; and above all the inward and inflamed Love of our Lord, for whoſe Sake the moſt cruel Torments ſeemed to recreate and content him; Pains were ſweet, and Death was Life. Which Virtues, our Lord, who crowned and glorified him, through his infinite Goodneſs, and the Prayers of the ſame Saint, grant us to imitate. *Amen.*

The Life of St. ILDEFONSUS *Archbiſhop of* Toledo, *and Confeſſor.*

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ST. *Ildefonſus* Archbiſhop of *Toledo*, Light of *Spain*, Pattern of Prelates, Glory of the Church, Ornament of his Countrey, and moſt devoted Chaplain of the bleſſed Virgin *Mary*, was born in *Toledo*, in the Houſe of *Stephen Iſlan*; which afterwards belonged to the Earls of *Orgaz*, and now to the Fathers of the Society of JESUS: His Father was called *Stephen*, and his Mother *Lucy*, Perſons nobly born, and renowned for their good Works, and Piety. They had lived together many Years without having Children; and being very deſirous of an Heir, to leave great Wealth and Means to, and knowing withal, that it is God who giveth Children, and taketh them away; they applyed themſelves much to Prayer, Alms Deeds, and good Works, to move our Lord to grant them what they ſo earneſtly deſired. They took for their ſpecial Advocate to intercede for them, the bleſſed Virgin *Mary*, to whom *Lucy* promiſed, that if it ſhould pleaſe God to grant her a Son, ſhe would offer him to the divine Majeſty, and endeavour, as much as ſhe could, to make him her Chaplain. Our Lord condeſcended to what was aſked of him with ſo pious Importunity, and continual Prayers (although he doth not grant every one their Petitions, becauſe they demand Things not convenient for them) and gave to *Stephen* and *Lucy* a Son, a moſt rare and

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and admirable Child: For *Ildefonſus* was born to be a great Saint, a great Bleſſing to the World, and a great Honour to the Church, and his Countrey. He was brought up by his Parents, as was fitting for him, that was the Son of Tears and Prayers. And his virtuous Mother *Lucy*, did more particularly attend to his good Education, becauſe ſhe had offered him up to God, and becauſe, in his very Infancy, appeared great Signs and Tokens of his future Sanctity. When he was grown up, and had paſſed his lower Studies, his Parents ſent him to St. *Iſidore*, Archbiſhop of *Seville*, who was counted an Oracle of Wiſdom and Piety, that under ſo great a Maſter he might learn both human and divine Literature. The holy Prelate kept Colleges for the bringing up of Youth in good Sciences, and in Virtue; and himſelf took the Care, and the Pains to overſee both the Maſters, and Scholars: Which he did for the great Good which, by this Education of Youth, did ariſe to the whole Chriſtian Commonwealth; for many Noblemen ſent their Children to him to be brought up under his Care and Charge, and there came forth of that School very many, that were famous for their Learning, and Sanctity, amongſt whom was St. *Ildefonſus*. Who after he had ſpent twelve Years in *Seville*, under the Diſcipline of St. *Iſidore*, being now well advanced in Philoſophy, and Study of the Holy Scripture, returned home to *Toledo*, where he was received with great Joy and Contentment of his Parents, and of all the People, who loved, eſteemed, and honoured his great Virtue, and rare Wiſdom. Almighty God had already touched his Heart, and diſpoſed him to make a Divorce with the World, and dedicate himſelf wholly to the divine Service: Which good Thoughts he had for ſome Time nouriſhed in his Breaſt, and deferred the Execution of them, not to hold back, and refuſe or delay God's holy Inſpirations, but to accompliſh his Deſign with more Security, and Convenience. But now he was reſolved to execute, and bring to effect what before he had intended, and to take the religious Habit in the Monaſtery called *Agalienſe*, which, under the Name and Protection of St. *Coſmas* and St. *Damian*, or rather (as ſome do more probably think) of St. *Julian*, flouriſhed at *Toledo* with great Reputation of Sanctity. He ſtole away ſecretly from his Father's Houſe, and fled towards this Monaſtery: But his Father miſſing him, preſently conjectured whither he was gone; and being well accompanied with his Servants, and armed Men, purſu'd him. *Ildefonſus* perceiving his Father afar off, without being ſeen by him, hid himſelf behind a thick Buſh, whereupon he paſſed by without any Notice of him, and came to the Monaſtery, where, hearing no News of his Son, he returned home very much afflicted and troubled. This was a fair Occaſion to *Ildefonſus* to get ſafely to the Monaſtery, and put on the holy Habit without Trouble and Moleſtation. It is no Wonder that *Stephen* ſhould take his Departure from him ſo heavily; for he was carnal Father of this only Son, who had coſt him many Tears, and Prayers; and whom he looked upon as the Staff of his old Age, his Succeſſor, and Inheriter of all his Means, the only Prop and Honour of his Family, for his moſt ſingular Parts and admirable Qualities: But he conſidered not that this his Son was to arrive to far greater Honour and Renown, and alſo to make all his Family more famous and noble, by entring into that Houſe of God, and cloathing himſelf with a religious Habit; where, being adorned with divine Grace, he got rid of the Vanity of the World, and of all the Cares and Troubleſome Thoughts which it bringeth with it. His Father thought (as many Fathers do) if his Son enter'd into Religion, he ſhould loſe him; and reflected not, that this was the Way to gain him, and make him more his own. He believed, if this Pillar were taken from the World, his Family, and all his Race would come to decay; and underſtood not, that by this Means it was ſettled upon a ſure and ſtrong Foundation; and that *Ildefonſus* was to uphold and perpetuate it, not by his Father's Inheritance and Rents, but by his Prayers and Merits. *Lucy* the good Mother underſtood the Matter better; for calling to Mind ſhe had obtained this Son by her Prayers, and had offered him up to our bleſſed Lady from the Womb, ſhe had a Scruple to divert him from his good Courſe, and to take away from God what ſhe had often promiſed and profered him. She went to the Monaſtery, ſpake with her Son; commended him for what he had done; prayed him to go forward, and perſevere in the Courſe he had begun; and gave him the beſt Documents and Advices ſhe could, telling him, *that his Life was to be conformable with the Habit, which he had put on, as well to pleaſe our Lord, who had given him ſo high a Calling, as to content, and edify the good religious Men, amongſt whom he was to live, and converſe.* But above all, ſhe conjured him to be particularly devout and addicted to the Service of the Queen of Heaven, and to be her perpetual Chaplain and Client. Having given him this good Counſel, ſhe took her Leave of him with many, and tender Tears of Joy and Comfort; and returning home, perſuaded her Huſband to take in good Part what their Son had done; and to remember, they did not give, but only reſtor'd him to God. Whereupon the Father acquieſced, and, with a free and frank Heart, made a Sacrifice

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crifice of his Son to God. What an ineſtimable Treaſure is a good Mother! Of what ſtrange Force and Power was that Devotion, and holy Fear of God, which was lodged in good *Lucy*'s Heart! How often was ſhe in Labour and Travel with *Ildefonſus*, both in Fleſh, and in Spirit? She obtained him of God by her efficacious Prayers; ſhe offered and preſented him to our Lady to be her Servant and Chaplain; ſhe nouriſhed, and brought him up with Intention, to have him become a Saint; ſhe exhorted and encouraged him, to make himſelf one; in fine ſhe denied herſelf, and willingly deprived herſelf of her own Content and Satisfaction, to leave him wholly to God, who abundantly recompenſed her for all her good Service in this kind.

No ſooner had *Ildefonſus* put on the Habit, but he began to ſhew what he was, and what a ſingular Favour God had done to that Convent *Agalienſe*, by giving it ſuch a Child and Inhabitant. His Obedience was wonderful, as alſo his Integrity, Prayer, Modeſty, Affability, Penance, Contempt of the World, Love of God, and continual Study of holy Scripture. Inſomuch, that all the Religious looked upon him, as one ſent from Heaven. After a little while he was ordained Deacon by St. *Helladius*, Archbiſhop of *Toledo* (as himſelf writeth) and ſoon after, the Abbot *Adeodatus* being deceaſed, all the Religious unanimouſly agreed in the Election of St. *Ildefonſus*, as the moſt fit, and capable to ſupply that Place, and govern the Houſe. He was conſtrained much againſt his Will, to accept the Charge. And he performed it to God's Honour, the Advancement of Religion, Edification and Admiration of the City of *Toledo*. About this Time his Parents died, and left him Heir of all their Wealth; with which he built a Monaſtery for Women of St. *Bennet*'s Order, in an Inheritance called *Debienſe*. Whilſt he was imployed with the Care, and Government of his Monaſtery, it fell out, that St. *Eugenius* Archbiſhop of *Toledo* departed this Life: He was the third of that Name, and ſucceeded St. *Helladius*; and (as ſome Authors do write) was of kin to St. *Ildefonſus*, and the firſt Maſter that taught him his Book. King *Recheſvindo* and all the People and Clergy thought, in all the Kingdom there was not to be found a Man ſo fit and worthy to be placed in this Seat and high Dignity, as *Ildefonſus:* But he, on the contrary, declined it, and wept bitterly, that they would lay upon his Shoulders ſo heavy a Burden and Charge, for the bearing whereof, he ſaw himſelf to be ſo feeble and weak. And therefore uſed all Means and Induſtry to prevent it; fearing that he ſhould ſink under the Weight, and be accountable to Almighty God for accepting it. But there being no Poſſibility for him to refuſe it, unleſs he reſiſted the Will of our Lord, who called him to this Dignity, he was forced to accept of the Charge: And this burning Taper, which was hidden in a Corner of the Monaſtery, was now ſet on the Candleſtick of the Church of *Toledo*, to diſplay the radiant Beams of its Light, not only through all that City and Archbiſhoprick, but through all *Spain*, and even the moſt remote Parts of the World. He was circumſpect in the Fear of God, in Compunction recollected, and ſerious in Devotion. His Aſpect was grave mix'd with Sweetneſs, and ſweet mix'd with Gravity: His Modeſty made thoſe ſo that beheld him: His Patience and Meekneſs ſoftened the Cholerick and ill tempered: His Wiſdom was admirable, the Quickneſs of his Wit ſo excellent, and his Diſcourſe ſo elegant, and copious, that it ſeemed to be more than human; in regard whereof he was called *Chryſoſtome*, or *Mouth of Gold*. But what ſhall I ſay of his Charity and Liberality to the Poor? There is at this Day left a Memory of it in the Church of *Toledo*; where daily is given ſufficient Food to thirty poor People, twenty Men, and ten Women, by the Inſtitution of this holy Prelate; and the Prieſt every Day, that ſaith Maſs at the high Altar, giveth his Benediction to their Meat, before they ſet down to eat it; which is practiſed by the Archbiſhop himſelf, when he ſaith Maſs there, the more to countenance that charitable Work, and celebrate the Memory of St. *Ildefonſus*, who did inſtitute it.

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Yet although St. *Ildefonſus* was admirable in all he did; that wherein he appeared moſt eminent, was the great Devotion which he had to our bleſſed Lady, which he had ſuck'd from his pious Mother together with her Milk; and the maintaining of her virginal Integrity. For in his Time there came into *Spain*, from the *Gauls* or *Gallia Gothica*, certain Hereticks, who began moſt impudently to vent their Blaſphemy againſt the Mother of God, and publickly to teach, that ſhe was not always a Virgin, renewing *Helvidius*'s Hereſy, againſt whom St. *Jerome* writ a moſt learned Treatiſe, diſperſing, by the Light of Truth, the Darkneſs and Deceits of that wretched, and doting Heretick. In Imitation of St. *Jerome*, our *Ildefonſus*, who was worthily ſtyled *the Anchor of Faith*, took our bleſſed Lady's Cauſe in Hand, and couragiouſly encountred her Enemies, convinced, and ſilenced them in a publick Diſpute, and drove them out of all *Spain*, vindicating our Lady's Honour; and ſo this Tempeſt ceaſed, and St *Ildefonſus* came off victorious and triumphant. The Queen of Angels was ſo well pleaſed with this Zeal of her Chaplain, that ſhe would preſently gratify him, and ſhew us in how large a Meaſure Almighty

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And as the holy Archbiſhop was upon his Knees in Prayer before the Virgin's Tomb, the Graveſtone, of itſelf, flew up (which was ſo great and heavy, that *Cixila*, Archbiſhop of *Toledo*, who writes this Miracle, ſaith, thirty ſtrong and luſty Men could not lift it) and the Stone being removed, the holy Virgin and Martyr *Leocadia* came forth, near three hundred Years after ſhe had been buried there; and taking the Archbiſhop by the Hand, ſaid, Ildefonſus, *by thee the Glory of my Lady liveth.* All that were preſent were aſtoniſhed at this ſtrange and new kind of Miracle; only *Ildefonſus* was without Fear; yea with much Confidence, which, our Lord, who ſent the Virgin to honour him, had ſtrengthened and confirmed him with, ſaid unto her, *Glorious Virgin, and worthy to reign with God in Heaven, ſeeing that for him you did contemn and loſe your Life. Happy is this City for that you were born in it, and did conſecrate it by your Death, and do now rejoice it with your Preſence. Caſt your Eyes, O Lady, upon it, protect by your powerful Interceſſion your native Countrey, and Fellow-Citizens; and particularly be favourable to our King, who with great Devotion is come hither to ſolemnize your Feaſt.* After theſe Words the Virgin began to retire into her Tomb: But St. *Ildefonſus* with a Knife, which the King offered him, cut off a Piece of the Vail, which covered her ſacred Head, to the End there might be conſerved a Monument of ſo famous a Miracle, and all the City might receive Comfort and Succour by that virginal and heavenly Treaſure. The holy Prelate had a ſingular Joy and Conſolation in his Soul for this miraculous Viſit, and aſſured Teſtimony, that the Service he had done our bleſſed Lady, was moſt grateful and acceptable unto her. But the ever glorious Virgin Mother of God, was not content with this great Favour towards her Chaplain and Defender: She would ſhew him yet a greater, and not by Deputy, but herſelf in Perſon would honour *Ildefonſus*, and declare how kindly ſhe took his Labour and Pains in defending her glorious Virginity. For at the Feaſt of the Annunciation of our Lady (which was very ſolemnly kept at *Toledo*, by a Decree of the tenth Council of *Toledo*, upon the eighteenth of *December*, againſt which Feaſt St. *Ildefonſus* had prepared himſelf by Faſting, watching, and long Prayer) as he was going to *Mattins*; carrying with him the Book, which he had made in Defence of our Lady's Virginity, and was now entering into the Church with a great Train of People, that followed him, they found the Church full of a moſt reſplendent and divine Light, the Brightneſs whereof none of the Company being able to abide, they were all conſtrained to retire back, and leave the Biſhop alone in the Church; for he having the Eyes of his Soul more pure and clean, was neither dazzled nor troubled with that miraculous Light, but placed himſelf before the Altar, as his Cuſtom was, to pray. And lifting up his Eyes, ſaw the bleſſed Virgin attended upon by innumerable Choirs of Angels, and heavenly Virgins ſeated in the Chair of the Preacher. Who can expreſs or conceive the Affections and inward Motions which this ſo unexpected a Sight did raiſe in the Heart of *Ildefonſus?* He was amazed at the Novelty of it, confounded with a Conſcience of his Baſeneſs and little Deſert. He trembled with Reverence of ſo ſovereign a Majeſty; was inriched with ſo great a Treaſure, overjoy'd at ſo ſingular a Favour; and his Spirit ſtriving within itſelf, did not know what to do, whether he ſhould look down upon himſelf, or look up upon our Lady; whether he ſhould retire and go back, or advance and come nigher. Advance, bleſſed Soul, advance; caſt away all Doubt, and fear not. Conſider that this Virgin although ſhe be Mother of God, is alſo Advocate of Sinners. She is Queen of Angels, but for all that ſhe diſdaineth not graciouſly to entertain, and diſcourſe with Men: And now ſhe is come from Heaven to Earth to honour you, to ſanctify your Church, to make your City famous and noble, and render your Memory glorious and perpetual. Our bleſſed Lady encouraged the Saint, and ſpoke thus unto him: *Becauſe you have conſerved your Virginity, and with a pure Heart, fervent Faith, and ſincere Charity have defended mine, I will honour you this Day with a Preſent, taken out of the Treaſure of Heaven: And with my own Hands will adorn you with a glorious Veſtment, which you ſhall uſe only on my Feſtival Days.* And with this caſt before him a Veſtment which ſhe had in her Hands, and preſently the celeſtial Viſion diſappeared, the Church being repleniſhed with a moſt ſweet and fragrant Odour. The Clergy then coming into the Church found their Biſhop proſtrate on the Ground, and reverencing that celeſtial Gift, which he had received from ſuch a Hand; and was ſo filled with a heavenly, and incomparable Joy and Conſolation, that he could not, nor knew not what to ſay. And although he had ever been reſpected by all for a Saint, henceforth they looked upon him as a Citizen of Heaven, in Eſteem and Credit with God, and Favourite of his bleſſed Mother. Wherefore they were moſt exact and punctual in obeying all his Commands and Orders. They

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followed his Counſel, profited by his Doctrine, admired his Virtues, and in all Things ſubmitted to his Will. And in this Manner did the holy Prelate govern his Church for the Space of nine Years, and two Months, with wonderful Example, and great Profit of his Flock. He died about the Age of threeſcore, on the three and twentieth of *January*, the eighteenth Year compleat of the Reign of *Reciſuinto*. His Body was buried in the Church of St. *Leocadia*, at the Feet of St. *Eugenius* his Predeceſſor, and after, in the Deſtruction of *Spain*, was removed by the Chriſtians to *Zomora*, where it is reverenced with great Devotion by all the City; which receiveth many Favours from our Lord by his Interceſſion. This holy Doctor and Prelate writ many and moſt profitable Works; in which though he ſheweth great Wit, and Learning, yet his Sanctity ſhineth much more, and a tender Affection, wherewith he ſpeaketh with God, and of God; eſpecially when he treateth of the ſacred Virgin, for then he ſeemeth moſt to diſplay and ſpread abroad all the Sails of his Devotion, and ſuffereth himſelf to be tranſported by the Gale of that Spirit that guided him. The Catalogue of his Works is ſet down by St. *Julian*, Archbiſhop of *Toledo* in his Life, and Cardinal *Baronius* and other Authors do write of him. Some Difference there is in the Computation of the Time of his Birth, and Death; but all agree, that he was Archbiſhop nine Years, and two Months.

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The Life of St. TIMOTHY *Biſhop, and Martyr.*

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THE Life of St. *Timothy* Diſciple of St. *Paul* the Apoſtle, Biſhop of *Epheſus*, and Martyr of JESUS CHRIST, is collected out of the *Roman* Breviary, and out of St. *Iſidore*, and *Metaphraſtes*, in this Manner. St. *Timothy* was born in *Lycaonia*, and brought up at *Lyſtra*. *Eunice* was his Mother and his Grandmother *Louiſia*, whom St. *Paul* maketh mention of, as of Women very devout and virtuous. They were *Jews*, and his Father a Gentile. St. *Paul* coming with St. *Barnabas* to *Lyſtra* (as is related in the Acts of the Apoſtles) and having healed a lame Man, and moved many by that Miracle, among others, that were converted, *Timothy* was one; whoſe Parents received the Apoſtles in their Houſe, and delivered unto them their Son, a young Man of an excellent Wit, well diſpoſed to Virtue, and of a ſweet Nature; deſiring them to inſtruct, and train him up in a good Courſe. St. *Paul* took him in his Company, and cheriſhed him as his Child, and moſt dear Diſciple, teaching him that Doctrine, which he had learned in the third Heaven, and had him with him in all his Voyages and Travels as a moſt faithful Companion. And *Timothy* was very much rejoiced to bear him Company, and paſſed through all Difficulties and Dangers, they daily met, with an invincible Courage, and apoſtolical Spirit, without any Regard or Conſideration of his Weakneſs, and tender Age. So St. *Paul* in his Epiſtles calleth him ſometimes *his Brother*, other times *his moſt dear Son, and faithful in our Lord*, then, *God's Miniſter* and *his Coadjutor in the Goſpel*. And in ſome of his Epiſtles his Salutation is, Paul *and* Timothy *Servants of* JESUS CHRIST; as if thoſe Epiſtles came from them both, and not from St. *Paul* alone. In fine, he ſaith of *Timothy*, that *he did the ſame Work of God as himſelf did, and that no body was ſo well united and linked unto him.* It is a great Argument of the rare Virtue and high Worth of this Saint, that St. *Paul* the choſen Veſſel of God, and Organ of the Holy Ghoſt, loved, eſteemed, and praiſed him ſo much. But although *Timothy* was ſuch an one, as St. *Paul* paints him out, he became not therefore careleſs or vain, but more humble and modeſt. He mortify'd his Fleſh, that his Spirit might be more vigorous and ſtrong; and notwithſtanding he ſuffered much by Weakneſs of Stomach, and other continual Infirmities, he drank Water ſo ſtrictly, that it was neceſſary the Apoſtle himſelf ſhould command him, to drink a little Wine, becauſe convenient for his Health. He was not only the beloved Diſciple of St. *Paul*, as one that bore him Company in the greateſt Part of his Journeys, and ſerved him, viſiting in his Name the Chriſtians, comforting them by his virtuous Example, and encouraging them by his preaching; but he was alſo a dear Child of our Lord's Favourite, St. *John* the Evangeliſt, who before he was baniſhed into the Iſle of *Patmos*, lived at *Epheſus*, and governed all the Churches of *Aſia*, and being ſent into Baniſhment left in his Place St. *Timothy* Biſhop of *Epheſus*, whoſe Sanctity was of great Edification, and a ſingular Benefit to the whole Church of God: Although he lived not in in that Seat many Years, for in a great Feaſt that the Gentiles made, being in Maſquerades they uſed barbarous Cruelty towards the Men and Women, they met in the Streets, ſtriking them with certain Clubs, which they carried in their Hands, and killed divers; thinking that by that Sacrifice they appeaſed their Gods; for which prophane and ſacrilegious Madneſs the holy Biſhop reprimanding

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The Converſion of St. PAUL *the Apoſtle.*

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Let us declare the Reaſons of this Solemnity which the Church keepeth to Day. Firſt, we muſt reflect and conſider, that the Church militant, and the Church triumphant are two Siſters, that are united by a ſtrict Band of Charity; though the one be in Heaven, the other upon Earth; the one in the Haven, the other in the Sea. The militant fighteth, and that of Heaven triumpheth: The one taketh Pains, the other is at Quiet and repoſe; they aſſiſt each other, and have their Correſpondence and Communication. The triumphant is in no Neceſſity for itſelf, but for her Members, which here below are often ſick and oppreſſed: The militant is always in the Battel, and fearing to be overcome, demandeth Succour of her good Siſter, and endeavours to imitate her. And becauſe ſhe knoweth that in Heaven there is kept a ſolemn Feaſt for the Converſion of St. *Paul*, ſhe deſireth to do the Like, and join her Joy with the Joy of her Siſter, and the Gladneſs of the Earth with the rejoicing of Heaven. For it being an infallible Truth, what CHRIST our Lord ſaith by St. *Luke*; *That there is more rejoicing in Heaven, at the Converſion of one Sinner, than for ninety nine juſt Men who have no need of Penance:* What Joy muſt we believe is made in Heaven for the Converſion of ſo great a Sinner, as was *Saul*, who was ſo perfectly converted to God that he became a Mirrour of Sanctity, and a lively Picture of JESUS CHRIST? Joy ariſeth from Love. There is always great Gladneſs,

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when we come to enjoy that which we love much; and little Joy where there is ſmall Love. And God loving St. *Paul* ſo very much, as hereafter we ſhall ſee, it is no Wonder that Heaven ſhould make ſo great a Feaſt for his Converſion: For although it be true, conſidering the Affection, with which God loveth his Creatures, that he looketh on them all with an equal Love, for with God there is neither more nor leſs, encreaſe nor Diminution; yet in regard of the Effects and of the Gifts, which he diſtributeth amongſt them, the Love of God is not the ſame, but greater or leſs, according to the Meaſure of Graces and Favours, which he doth them. For as to love is nothing elſe than to wiſh or will well, and that to will in God is to work; therefore to whom he doth moſt good, we ſay that he loveth moſt, and willeth beſt unto them. And this is the firſt Reaſon, why the Church militant in Conformity to the triumphant, doth keep this Feaſt.

The ſecond is, for the new and ſtrange Manner of St. *Paul*'s Converſion, who being young, and an *Hebrew* by Birth, of noble Blood, of the Tribe of *Benjamin*, a *Phariſee*, and a Citizen of *Rome*, Diſciple of *Gamaliel*, brought up and inſtructed from a Child in all the Ceremonies and Rites of the old Law, and moſt zealous to have them kept exactly according to the Letter, and to honour God in *Moſes*, believing that our Lord was contrary to him, and not the true *Meſſias*, but an Enchanter, and oppoſite to *Moſes*; and this falſe Zeal meeting with the Fervour of his Age, he reſolved with Sword and Fire to make War againſt JESUS CHRIST, and all his Adherents. This made him incite the *Jews* to ſtone St. *Stephen*; and that they might be the more ready and nimble for the Execution, he himſelf undertook to guard their Cloaks, thereby ſtoning him by the Hands of all the reſt; and he confeſſeth *that he did cruelly perſecute the Church of our Lord, with Intention to ruine and deſtroy it.* Wherefore St. *Luke* ſaith of him, *that he was breathing forth Threats, and Slaughter againſt the Diſciples of our Lord*, Acts ix: Upon which Words St. *Chryſoſtome* writeth thus, *What doth he mean by this Manner of Speech, but to declare unto us, that before that Time he had done much Miſchief? What Miſchief? I aſk you rather, what Miſchief had he not done? He had filled* Jeruſalem *with Blood; he had put the faithful to Death; afflicted the Church; perſecuted the Apoſtles; ſtoned St.* Stephen; *not ſpared Man, nor Woman: For he was not content to lead them to Tribunals, and accuſe them before the Judges; but ſearched for them in Houſes, and drew them forth, and like a ſavage Beaſt ſeized on them.* *Saul* therefore being in this great Rage and Fury, and perſevering in his wicked Intent, imbru'd in the Blood and Death of Innocents, and not thinking of any thing day and Night but how he might deſtroy and utterly undo them; got a Commiſſion from the High Prieſt, to apprehend and puniſh all Chriſtians. But as he was going to *Damaſcus* to execute the ſame, God converted him to the Knowledge of JESUS CHRIST. Other Sinners, after they had offended God, touched by his divine Hand came to be converted. *Peter* after he had denied our Lord, acknowledged his Fault, and wept. *David* after he had committed Adultery, and Murder, returned to himſelf again, and repented. But *Paul* at the ſame Time, that with ſo much Fury and Rage he was perſecuting CHRIST, and procuring to ſhed the Blood of his Servants, and raſe out of the World (if it were poſſible) the Name of *Chriſtian*, was converted by our Lord. For arriving near to the City of *Damaſcus*, he was ſuddenly ſurrounded with a celeſtial Light, and he heard a loud Voice like a terrible Thunder, that ſaid unto him, *Saul, Saul, why doſt thou perſecute me?* And he, almoſt dead with Fear, anſwered, *Who art thou, Lord?* And it was anſwered him, *I am* JESUS *whom thou doſt perſecute: 'Tis hard for thee to kick againſt the Pricks.* And *Saul* trembling, ſaid, *Lord, what wilt thou have me do?* Our Lord commanded him to riſe, and go into the City, and that there he ſhould be told what he was to do. This was the Manner, which God uſed to convert St. *Paul.* To convert the City of *Niniveh*, God ſent *Jonas* the Prophet: To convert the People of *Iſrael*, he ſent *Moſes* and other Prophets: And to convert the whole World, he ſent firſt his only Son, abject and poor; and afterwards his Apoſtles naked and deſpiſed: But to convert *Paul*, our Lord cometh down in Perſon from the right Hand of his Father, glorious and inveſted with Light. He inlightened *Paul*'s Heart with ſo reſplendent and efficacious Rays of Grace, that in an Inſtant he diſcovered all the Shadows, Figures, and the Letter of the *Old Teſtament*, without CHRIST, to be leſs than nothing; and that he only is the eternal Verity, that giveth Being to all Things, and who was repreſented by thoſe Shadows and Figures of the old Law, and this Light was ſo exceſſive that he was ſtruck Blind therewith, and loſt the Sight of all worldly Things. Our Lord ſaid to him, *Saul, Saul, why doſt thou perſecute me?* He calleth upon him twice, to give him to underſtand, that for him he came twice into the World; and that he was in ſo profound a Sleep, that to awaken him, there was need of the Voice of CHRIST, which ſhould ſpeak not once but twice unto him, *Saul, Saul, why doſt thou perſecute me?* I am mild and loving, and never have offended thee, but always have endeavoured to procure thy Salvation. I am thy cordial

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dial and intimate Friend, and deſire that thou ſhouldſt dwell in the Center of my Heart: Why doſt thou perſecute me? Twice have I come into the World for thee, once in Fleſh paſſible and mortal, and now immortal and glorious. I have for thee ſhed Tears, ſweat Blood, and thou perſecuteſt me! I have choſen thee for one of my Captains, and for a Veſſel of Election, and thou perſecuteſt me! For thee I have had my Hands nailed to a Croſs, and have given my Life, and would give it often, were it requiſite, and thou perſecuteſt me! It is ſtrange to conſider, that all the whole Life of JESUS CHRIST hath been nothing but Pains, Labours, and Perſecutions, and his ſacred Paſſion moſt full of inexplicable Sorrows, Affronts, and Torments, and yet never was he heard to complain, or open his Mouth to ſay; wherefore do you perſecute me? We ſee him buffeted, ſpit upon, ſcourged, crowned with Thorns, mocked, and eſteemed worſe than *Barabbas*; we ſee him nailed to a Piece of Wood, his ſacred Body bruiſed, and his delicate Members ſtretched out, ſtreaming forth Blood from thoſe divine Fountains; and yet never to complain. And now, with a loud-ſounding and dreadful Voice, he crieth out; *Saul, Saul, wherefore doſt thou perſecute me?* What meaneth this, O Lord? How can *Saul* perſecute thee? He that is but a little Duſt, can he perſecute thee that art the King of Glory, he being on Earth, and thou in Heaven? But becauſe *Saul* did perſecute the Members of CHRIST, that were upon Earth, CHRIST, as being our Head, eſteemed the Injuries done to his Members, as done unto himſelf. And not having complained of what his Enemies had made him ſuffer in his proper and natural Body, now he complains of that which *Saul* maketh his myſtical Body endure; inſomuch that he ſaith not (as St. *Auguſtine* doth very well note) *Why perſecuteſt thou my Servants, or my Members? But, Why doſt thou perſecute me?* By this we may ſee the ineſtimable Love wherewith our Lord doth love us, and how we ought to give him a Return of our Love: And withal may underſtand with what Care and Adviſedneſs we are to live and carry our ſelves, that we come not to offend our Neighbours or trouble and grieve the Servants and Members of JESUS CHRIST, becauſe when he taketh upon him to revenge it, he puniſheth with a heavier Hand that which is done againſt them, than what is done againſt himſelf.

A third Reaſon, for which the Church keepeth ſo ſolemnly the Converſion of St. *Paul*, is the Excellency and Perfection of all Virtues, which our Lord communicated unto him at his Converſion. Other Sinners when they are converted, go by Degrees, by little and little acknowledging and lamenting their Sins, and amending their Lives, to unite themſelves with God. They paſs through great Difficulties to overcome the evil and perverſe Habits of their former Life, and betake themſelves truly to the Service of our Lord: But to St. *Paul* our Lord ſeemeth to have given in an inſtant the Key of his Treaſures, of his Gifts, and of his Love: For that ſovereign Light, and vehement Motion of divine Grace did ſo tranſport and transform him, that in a Moment he became of a Perſecutor a Preacher, of a Lion a Lamb, and of a Wolf a Shepherd; and who before procured to kill the Chriſtians, now deſires to die for CHRIST, with ſuch Affection and Fervour, that no kind of Labour or Affliction endured for CHRIST, could ſeem grievous unto him. Hunger, Thirſt, Poverty, Nakedneſs, Priſons, the Sword, and Death itſelf, however horrible and cruel they can appear, could not equal the Thirſt which he had to die for his Lord, with whom he linked himſelf in ſo ſtrict and faſt a Band, that all the World could not ſeparate him. For whatſoever may ſeem glorious and charming, was to him as Dirt and Filth, which is trampled under Foot. Who imitated CHRIST more than St. *Paul*, who is ſet before us as an Example, becauſe he is a perfect Imitator of CHRIST? Who followed CHRIST crucified nearer than the ſame St. *Paul?* who ſaith that he was crucified with him upon the Croſs, and that all his Glory was the Croſs of CHRIST, and that he knew nothing elſe but CHRIST crucified, that he carried in his Body the *Stigmata*, or Marks of his Lord's Wounds: In fine, that all his Joy and Triumph was to ſee himſelf in Priſon, loaden with Bolts and Irons for him. Who is able, although he had the Tongues of Angels, to declare St. *Paul*'s Virtues, and the great Gifts which our Lord beſtowed upon him at his Converſion? What a lively Faith? What an aſſured Hope? What a burning Charity? Profound Humility? Perfect Prudence? Invincible Patience? What an inflamed Zeal of the Salvation of Souls? How deep a Knowledge of his own Baſeneſs? How high an Eſteem and Value had he for, and how was he perpetually commending and publiſhing divine Grace? In a Word he was a Summary or a Collection of all ſolid, heroical, and celeſtial Virtues, whereof each one conſidered apart doth aſtoniſh and amaze any human Underſtanding. As ſoon as he was enter'd into *Damaſcus*, and by the Hands of *Ananias* had recovered his Sight, and was now baptized and regenerated in CHRIST, being repleniſhed with the Holy Ghoſt, he went into the Synagogues of the *Jews*, and preached to them JESUS CHRIST, and confounded them, proving by the Scriptures that he was the Meſſias, and true Son of

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God, with ſuch Vigour and Efficacy, that they not being able to reſiſt his Reaſons, and the Spirit of God which ſpake in him, reſolved to kill him. After this he went to *Jeruſalem*, where, though the Diſciples at firſt durſt not truſt him, fearing that fierce Cruelty which he had uſed towards them; yet after that *Barnaby* brought him unto them, and they had underſtood of himſelf what had happened unto him in his Way to *Damaſcus*, and how God had converted him, they were ſatisfied, and with incredible Joy admitted him into their Society; and he, with the ſame Eagerneſs and Vigour, wherewith he had formerly perſecuted JESUS CHRIST, yea with much greater, preached him to the *Jews* of *Greece*; who alſo ſought to put him to Death.

The Converſion of St. *Paul* was likewiſe admirable, not only ſo becauſe he was caſt down by God, enlightened, and adorned with ſo many rare Virtues, but alſo becauſe he was rapt into the third Heaven, where with the Eyes of his Soul he diſcovered clearly all that our Lord JESUS CHRIST had ſuffered, and wrought upon Earth; and dived into the inward Thoughts, and moſt inflamed Affections of his divine Heart. He had alſo a clear View of all that our Saviour worketh in his Elect, and in the Saints, as Head of all Creatures both in Heaven, and on Earth. St. *Paul* in Body returned back, that he might profit others, but his Spirit and Mind remained ſtill with JESUS CHRIST in Heaven. And therefore he ſaith, *Our Converſation is in Heaven*; and, *my Life is* CHRIST, *and I eſteem it a great Gain to die for him.* He was ſo transformed into CHRIST that his Soul, which is the Form of his Body, was not ſo dear and near unto him, as was CHRIST JESUS; who gave Life to *Paul*'s Soul, ſhined in his Heart, was continually in his Mouth, and appeared in his Eyes, and Converſation.

There is yet a fourth Reaſon why the Church keepeth this Feaſt of St. *Paul*; the ineſtimable Fruit which ſhe hath received from him; not only becauſe he is the moſt perfect Model and Pattern of Penitents, that ever was, but alſo for the indefatigable Pains which he took to plant, water, dilate, and propagate the Church throughout the World, with ſuch incredible Labour, Sweat, Perſecutions, and Afflictions, as he endured; which appeareth by what the Apoſtle writeth of himſelf, and St. *Luke* of him in the Acts. But eſpecially for that admirable and divine Philoſophy, which he taught the Church, and will be teaching and inſtructing to the World's End. For without doubt, whoſoever reads his Epiſtles, will find in them ſuch excellent Doctrine, with ſo elevated a Spirit, ſuperior to all others, that the Voice of *Paul* ſeemeth not to be the Voice of a Man, but of an Angel or Seraphin; for he doth not only teach us, as the Evangeliſts, but alſo maketh us, in his Epiſtles, reliſh the Sweetneſs of heavenly Myſteries: In them are diſcovered unto us the infinite Riches of the Goodneſs of the eternal Father, who by the Incarnation of his Son hath delivered and honoured us, and raiſed us from Death to Life, by his Benignity and Sweetneſs, not for our Juſtice, but for his own pure Mercy, by which he would ſave us: In them is ſeen the Greatneſs of CHRIST's Charity towards Man, who dyed for Sinners, and for his Enemies; giving us Confidence, that ſince God hath given us his Son, there is nothing that he can refuſe to give us for the Merits of him, who is our Advocate, our Propitiation, our high Prieſt, our Wiſdom, our Juſtice, our Sanctification, and our Redemption: In them he ſheweth and declareth unto us, that our Sins were the Executioners which placed the Son of God upon the Croſs, and that thoſe who do commit Sin (as far as in them lyeth) do crucify him again. And hence he exhorteth us to have a Horror and Deteſtation of our Sins, and to mortify our Fleſh, that we may in ſome Sort be conformable to him, who for our Redemption yielded up his Fleſh to be crucified. But it is no wonder, that he, who was the choſen Veſſel of our Lord, and was rapt into the third Heaven, and there heard ſo myſterious and ſecret Words, that no human Tongue can declare them, ſhould diſcourſe ſo ſublimely of the Myſteries, which there he ſaw and comprehended. That which is moſt to be admired, is to ſee him come down from Heaven, and to betake himſelf to the Office of a Labourer to Till the Field of the Church; and to become now an Architect to build it, a Phyſician to cure it, a Soldier to defend it, a Doctor to inſtruct it, a Father and Mother to breed ſpiritual Children, and a Nurſe to bring them up, and feed them at her Breaſts. Sometimes a ſevere Judge to reprehend and chaſtiſe, then again a tender-hearted Mother to cheriſh and comfort them. There is no State or Condition in the Church, which findeth not in St. *Paul*'s Epiſtles its particular Advices and Inſtruction: For he declares unto us, what the Miniſters of the Church ought to be, the Virtues which are to ſhine in Prelates, and the Account which God will exact for every particular Sheep committed to their Charge: He teacheth what Princes are to do towards their Subjects, and Vaſſals towards their Princes: The Duty of Parents towards their Children, and of Children towards their Parents: How Maſters are to carry themſelves towards their Servants, and Servants towards their Maſters; Lords towards their Slaves, and Slaves towards their Lords: How married People, Virgins, Widows,

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The Life of St. POLYCARP *Biſhop, and Martyr.*

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lated to them how St. *John*, his Maſter, going in Company of many of his Diſciples to the Baths, where *Cerinthus* the Heretick was waſhing himſelf, the holy Apoſtle ſaid to them, *let us make haſte to go from hence, leſt theſe Baths fall down, and overwhelm us in the Ruins, for* Cerinthus *the Enemy of Truth is here.* And the ſame *Polycarp* walking in *Rome*, and meeting *Marcion* the Heretick, turned away his Face, and declined his Company; which *Marcion* perceiving, like an impudent Heretick came up to him, and aſked if he knew him not. *Yes*, (ſaith St. *Polycarp*) *I know thee very well. And who am I?* ſaith *Marcion.* St. *Polycarp* anſwered, *Thou art the firſt begotten Child of the Devil.* To give us to underſtand, that although all Sinners are by Imitation Children of *Satan*, as the Juſt are the Sons of God; yet the Heretick is the chief, and firſt begotten Child, and hath moſt Right to inherit, becauſe he doth imitate him the moſt of all, loveth him beſt, and doth chiefly promote and advance his Intereſt and Affairs. St. *Polycarp* by his holy Doctrine and Example converted at *Rome* many Hereticks to the holy Faith; and then returned to *Smyrna*, to feed his Flock, and defend it from the Wolves, like a good and watchful Paſtor. Whilſt he reſided at *Smyrna*, there paſſed by the invincible Martyr of JESUS CHRIST, St. *Ignatius*, as he was led Priſoner to *Rome*, there to be devoured by Lions according to the Sentence paſſed againſt him. St. *Polycarp* received him with all Love and Kindneſs, bearing him a holy kind of Envy becauſe he went to die, before him, for the Faith of CHRIST; and by that lively Example of St. *Ignatius* encouraged all the Faithful there preſent, to ſuffer the moſt they could for the Love of our Lord. St. *Ignatius* after his Departure from *Smyrna* writ an admirable Letter to St. *Polycarp*, giving him an Account of his Voyage, and recommending himſelf to his Prayers.

At this Time, *Marcus Aurelius Antoninus*, and *Lucius Verus* being Emperors, was raiſed the fourth Perſecution againſt the Church, which was very ſharp and terrible: For the Preſidents and Imperial Miniſters did put to moſt cruel Torments all the Chriſtians they could lay Hands on; and he was eſteemed the beſt Judge, that ſpilt moſt Chriſtian Blood. There was ſcarce any other Diſcourſe in Cities, Towns, and Villages, but of moſt rigorous and exquiſite Torments, and new Ways contrived to vex and afflict in moſt barbarous Manner the Chriſtians. This furious Storm fell alſo upon *Aſia*, and the City of *Smyrna*. The holy Biſhop *Polycarp* watched continually over his Flock; he comforted the Afflicted, encouraged the Faint-hearted, ſuccoured the Needy, and aſſiſted all, in what he could; and in that horrible Tempeſt kept a ſettled and aſſured Mind, fixed upon God, whom he beſeeched inceſſantly to take Pity of his Church, and either put an End to that Tribulation, or to give Strength and Courage to endure it. The Enemies of God underſtood full well that *Polycarp* did chiefly oppoſe their Deſigns, that he was the Maſter of all the Chriſtians of *Aſia*, and Pillar of Religion; and believing that if he fell, the whole Edifice, which was ſupported by him, would alſo ſink, they ſought for him, to put him to Death: But he not at all troubled at it, never altered his Courſe, but continued to exerciſe his Function with the ſame Alacrity as before. However, being at length prevailed upon by the Importunity of the Chriſtians to quit the City, he for their Satisfaction retired into a Houſe in the Countrey, and lay hid ſome few Days, continually and fervently praying there to our Lord for the Peace of the Church. Three Days before he was taken, he had a Revelation from God in his Sleep, concerning his future Martyrdom, and dreamed that the Bolſter, on which his Head repoſed, was all in a burning Flame, and underſtanding what that Sign ſignified, he preſently, with great Joy, acquainted his Friends therewith, ſaying, *Be aſſured, my Brethren, that I ſhall be burnt alive, and that within a few Days. Praiſed and glorified be for ever my moſt ſweet Lord* JESUS CHRIST, *who will vouchſafe me the Crown of Martyrdom.* But although the Saint, with a chearful Mind and Countenance, expected Death; yet the Chriſtians that were preſent, forced him, whether he would or no, to remove from one Houſe to another, to keep him as long as they could, amongſt them. At the End of three Days the Purſuivants found him out by the Means of two Children whom they met with in the Streets, and forced one of them by beating him, to diſcover where he lay. They enter'd the Houſe where *Polycarp* was, who although he could eaſily have eſcaped them, would not, but lifting up his Eyes to Heaven, ſaid *Lord, thy will be done in all.* He came down the Stairs to receive and meet his Enemies, and commanded Dinner to be made ready for them, and with a quiet and ſerene Countenance deſired them to eat, and in the mean while to give him an Hour's Time to recollect and recommend himſelf to God. They eat and he prayed, and fed on that Food of Life, which was to fortify him in his Torments, and in Death itſelf. The wicked Officers were ſo ſtrucken with the venerable Aſpect of *Polycarp*, the Sweetneſs of his Words, the Courteſy and civil Behaviour with which he treated them, the Alacrity and Content which he ſhewed, that they were even ſorry they ever came; and ſaid one to the other, *is it poſſible, that for*

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this venerable old Man, there ſhould be ſo much Search and Enquiry made? So many Soldiers and Spies employed to catch him? So many Snares laid to entrap and ruin him? But in fine to comply with their Orders, they took him, and ſet him upon an Aſs and carried him towards the City. By the Way, they met with the Juſtice of Peace called *Herod*, and his Father *Nicetas*, Men of great Authority, who took *Polycarp* into their Coach, and began to perſuade him, that ſeeing he had not now the Forces and Courage of Youth to endure Torments, and his white Hairs were not able to conteſt with the Power of the Magiſtrates, he ſhould have Conſideration of himſelf, and paſs over the Remnant of his Days in Reſt and Quiet, by being obedient to the Emperors. And that they ſaid this unto him as Friends, for the Love they bore him. The Saint held his Peace, according to the Proverb: *Unto fooliſh Talk ſtop thy Ears*; but when they went forward, and uſed many Words to the ſame Purpoſe, he anſwered them, *Gentlemen, do not loſe your Time, for I will never do what you adviſe me unto.* Then they grew angry at *Polycarp*, and with injurious Words thruſt him headlong out of the Coach, with ſuch Violence, as they wounded pitifully his Leg in falling: But he made no Account thereof, but went on merrily to the Conflict. They brought him before the Proconſul, who was ſitting upon the Theater, but before he was brought in, he heard a Voice from Heaven, that ſpoke unto him, *be of good Courage*, Polycarp, *and carry on valiantly the Work of God.* Many Chriſtians heard this Voice, but ſaw not him that ſpoke it. With this was our Lord pleaſed to arm his Soldier againſt the furious Clamours given out by the People againſt him. The Proconſul aſked him if he were *Polycarp* the Biſhop; and he anſwered, *yea, I am* Polycarp. He adviſed him to ſwear by the Fortune of the Emperors, and to blaſpheme CHRIST, whereto he anſwered boldly and ſedately, ſaying theſe Words worthy of *Polycarp: It is now fourſcore and ſix Years that I have ſerved* JESUS CHRIST; *and in all this Time, he never did me any Harm, but on the contrary, I have received from his Hands many ſpecial Favours. And will you have me blaſpheme him, who hath done me ſo much good, who hath created me, and conſerved my Life and Being; ſhall I ſhew my ſelf thus ungrateful to ſo good a Lord?* But the Judge continuing ſtill to urge him, he anſwered reſolutely: *Perchance you mean to prove me if I am a Chriſtian. I do freely confeſs that I am ſo. And if you deſire to know what is comprehended under the Name of a Chriſtian, appoint a Day, and I will explicate it fully unto you.* To which the Proconſul replyed: *What you will ſay to me, ſpeak here before the People.* And *Polycarp* told him: *Unto you I ſhall moſt willingly give a Reaſon of what you require, becauſe we Chriſtians are bound to honour Magiſtrates, and to obey them in all that they command, ſo far forth as it may ſtand with the Law of God: But this People is a Beaſt of many Heads, and not capable nor diſpoſed to hear divine Myſteries. Take heed,* ſaith the Proconſul, *for I will have thee torn in Pieces by wild Beaſts, or burn thee alive.* The Saint anſwered: *I fear not this corporal Fire, which killeth the Body, and is conſumed in a Moment. I dread that Fire which laſteth for ever, and is nouriſhed with the Death of thoſe that live in it. Do not think to daunt me with your Threats. Call for the Beaſts, kindle the Fire. Lo here I am.* He ſpoke this with ſo chearful a Countenance, ſhewing ſo much Readineſs and Deſire to endure all Sorts of Torments, that the Proconſul, though incenſed againſt him, was ſtrangely aſtoniſhed. At laſt he commanded the Cryer to proclaim aloud, *that* Polycarp *had profeſſed himſelf to be a Chriſtian.* Then did all the People, which were Jews, Gentiles, and Hereticks, give an infinite Cry, ſaying: *This is he that deſtroyeth our Gods; this is the Maſter of the Magicians and Chriſtians. Let him die, and be burnt alive.* And preſently began to fetch Wood, and kindle a great Fire. And the good old Man, ſeeing the Preparations which they made, put off his own Apparel and his Shoes. They would have faſtned him to a Poſt, that he might not ſtir when the Fire ſhould come about him: But he ſaid to them, *Do not tye me, for I confide that the Lord, who giveth me Courage to ſuffer the Torment of Fire, will alſo give me Strength to abide in it, although I be not tied.* They contented themſelves then with only binding his Hands behind him, and ſo thruſt him into the Fire. And the Saint offering himſelf as a Holocauſt to our Lord, prayed in this Manner: *Receive, O eternal Father, for an acceptable Sacrifice the Life which thou gaveſt me. Thou art Lord of the whole World, thou art Father of my Saviour* JESUS CHRIST, *by whom we have known thee, and who offered himſelf for us upon the Croſs; and by him I do offer my ſelf to thee in Confeſſion of his holy Faith, to thy Praiſe, and to thy eternal Glory. I give thee infinite Thanks that thou haſt vouchſafed to place me in the Number of thy happy Martyrs, and to make me Partaker of the Chalice and Paſſion of my good Lord. I praiſe thee, and bleſs thee with thy only Son, who is the Sovereign and eternal high Prieſt, and liveth glorious with thee and the Holy Ghoſt for ever.* Scarce had he ended this Prayer ſo full of Affection, and added *Amen*, when the Hangman put Fire to the Wood prepared, and immediately it took Fire. But that we may ſee that all Creatures obey their Crea-

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tor, the Fire did neither burn nor touch the Saint, but hung over him like an Arch or Vault, or like the Sail of a Ship filled with a good Wind, and his Body appeared not like burnt Fleſh, but like ſhining Gold in the Crucible, and (for the greater Miracle) the very Flames ſet forth a moſt ſweet Odour, as it were of Incenſe or ſome other Perfume. When the Officers ſaw they could not make an end of him by Fire they fell to the Sword, and would not pardon what the Flames had ſpared; ſo paſſed a Sword through his Body, and there iſſued out ſo great a Quantity of Blood, that it quenched the Fire; and his glorious Soul aſcended flying up to Heaven to take Poſſeſſion of eternal Glory. There ſuffered with him twelve more, who had been brought thither from *Philadelphia.* The Chriſtians deſired much to have his Body to honour it with due Reverence. But the *Jews* made ſuch an Uproar that the Preſident commanded it to be burnt, and the Chriſtians gathered up his holy Bones, and placed them honourably, as was convenient for the Reliques of ſo great a Prelate, and couragious Martyr. And kept every Year a ſolemn Feaſt in Memory of his Martyrdom on the Day it happened; *that we may come to imitate his holy Life, and glorious Death, and follow the Footſteps of thoſe, who have regenerated us in* CHRIST, as the Church of *Smyrna*, and Clergy there preſent at his Martyrdom do write in an Epiſtle that was uſed to be read publickly in Churches, according to St. *Gregory* of *Tours.*

St. *Polycarp* writ an Epiſtle to the *Philippians*, which, ſaith St *Jerome*, was alſo publickly read to all the Faithful in the Church; wherein he doth much recommend unto them, to be well grounded in Faith, Hope, and Charity; and particularly, *to ſhun Avarice, remembring it is the Root of all Evils; and as we came naked into the World, ſo are we to go out again naked.* Then doth he adviſe them, *to teach their Children to be ſubject and obedient to Prieſts, as to God:* And giveth them other admirable and divine Document, diſcourſing of every State and Condition, and ſhewing each one his Duty in his particular Calling. *Suidas* ſaith, he writ another Epiſtle to St. *Denis Areopagita*, which now is not extant. St. *Polycarp*'s Diſciples were St. *Irenæus* Biſhop of *Lyons*, and Martyr, *Andochius* Prieſt, *Thyrſus* Deacon, and *Felix.* Theſe three he ſent into *France*, where they were made worthy of the Crown of Martyrdom. *Benignus* was alſo his Diſciple, who likewiſe being ſent by his Maſter into *France*, yielded his Life for CHRIST at *Dijon*, in the Duchy of *Burgundy.* The Church celebrateth the Feaſt of St. *Polycarp* the Day of his Death, the twenty ſixth of *January*, in the Year of our Lord CLXVIII according to *Onufrius*; but according to *Baronius*, CLXXIX. The Memory of his Martyrdom was ſo famous, that anciently they were wont to read it in the Churches, as writeth St. *Gregory* of *Tours*, and as *Baronius* relateth.

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The Life of St. JOHN CHRYSOSTOM, *Biſhop and Doctor.*

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THE bleſſed St. *John*, who, for his great Eloquence is ſurnamed *Chryſoſtome*, that is to ſay, *Golden Mouth*, was born at *Antioch* of noble Blood. His Father's Name was *Secundus*, who was Captain General and very wealthy, and his Mother's *Anthuſa.* They were Gentiles, when *Chryſoſtome* was born; they brought him up with great Care from his Infancy, and provided him with an excellent Maſter to teach him Learning, wherein he appeared to be of a moſt quick Apprehenſion, and ſharp Wit, with ſo much Modeſty and Reſervedneſs, that he delighted not in trivial Sports, and meaner Recreations of Youth, but was always very grave and retired. *Meletius* was at that Time Biſhop of *Antioch*, a holy Man, who deſired much to gain *Chryſoſtome* unto CHRIST, and convert him to our holy Faith; for by his great Parts he conceived that he was like to prove a brave Captain and divine Preacher of our Lord. *Chryſoſtome* became a Chriſtian, and by his Means, his Parents alſo. He profited daily very much in his Studies, and gave many Proofs, as well of his Virtue, as of his Wit. He was ſuch an Enemy to Oſtentation and Vanity, that he would not go to School with the Attendance of many Servants, as did the other Scholars of his Quality and Rank; which his Father looked upon as a Diſgrace to him, and reprimanded his Son for it; yet could never prevail with him to deſiſt from his pious Reſolution. To appeaſe his Father, he told him, *He ſhould call to mind that the three* Hebrew *Youths, who are ſo renowned in ſacred Writ, by their Modeſty and great Temperance arrived to ſo much Perfection, and obtained ſo great Favour with God, that even the Fire could not annoy them.* He added withal, *that ſeeing Almighty God doth ſo love and eſteem Humility and Modeſty, that he exalts the humble and abaſeth the proud, Chriſtians have no Reaſon to blame him, if, as being a Chriſtian, he obeyeth* JESUS CHRIST, *in doing what is pleaſing to him, and ſhunning what he*

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he abhorreth. With this Diſcourſe he ſatisfy'd his Parents; and yet to condeſcend ſomething to their Will, he was content that one Footman ſhould wait upon him to School. Soon after this his Father died, and left him alone with his Mother. And ſhe conſidering the many Troubles that Widowhood is ſubject unto, the Dangers ſhe was in, for being yet but young, and that her Son's tender Age could afford her little Aſſiſtance; notwithſtanding putting her Truſt and Confidence in God, reſolved to remain a Widow, and marry no more, but paſs the reſt of her Days with her Son, whom ſhe intended to bring up with all poſſible Care, that he might be the Honour of the Family, and Staff of her old Age. Therefore when he had finiſhed Grammar, Rhetorick, Logick, Philoſophy, and Mathematicks by the Conduct of the choiceſt Maſters then living, *Libanius* and *Adragarius*; ſhe ſent him to the Univerſity of *Athens* to perfect himſelf amongſt thoſe Perſons of greateſt Knowledge, and become an Ornament of his Parentage, and the Glory of his City. *Chryſoſtome* preſently began to ſhine with rare Examples of Modeſty, and Fame of Wiſdom not only in *Athens*, but through all *Greece:* His Name was renowned and much ſpoken of by all Philoſophers and learned Men of that Time, in ſo high a Degree, that the Rector of the Univerſity being to make a publick Oration, to which he invited all the Orators and famous Men of *Athens*, and amongſt them *Chryſoſtome*, for Honour's ſake, ſent his Coach to bring him. But he refuſed that Courteſy, ſaying, *that Coaches were for thoſe that are either infirm or nice, and that he was in good Health, and deſired to ſhun Niceneſs.* And when he came to the Theatre, where the Auditory was ſeated, every one roſe up to do him Honour, and gave him the firſt Place, with many other Privileges, which they uſed to grant to Perſons of eminent Learning. Amongſt other Men of Note there preſent, there was one *Artemius*, a famous Orator, who being ſtung with Envy, ſhewed great Reſentment at the Honour done to *Chryſoſtome*, ſaying, *that he was but a young Man, a Stranger, a Chriſtian, and an Enemy of their Religion*; and proceeded ſo far as even publickly to tax the Rector, who excuſed himſelf thus, *That to a Man ſo well born, as* Chryſoſtome *was, ſo adorned with Learning and Eloquence, and withal ſo modeſt, that he was far from Ambition, and ſhunned Honour. He could not ſhew ſo much Honour and Reſpect as was due to him, but that he ſtill deſerved more. For Honour is like the Shadow of the Body, which flyeth thoſe that run after it, and followeth thoſe that fly from it.* But *Chryſoſtome* hearing what *Artemius* had ſaid, very mildly and civilly told him, *That an ambitious aſpiring to Honour was unworthy of a Philoſopher, and that inſtead of bringing any Profit, it proveth always prejudicial and hurtful. But waving,* ſaith he, *other Objections, I will only anſwer the Exception you make againſt me, for that I am a Chriſtian. Know then that I adore no Idols, and acknowledge no other God than* JESUS CHRIST; *whom together with the Father, and the Holy Ghoſt the Chriſtians do adore as the only true God; and this God hath created Heaven and Earth, and ruleth and governeth the World, with Changes and Variety of Seaſons, ſending Rain and fair Weather, that the Earth may bring forth neceſſary Suſtenance for the Life of Man. It is not your* CHRIST, replieth *Artemius, that doth this, but the Elements, and the Motion of the Heavens governed by the Providence of the Gods.* Theſe Words were ſcarce out of his Mouth, when the Devil entered into his Body, and tormented him moſt pitifully, to the great Admiration and Aſtoniſhment of all the People. But St. *Chryſoſtome* by his Prayers cured him both in Body and Soul; for he was converted and became a Chriſtian; and by his Example many others believed in CHRIST, and were baptized. The Biſhop of *Athens* ſeeing this Miracle which God wrought by *Chryſoſtome*, endeavoured to bring him into his Clergy, hoping to have him his Succeſſor in his Biſhoprick. But our Lord, who had already choſen him, as a burning Taper to be ſet upon a higher Candleſtick of his Church, as a City built upon a Hill, gave him at that Time no Inclination or Deſire to be of the Clergy. He returned therefore to *Antioch*, where with admirable Eloquence he defended at the Bar the Cauſes of the poor, and became advocate of the Diſtreſſed, and exerciſed himſelf in Works of Piety. For which, and for his rare Example, and Learning he was generally beloved and eſteemed of all the City.

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Now *Chryſoſtome* began to diſcover the Vanity and Deceit of the World; and reſolved to leave it, and retire himſelf into a Monaſtery. His Mother having Notice of his Deſign, called him aſide, and making him ſit down by the Bed-ſide, where ſhe had brought him forth, all bathed in Tears, ſpoke unto him in this Manner; *I could not enjoy much of your Father's Virtue, becauſe it pleaſed God to take him from me ſoon after I had brought you forth with great Pain, leaving me a Widow, and you an Orphan. In this Condition of Widowhood I have gone thorough all the Miſeries and Afflictions that a Woman of Honour could wade in. For the Miſeries which a Widow is ſubject unto, eſpecially being young, as I was, when I became one, are innumerable. I had been but a few Years before taken from under my Parents Wing, with ſo little Experience in Things of the*

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the World. Then oppreſſed with Grief for the Death of your Father, I was burdened with ſo many Vexations and Inconveniencies, that I do almoſt wonder, how it was poſſible for a Woman to ſubſiſt amongſt them. To have the Charge of ſuch a Houſhold and Family; to reprehend and keep to their Duty Servants of all ſorts; to guard and defend me from their Deceits; to arm me againſt feigned Words, and evil Correſpondence of neareſt Relations; to ſuffer the Extortions of Toll-gatherers and Publicans, and others that encroach upon Widows. If they have Sons left them, they live in Fear and Apprehenſion, and ſpend in a Manner upon them more than they have; if they have Daughters, they conſume, and pine away with continual Suſpicions and Jealouſies which tranſpierce their Hearts. All theſe Things were Motives unto me to marry again, to be rid of ſo great Trouble. But the Love I have for you, made me ſet aſide and undervalue all my own Advantages in Hopes to enjoy you, and have your Company. When you were a Child, with only looking on you, and calling to Mind how lively a Picture you were of your Father, I paſſed chearfully my greateſt Hardſhip and Afflictions. I have endeavoured to conſerve your Eſtate, and Goods entire, and to place you in the Condition you are now in. I ſpeak not this to overvalue what I have done for you, as if it were ſome great Matter; but to entreat you, that in recompence of all, you will not leave me, nor make me a Widow anew. I am now old, expect a while, for I cannot live long; and when you have cloſed my Eyes and given my Body Burial, you may freely diſpoſe of yourſelf as you pleaſe. But now I would not have you to leave me, and incur the Offence of God by abandoning me, who never gave you any Occaſion of Diſpleaſure. But on the contrary do buſy my Thoughts Day and Night about you and the Advancement of your Fortune. The afflicted Mother tranſpierced with Grief bathed her Words in Floods of Tears, and the Saint did melt with Tenderneſs and Compaſſion on account of his Mother's Affliction, yet not ſo as to ſlacken in his good Reſolutions, but to forbear a while, and diſpoſe Things in ſuch Manner as he might ſweetly and dexterouſly accompliſh his Intentions.

He was promoted to the degree of Lector, and explicated the holy Scriptures with great Spirit and extraordinary Eloquence. Soon after overcome with the Love of Solitude and the forcible Inſpiration of our Lord, never regarding his Mother's Widowhood, nor the Affection of the People that honoured him extremely, nor his Siſter's Intreaties, who was tender and young, leaving Houſe, Riches, Friends, Parents, Liberty, Commodities, and all the Hopes the World could promiſe him, being young and not very healthful of Body, but fervent in Spirit, he apply'd himſelf totally to the Service of God, and took a religious Habit in a Monaſtery, where was practiſed a very ſtrict Life. *Chryſoſtome* entering into this School of Perfection, preſently betook himſelf more to Penance, Prayer, Faſtings, and corporal Auſterities. And that he might ſleep but little, he had a cord hung over his Table, and when it was neceſſary to take ſome Reſt, he laid hold of it with his Hands, and bowing down his Head ſlept moſt uneaſily, and preſently awaked again. He ſtudied continually, and expounded ſuch Parts of the holy Scripture, as he judged fitteſt to reform Mens Manners, and carry them on to Piety. Whilſt he was in this Monaſtery (which was ſome four Years) he compoſed thoſe admirable Books of Prieſthood, and a Book of Virginity, and two of Compunction, and many Homilies or Treatiſes of divers Subjects. The greateſt Part of his Time he ſpent in Prayer, and viſiting the Sick, and comforting and aſſiſting them in what he could. He ſhunned all worldly Honour and Eſteem of Men. But it was not poſſible that this Sun ſhould lie hid, and his Rays not be manifeſted by his own Light. Our Lord was pleaſed to honour him, and make him known to the World, working in him and by him great and wonderful Things. In the ſame Monaſtery with St. *Chryſoſtome* lived a holy Man, *Eſichius*, who was his ghoſtly Father. This Man being once in Prayer, perceived two clad in white, of a venerable and heavenly Countenance and more than humane, to come near to *Chryſoſtome*, who was alſo praying; and taking him by the Hand, to ſay unto him, *We are ſent unto thee by* JESUS CHRIST. Then one of them putting a Book into his Hands, ſaid, *Take this Gift ſent unto you from God, and know that I am* John *the Apoſtle and Evangeliſt, who leaned my Head upon our Lord's Breaſt. With this Book you will eaſily underſtand the holy Scripture; and by my Help you ſhall find no Difficulty.* The other, who was St. *Peter*, gave him two Keys, and ſaid, *I am he who confeſs'd the Son of the living God. You ſhall have Power to pardon Sins, and theſe Keys are the Sign of your Juriſdiction.* In the mean while St. *Chryſoſtome* lay proſtrate with his Face upon the Ground, and made Anſwer, *I am not worthy of theſe ſo great and wonderful Favours.* But theſe two holy Apoſtles comforted and encouraged him, and having given him the Kiſs of Peace, returned to Heaven. After this our Lord wrought many Miracles by him, and this amongſt the reſt. There was in that neighbourhood a cruel and fierce Lion that ravag'd the Countrey. St. *Chryſoſtome* caus'd a Croſs to be ſet up in a certain Place, and the next Morning the Lion was found dead at the Foot of it. But finding the more he hid himſelf, the more he

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was honoured and ſought after, he reſolved to fly, and enter further into the Deſart, and live there all alone, deſiring to be known only to God, and to pleaſe him. He remain'd ſo two Years without Bed, Seat, or Candle, living upon a little Bread, that ſome Friends brought him, until falling Sick, he was forced to return to his Monaſtery. About this Time *Meletius* made him Deacon, in which Degree having ſerved the Church five Years, he went back to his ſolitary Life. Not long after St. *Flavianus* by Death of *Meletius* ſucceeded in the Archiepiſcopal See of *Antioch*; and being one Morning in Prayer, there appeared unto him, an Angel, who ſaid, *Go to the Monaſtery where* John Chryſoſtom *is, bring him to the Church, and ordain him Prieſt; for he was to be another Veſſel of Election like St.* Paul. The ſame Revelation was made to St. *Chryſoſtom*, who being uneaſy and troubled at it, for his great Humility, heard this Voice: *Who can hinder that from coming to paſs, which God hath determined? Flavianus* coming to the Monaſtery embraced *John*, and conferred with him about the Revelation which he had, and of the Cauſe of his Coming, exhorting him not to reſiſt the Will of God. And after that he had ſaid Maſs in the Monaſtery, and communicated the Monks, he took *John* with him to the Church of *Antioch*, and there ordained him Prieſt. Whilſt the Biſhop was giving him holy Orders, there came a fair white Dove and flew down upon his Head, and there reſted; every one underſtanding by that viſible Sign that the Holy Ghoſt had choſen him, and confirmed the Election. He began ſtreight to preach with ſuch divine Spirit and Eloquence, that his Auditors did not call him *Golden Mouth* only, but alſo *the Mouth of God, the Mouth of* JESUS CHRIST, and although *Flavianus* pretended to make him his Succeſſor in *Antioch*, he could not be brought to conſent thereto, as well out of his ſingular Humility, as alſo that he might be more free to attend to the Study of holy Scripture, and the Miniſtry of Preaching. He was very careful in viſiting the Sick, and cured many by his Prayers: And amongſt others, the Governor's Wife of *Antioch*, who was infected with the Hereſy of *Marcion*, and a great Enemy to Catholicks. The Governor had aſſembled all the chief Hereticks of his Sect to pray for his ſick Wife, and the Pains ſhe was in increaſing more, as they prayed, he caus'd her to be brought in a little Couch, and ſet before the Church Door, where *Chryſoſtom* was in Company with *Flavianus* his Prelate. The Saint firſt reprehended him for his wicked Sect and Errors, then moved by his Prayers, deſired his Biſhop to bleſs ſome Water, and give it the ſick Woman to drink; whereupon ſhe preſently recovered, and roſe up whole and ſound, and, together with her Huſband, was reconciled to the Catholick Faith. And this Miracle being divulged through the City, many other Hereticks were converted, to the great Joy of Catholicks, and Confuſion of ſuch Hereticks as remained obſtinate and perverſe. Theſe began to defame the Saint, and give out that he was a Witch, and a Magician, adding many other Slanders and Calumnies according to the ordinary Cuſtom of Hereticks. But St. *Chryſoſtom* received particular Satisfaction to ſuffer all this for the Love of God. Yet he adviſed the ſame Hereticks to be converted; for that there was to fall upon them a grievous and ſudden Calamity as there did, by reaſon of a fearful Earthquake, that happened within few Days after at *Antioch*, which ruined many Houſes of the *Marcioniſts*, whereby a great Number of them periſhed, but did no Harm to the Catholicks, who were thereby much ſtrengthen'd and confirm'd in their Faith. Divers Gentiles alſo received the Light of the holy Goſpel; Idols were pulled down, and the Service of God was promoted. St. *Chryſoſtom*'s Charity was not confined to *Antioch* alone; for the Inhabitants of the Mount *Amanus*, that lived like wild Beaſts without Law or God, were civilized by his heavenly Doctrine. He cauſed alſo a Temple on Mount *Caſſius* to be demoliſhed, where Sacrifices were daily offered to Devils, and reduced the People to the Knowledge and Service of the true God. He did the like in *Seleucia*, ſending his Diſciples thither to convert the Gentiles, and beat down idolatrous Temples. Many other Things in this kind did the holy Man do in the twelve Years he was Prieſt and Preacher at *Antioch*.

But, *Nectarius* Patriarch of *Conſtantinople* dying, the Emperor *Arcadius*, and all the Clergy and People were deſirous to have that Seat furniſhed with a Man worthy of ſo great and high a Dignity; and ſoon caſt their Eyes upon *Chryſoſtom*; for his great Deſerts made him as much outſhine all others as the Sun doth the Stars. Wherefore the Emperor writ to *Flavianus* Biſhop of *Antioch*, to perſuade *Chryſoſtom* to accept of that Chair, and to ſend him with thoſe who were come to fetch him, to *Conſtantinople*, to be conſecrated Patriarch of that Imperial City. The Saint was much troubled and afflicted at this News, eſteeming himſelf through his profound Humility unworthy of ſo high a Place. And the whole City of *Antioch* was ſo concerned in this Buſineſs, that they did not ſtick to murmur againſt the Emperor, *as a Tyrant, that would ſnatch* John *from among them, who was all the Glory and Ornament of their City, the Father, Maſter, Comfort and Protector of them all.* They reſolved rather to die than to permit him to

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be taken from them, and set Guards about him, to secure his Person. In fine the Emperor was constrained, in Prosecution of his Intent, to command the Governor of *Antioch* upon some Pretext to call *John* out of the City, and when he should have him in his Power, to deliver him to such Persons, as he sent for him; which was done accordingly: And notwithstanding all the Resistance he could make, he was conducted to *Constantinople*; and there came forth to receive him the whole Senate, and Clergy, with all the Nobility, by the Emperors Order, with such an universal Joy and Congratulation of all Orders and Degrees of the People, as if *Chrysostome* had been the common Father of all. He was consecrated Patriarch by the Suffragan Bishops, and *Theophilus* Patriarch of *Alexandria*. The next Day after his Consecration, the Emperor went to visit him, and demanded his Benediction, which the Saint gave him, and spake in this Manner unto him. *O Emperor, I have been in great Affliction for some Days, considering the Burden laid upon my feeble Shoulders; this high Dignity is no Ways suitable to my Littleness. Eminent Merits are requisite for those, who are to sit in eminent Places; and to bear a great Charge a Man hath need of great Forces. But since it hath pleased the sovereign Prince and Lord of the universal World (whose Judgments are secret and incomprehensible) to make me Pastor of this great Fold, I beseech you to hear me; for now I cannot hold my Peace, lest my Silence do argue me to be rather a Hireling, than a Pastor. It concerns you above all Things to hearken attentively to the Word of God, as it is my Duty to declare his Will unto you. I am come by God's Order to sit in this Chair, and I will begin with that, which our Lord himself, and St.* John Baptist *preach'd in the first Place; to wit,* do Penance. *I will have no respect to Persons, I will speak freely to all, as belongeth to my Duty. If you do what I tell you, you will exceedingly rejoice me and the Spirit of God, and you will reap great Profit by it. If not, the Damage will be your own, and the Sorrow and Affliction mine.* The Emperor was much edified with St. *Chrysostom's* Freedom and Liberty in speaking. And all that were present praised God for having blessed them with such a Pastor and Prelate. And to confirm them the more in this their Joy and Satisfaction, our Lord was pleased when the Saint was speaking thus to the Emperor, there should be in the Church a possessed Person, whom the Bishop cured with the Sign of the Cross, exhorting him to amend his Life, and to frequent the Sacraments.

St. *Chrysostom*, at his first Entrance into his Charge and Government of the Church, began to do the Office of a good and careful Gardiner, to root out evil Plants and Weeds; and after, to sow, and plant wholsom Herbs and Flowers. He preached against Lewdness and Uncleanness of Living, and against those that under the Cloak of Kindred harboured lewd Women in their Houses. He persecuted the Covetous and Swearers, the Proud and Ambitious, and all those that wasted their Means in gallant Apparel, superfluous Building, and immoderate Feasting. And having banished out of the City, and rooted up many Vices, he planted in the Minds of his Auditors the Love of Vertue. He encreas'd the Fruit of Alms-giving, recommended Chastity, extolled Humility to the Heavens, as the sure Guard and Preserver of all heavenly Treasures. What shall I say of the Love of God, and of our Neighbour, and of the Zeal of Souls? With this his Heart was so set on Fire, that it seemed to launch forth Flames of Charity on every Side: As may be seen in one of his Sermons (Homily XXIV. upon the *Acts*) where he hath those Words: *I wish I could shew you (were it possible) the Love I bear you, since it is certain I do love nothing so much as I love you. This corporal Sight of mine is not so dear unto me. And I would a thousand Times be blind, if by being so, I might profit you in any Thing, or afford you any Light. God forbid that any of you should sin or offend him: But if any one of you do chance to commit a Sin, I will bewail him with such a Fountain of Tears, that he shall have an evident and apparent Proof of my Grief and Sorrow. And believe me, I have in some Sort lost Hope of my Salvation; for whilst I am lamenting for you, I have no Time to weep for my self. And when I hear of your Profit in Virtue, so great is the Contentment which I take, that I forget all my own Miseries. And on the other Side when all goeth not right with you, Sorrow seizeth my Heart, though otherwise it be full of Joy. I desire nothing more, nor ask any Thing of Almighty God with more Eagerness, next to my own Salvation, than yours; because I love you and embrace you with the Arms of Charity, and do highly esteem and value your Happiness, and methinks that in you I have all Things which I can desire. In you I have Parents, Brothers, Children, and if I could open my Breast unto you, you would see yourselves engraven therein with your whole Families; for there you can be all together by the Force of Charity, which is so powerful, that it maketh our Soul larger and more capacious than the very Heavens.* This Charity of St. *Chrysostom* was so great, that spreading it self through divers Provinces it seemed to embrace the whole World. In *Phœnicia* he demolished the Temples of the Gentiles; drove the Devils out of the Hearts of those, whom they had possessed; founded Churches, and sent some religious

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religious and other holy Men to cultivate and inſtruct the whole Province. The like Benefit he beſtowed upon the *Gauls* or *Celtæ*, that were infected with *Arianiſm*; to the *Scythians*, and ſeveral other Nations, which he enlightened with his Doctrine, and ſent unto them faithful Workmen and good Preachers to labour amongſt them and bring them to the Knowledge of the Truth. He reformed many Abuſes, which had been committed in the Adminiſtration of the Goods of the Church, imploying them faithfully for the Relief of the Poor, and founding of Hoſpitals, the Care whereof he committed to Prieſts of good and irreprehenſible Life. He had a ſpecial Care of Widows, and counſelled thoſe that were young either to marry again, or elſe to live in ſuch Retirement and Recollection, that they might be out of all Danger of giving, or taking any Scandal: And for the more aged Widows he exhorted them to be always praying. But permitted not Women to go abroad by Night, not even to the Church. Yea he was ſo exact in this Point, that in the Church he ordained that they ſhould have their Place ſeparate from the Men. He perſuaded all to frequent the holy Sacraments with great Piety and Devotion; he ſhunned all Feaſts, and invited none, nor would be invited by any, as well to obſerve his accuſtomed Temperance, as alſo becauſe his Stomach was very much weakened with moſt rigorous Faſting, and drinking continually Water. His conſtant Employment was to pray, ſtudy, preach, write, and inſtruct all. He ſaid Maſs with ſo great Devotion, and was ſo united with God in Time of it, that he ordinarily ſaw viſible Signs of our Lord's Spirit to deſcend upon the ſacred Myſteries; and whereas one Day, one of thoſe that aſſiſted him at the Altar, in Time of Maſs, caſt a wanton Eye towards a Woman, God deprived the Saint of that Savour and Comfort which he uſually gave him, whereat he wondered; but underſtanding afterwards the Cauſe, he puniſhed his Miniſter, and ſuſpended him from his Office; and then came again to enjoy the accuſtomed Viſion.

In the Study of Holy Scripture nothing gave him more Content and Satisfaction, than the Epiſtles of St. *Paul*; for he was ſo taken with reading them, that when he had them once before him, he could not find in his Heart to lay them down. He had a great Deſire to explicate them, but finding it to be an Enterpriſe too high, and above his reach, he begged of the Apoſtle Day and Night to make him comprehend his high Senſe and Meaning, and after ſome Days confiding in the Saint's Interceſſion, he began his Expoſition. At the ſame Time the Emperor diſcarded a Senator out of his Office, that had been falſly accuſed; and he being fallen from his Prince's Favour, was alſo abandoned of his Kindred and Friends, who (as many do) followed Fortune more than the Obligations of Kindred and Friendſhip. The poor Gentleman, hoping for ſome Relief by the Patriarch's Favour, wrote a Note unto him, beſeeching him to grant him an Audience at his Leiſure; and the Saint returned him Word, that he was very willing to hear him, and appointed him to come by Night, and gave Order to his Servant that waited upon him in his Chamber, whoſe Name was *Proclus*, that when the Gentleman came, he ſhould give him Notice. He came two Nights one after another, and *Proclus* thinking to give Notice to St. *Chryſoſtom*, who was writing, perceived a reverend Man ſtanding by him, and whiſpering in his Ear, as it were ſome great Secret, and judging it a Buſineſs of great Conſequence, ſent away the Gentleman, telling him what paſſed, and that it would ſeem very rude and unmannerly in him to interrupt his Maſter at ſuch a Time: Yet promiſed that the Night following he would keep the Door ſhut, and let none in; that ſo he might have free Acceſs to the Patriarch. *Proclus* was very careful to perform his Promiſe, and when the Gentleman came at his appointed Hour, told him: *Now, Sir, you may ſpeak with the Patriarch at your Leiſure, I have kept the Door for you, and there is no Body with him*; but opening the Door of the Saint's Chamber, he ſaw the ſame Man ſtill at his Elbow, whom he had ſeen twice before. He ſtood amazed, and told the Gentleman of it, deſiring him to have Patience, and not to return again, until he ſhould ſend for him. The poor Man went away heavy and afflicted: But our Lord who leaveth not his Servants in their Troubles, put St. *John Chryſoſtom* in Mind, to inform himſelf of his Man, whether that Gentleman, who had deſired to ſpeak with him three Days ago, had not been at his Houſe. He told him he had been there thrice, but that as often as he came, he always found him taken up with a grave Man ſtanding at his Elbow and diſcourſing with him; and that the Man did very much reſemble the Picture of St. *Paul*, which he kept at his Study. The holy Patriarch preſently underſtood the Favour, which God had done him; and thanked him for it. Then ſent for the Gentleman, and finding that he had been wronged, acquainted the Emperor with the Truth of the Buſineſs, and interceded ſo efficaciouſly for him, that he was reſtored to his Favour and Office. Then he went on with his Expoſition upon St. *Paul*, which is ſo admirable and divine a Work, that a Man may eaſily believe the Apoſtle himſelf did dictate it unto him.

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The *Arians* had with Craft and Cunning (as Hereticks are wont to do) ſpread forth their pernicious Doctrine through the whole City of *Conſtantinople*, and taken ſo much Licence that they had their publick and open Meetings, to the great Scandal and Damage of the Faithful, which *Chryſoſtom* could not remedy without the Emperor's Authority. And for to get it, he expected the Feaſt of the *Epiphany*, or coming of the three Kings, when the Emperor enter'd the Church with great State and Majeſty. Then St. *Chryſoſtom* expecting at the Church Door to receive him, after he had done him his accuſtomed Reverence, ſpoke in this Manner: *If any one, O Emperor, ſhould offer to pluck away from that rich and imperial Crown, which you carry on your Head, ſome of the precious Stones and Pearls, and put in place of them counterfeited Jewels, or pieces of Glaſs; would you be contented with it?* And the Emperor anſwering, *no. And why then,* ſaid the Patriarch, *do you give Way, that in this City, and in the Church of* CHRIST, *which reſembles a moſt rich and coſtly Diadem, Arians ſhould be mingled with Catholicks, and falſe Pearls with true ones? Procure that the Hereticks either be converted to the Catholick Faith, or baniſhed out of the City.* The Emperor was not backward in obeying the wholſom Counſel and Advice of the Patriarch: For he confiſcated their Goods, and thruſt them out of *Conſtantinople*, though not long after they entred again, and to ſpite St. *Chryſoſtom* and the Catholicks, ſung certain Hymns of their own making. And the Saint to ſuppreſs and confound them, commanded the Catholicks to ſing other Hymns which he had compoſed againſt the Hereticks. And they as turbulent and factious People raiſed Tumults, which broke out at length into open Sedition, ſo that Catholicks and Hereticks came to Blows, and a Servant of the Empreſs was hurt. Whereupon the Emperor ſilenced the Hereticks, and forbad them to ſing. Upon another Occaſion St. *Chryſoſtom* manifeſted his Zeal and Courage againſt Hereticks in this Manner. There was one *Gainas* a Commander, of great Note and Vogue amongſt the Emperor's Soldiers. This Man was by Nation a *Gaul*, in Sect an *Arian*, of mean Extraction, but advanced at length to great Preferments; and for ſome remarkable Victories which he got, was made General of the Army; and in that Credit and Authority, that he preſumed to demand of the Emperor a Church, where himſelf and thoſe of his Religion might have their Aſſemblies; and *Gainas* being a barbarous and fierce Fellow, grown inſolent and haughty by his Office and Victories, was dreadful to the Emperor; ſo that he durſt not deny him, for fear of greater Inconveniences. St. *Chryſoſtom* having Notice of it, deſired the Emperor to call *Gainas* and himſelf before him, for that he would undertake to appeaſe and ſilence him. They came, and St. *Chryſoſtom* ſpoke thus to *Gainas: The Emperor cannot diſpoſe of the Churches of this City, nor of Eccleſiaſtical Matters, unleſs he will quit the Title of a catholick and pious Prince. It is to me therefore that you are to addreſs yourſelf in ſuch Affairs, for they belong to my Office. If you will have a Church to pray in, all the Churches of* Conſtantinople *are open for you: But if you demand a Church for your ſelf alone and thoſe of your Sect, pretending that this is due unto you for the good Service you have done, the Pains you have taken, and the Blood you have ſhed in the Wars; and that it is but a ſmall Favour, which you demand of the Emperor, for ſo long and faithful Service; I anſwer, that if you have ſerved well, you have been alſo well paid, having been raiſed from a baſe Extraction and low Condition to the Dignity of Conſul and General by your Prince's Liberality; to whom you ought not to be ungrateful, nor unthankful alſo to God, whoſe powerful Hand hath placed you in this Condition. This Demand of yours is againſt God, for you would have his Temple given to his Enemies; it is againſt your Sovereign, for you would force upon him a Thing that is moſt unjuſt and unworthy of him. And to move him to it, is to give him an Occaſion to ruin himſelf and his Empire: For there is no evil Act or Offence committed againſt God by a Prince, for which ſooner or later he ſhall not be moſt ſeverely puniſhed.* *Gainas* was ſtruck dumb with this Speech, and perceived that St. *Chryſoſtom*'s Tongue was more powerful and effectual than his Sword. But he reſted not quiet for all that, but intending to be revenged of the Emperor, ſent his Soldiers twice in the Night Time, to ſet his Palace on Fire, who notwithſtanding fell back without being able to effect it, becauſe they ſaw the Palace guarded by innumerable Troops of Angels. *Gainas* could not believe it, and went himſelf in Perſon to execute his wicked Deſign; but ſeeing thoſe heavenly Soldiers, deſiſted, and drawing his Men out of *Conſtantinople*, began to waſte and ſpoil the whole Countrey and Province. There was no Body ſo couragious that durſt addreſs himſelf to this furious and barbarous Captain to appeaſe and bring him to Reaſon, all ſtood in ſuch Dread of his Anger and Cruelty: But St. *Chryſoſtom*, as one that had God on his Side, offered the Emperor to go in Perſon, and ſpeak with him, though he knew well that *Gainas* bore him a great Spleen, for having hinder'd his Suit about the Church. As he came towards him, *Gainas* admiring his Courage and Sanctity, went forth to meet him, and falling down at his Feet, took his Hand, and put it upon his Head,

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Head, and commanded his Children to do him the ſame Reverence. In fine, the Saint by his Prudence and Eloquence ſo prevailed upon *Gainas* that he pacified him, and reconciled him with the Emperor. This confounded the Hereticks, as did alſo a ſtrange Miracle, which *Sozomenus* relates to have been wrought upon the Perſon of an heretical Woman, whoſe Huſband St. *Chryſoſtom* had reduced from the *Macedonian* Hereſy to the Catholick Faith. This good Man having a great Deſire to gain his Wife, and bring her to the Truth, which himſelf had learned, perſuaded her much to become a Catholick; but finding her obſtinate, threatened to leave her, and live no more with her. The poor Woman, to comply with her Huſband, told him that ſhe would do what he deſired, and having agreed beforehand with her Maid, went firſt and took the Bread which the Hereticks gave for their Communion, and gave it to her Maid to keep for her; then went with her Huſband to a Church of the Catholicks, and before him received the ſacred Hoſt, and bowing down her Body, as if it were to pray, gave it to her Maid, that was kneeling cloſe by her; and took of her the Bread, ſhe had received from the Hereticks, and putting it into her Mouth, found it to be changed into a Stone; whereat being extremely troubled and confounded, ſhe went and told St. *Chryſoſtom* what happened, and was converted to the true, Catholick Faith, and publiſhed the Miracle; in Memory whereof, that very Stone was kept a long Time at *Conſtantinople*.

St. *Chryſoſtom* was not admired at *Conſtantinople* only, but his Fame and Renown was ſpread through all *Aſia*, and *Greece*, and other more remote Provinces, every one feeling the Benefit of his Life, Doctrine, Eloquence, Vigilancy, and that moſt cordial Charity, wherewith he embraced all in JESUS CHRIST. But Envy, the deadly Enemy of Virtue, could not endure thoſe bright Rays which his holy Life darted forth on every Side; but began to ſpirt its Venom againſt him, and to gather all the evil Vapours and Exhalations that it could, to form a Cloud, and Storm, that might blaſt that fair and rich Plant, that brought forth ſuch Fruits of Life in our Lord's Garden. The Saint perceiving that many Citizens, Gentlemen, Lords, and chief Magiſtrates, and even the Empreſs *Eudoxia* herſelf thirſted exceſſively after Money and Gain, and in Purſuit of it did many Things unworthy of Chriſtian Piety, preached with great Spirit and Vehemency againſt Avarice; and although he named no particular Perſon in the Pulpit, every one notwithſtanding, convicted by his own Conſcience, interpreted as ſpoken againſt himſelf what was ſaid in general to all, and inſtead of accuſing and amending themſelves, they murmured and vented their Paſſion againſt the Preacher. It happened alſo about the ſame Time, that *Eutropius* grand Chamberlain of the Emperor, perſuaded his Maſter to make a Law againſt the Immunities and Privileges of the Church, to wit, that whoſoever ſhould run thither for Sanctuary, might be taken from thence by Force, and even pluckt away from the high Altar itſelf. But a little after the publiſhing of this Law, *Eutropius* the Author of it, by the juſt Judgment of God, fell from the Favour and Grace of the Emperor, who commanded him to be apprehended, and he having no other Means to eſcape, caſt himſelf into the Church, and demanded the Patriarch's Protection; for the People that hated him to Death, would have drawn him out, and pulled him in Pieces. The Patriarch defended him from the Soldiers that were ſent to take him, and would not permit any body to lay hold on him, until the Emperor had taken his Oath not to kill him, nor to deliver him over to *Gainas*, who moſt of all urged his Death. But ſeeing that *Eutropius* did not yet ſufficiently acknowledge his Fault, and the Prejudice he had done to the Church, and Scandal which he had given to the People; and that it was requſite in a Matter of that Importance, that all ſhould underſtand how that exemplary Puniſhment proceeded from the Hand of God; and that the Author of that pernicious Law proved to be the firſt, on whom it was executed; in fine that by this Means it might be repealed, and that all might take Warning by this Example, he went up into the Pulpit, and gave *Eutropius* a notable Check; declaring unto him, that he had reaped what he had ſown; and that theſe were the Fruits of his wicked Life. And this not to inſult over the poor afflicted Man, and bring him to Deſpair; but to teach him to make his Profit of his preſent Condition; as alſo to appeaſe and mitigate the Fury of the People, who ſought nothing but his Death. *I ſpeak not this* (ſaith he) *to oppreſs him, that is fallen, but to ſecure thoſe that ſtand: Not to renew the Sores of the wounded, but to conſerve in Health thoſe that are not hurt: Not to plunge him deeper, that is half drowned, but to warn thoſe that are ſailing with a proſperous Gale, not to ſplit their Ship againſt a Rock.* And again, *I ſay this to ſoften your Hearts, and move you to Compaſſion, that you will be content with the preſent Puniſhment of this unhappy Man. For many among you are ſo cruel, that they blame me for giving him Succour, and for endeavouring to mitigate your Indignation, againſt him by my Words, and by ſetting before you the Calamity of this unfortunate Man.* And though all this proceeded from Zeal and Compaſſion; yet ſome paſſionate and ill affected People aſcribed it to Rigour and In-

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humanity. Beſides theſe Things there fell out another Occaſion, and that not the leaſt, which incenſed the Empreſs againſt him.

There was at *Alexandria* one *Paulacius*, a covetous Man, Lieutenant there for the Emperor, who underſtanding that *Calitrope* a Widow was very rich, and had Store of Mony, exacted of her five hundred Crowns, which ſhe as a Widow deſtitute of Help, rather than to go to Law with this Tyrant, preſently borrowed, and paid down. But afterwards went to *Conſtantinople*, and accuſed him of his unjuſt Extortion: But, as ordinarily, Widows, and People without Support of powerful Friends, ſeldom have Juſtice done them (for wicked Judges are favourable one to another) *Calitrope* finding no Redreſs, had recourſe to *Eudoxia* the Empreſs, who calling for *Paulacius*, commanded him preſently to lay down a hundred Pounds in Gold; otherwiſe, that it ſhould go hard with him. *Paulacius* paid it to the Empreſs, and ſhe kept it all, except thirty ſix Crowns, which ſhe reſtored to *Calitrope*, which was not ſufficient to defray the Charges of her Journey: Wherefore the good Widow ſeeing all other Remedies to fail, acquainted St. *Chryſoſtom* with her Caſe, and he commanded *Paulacius* to ſatisfy her, and preſſed him ſo, that he was forced to appeal to the Empreſs, who took him under her Protection, and ſent Word to St. *Chryſoſtom*, that he ſhould deſiſt, and moleſt him no more. The Saint replied, he could not do it, until the Widow had all her Money reſtored unto her. With this *Eudoxia* was ſo inraged, that ſhe diſpatched Soldiers and Officers, to take *Paulacius* out of the Church, where, by St. *Chryſoſtom*'s Order, he was detain'd; but the Soldiers coming to the Church, and offering to force their Entry into it, found an Angel of God ſtanding in a terrible Manner, with a Lance in his Hand to defend it. Whereat being affrighted they made haſte back to *Eudoxia*, and related what they had ſeen. Whereon, ſhe finding it was a dangerous Thing to conteſt with God, and his Saint, abated much of her Fury. And *Paulacius*, when he ſaw how little the Empreſſes Favour and Authority could avail him againſt the invincible Courage of St. *Chryſoſtom*, paid the Widow all the Money, who after many Thanks to God, and the Saint, returned home moſt contented and joyful. Another Time the Empreſs, for a very ſlight Pretence ſeized upon a Piece of of Land, of a conſiderable Value belonging to a Widow; and ſhe made her Moan to St. *Chryſoſtom*, and implored his Help. The Saint writ to the Empreſs, and deſired her *not to offer ſo great a wrong to a poor Widow, but to reſtore unto her her Land:* And finding that his Letter wrought no Effect, came in Perſon to ſpeak unto her; but ſhe remaining ſtill hard and obſtinate, he full of Zeal, as a Man who had learnt to fear God, more than earthly Princes, reſolved to do his Duty. And as the Empreſs was coming to Church upon the ſolemn Day of the holy Croſs, with a great Train, and all the People flocking thither to keep the Feaſt, St. *Chryſoſtom* cauſed the Doors to be ſhut againſt her, and let all the reſt enter beſides her. Preſently one of her Guards put his Hand to his Sword, intending to revenge the Affront, as he thought, offered to his Princeſs, and make way by Force; but his Hand wither'd immediately, and the Empreſs remained without Doors, thundering with Rage and Paſſion, and yet ſtrangely ſtruck with the Miracle which ſhe ſaw done before her Face. And for a greater Teſtimony of St. *Chryſoſtom*'s Sanctity, the Soldier that had loſt the Uſe of his Hand acknowledging his Fault, aſked Pardon of the Saint, who bad him go waſh his Hand in holy Water; as he did, and was inſtantly cured. There were other Cauſes of Diſguſt, which for Brevity's ſake I omit; all proceeding from the Root of Pride and Vanity, which is ſo connatural to Women, eſpecially to Queens and Ladies that are in Power, that they will be adored by all, and permit none, not even Saints, and the Miniſters of God, to controul them. Whilſt *Eudoxia* was fomenting the Diſlike and Hatred which ſhe had conceived againſt St. *Chryſoſtom*; ſome whom he had reprehended for their Vices in his Sermons, as alſo certain Biſhops and Men of the Clergy, whoſe weak Eyes could not endure ſo clear a Light, nor Hearts could brook the Integrity and Severity wherewith he exacted their Duty; plotted together, and made a thick Cloud of Slander and Calumnies to eclipſe that Sun, which by its Heat and Clarity gave Light to ſo many Souls. They procured a Synod of Biſhops, wherein the Saint was accuſed, condemned, and baniſhed, although they had ſome other Pretext for that ſynodical Aſſembly. Among thoſe who condemned him, ſome were carried away with Paſſion, Ambition, a Spirit of Revenge, and Deſire of gaining Credit and Favour with the Empreſs; others well-meaning People were deluded by too much Credulity, as was St. *Epiphanius* Biſhop of *Salamina* in *Cyprus*, a Man venerable for his Years, Learning, and Sanctity. This good Man coming to *Conſtantinople*, whilſt the Synod was ſitting, was deceived by St. *Chryſoſtom*'s Enemies, and brought to conſent to his Condemnation. They intended by the Authority of ſo worthy a Perſon to juſtify their moſt unjuſt Proceedings. But the chief Cauſe of his Baniſhment was *Eudoxia*, and her great Power with the Emperor. The Saint left *Conſtantinople* (that was up in Arms to defend him) to avoid and prevent Inconveniences

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niences that were like to ariſe between the two Parties. Yet the Citizens did take his Departure ſo heavily that they could ſcarcely forbear ſtoning *Theophilus* Patriarch of *Alexandria*, when they underſtood that he was the principal Author of the Sentence which was given againſt him. Preſently after there was a moſt terrible and fearful Earthquake at *Conſtantinople*, which did much Harm to the City. The Emperor himſelf was in great Danger; and the People cry'd about the Streets; *It was a Scourge ſent by God to revenge the Injury done to their holy Prelate.* So that it was neceſſary for the Emperor, to ſatisfy the People, and appeaſe God's Wrath, to write to St. *Chryſoſtom* to return home with all Speed. But he would have the Cauſe firſt legally examined, and all diſanull'd that was violently and contrary to Juſtice enacted againſt him. Yet to quiet the City, he was content to return, and was received by all, as an Angel from Heaven, with ſo much Joy and Congratulation, that *Conſtantinople* ſeemed to make a Triumph for him.

St. *Chryſoſtom*, being returned to his Church, held on his wonted Courſe, living like a Saint, preaching like an Apoſtle, watching over his Flock like a careful Paſtor, rooting out Vice like a ſkilful Gardiner, and reſiſting with incredible Zeal and Conſtancy, the impetuous Torrent of evil Cuſtoms, and all the Power of Princes, when it made Head againſt God. Wherefore as ſome would have made a ſolemn Pomp or Shew in a Court of St. *Sophia*, before a Statue of *Eudoxia* the Empreſs, which was at the very Door of the Church, the Saint forbad them to keep any ſuch Solemnity there, becauſe the Noiſe would diſtract the Prieſts, that were ſinging and praying in the Church, and hinder the divine Service. The Empreſs, who always kept a Grudge againſt the Saint, made a ſiniſter Interpretation of this Order of his, taking it as an Affront done to her; and not being able to diſſemble her Indignation and Diſpleaſure, got the Biſhops to meet again, and condemn St. *Chryſoſtom*, and to baniſh him the ſecond Time into a Place, where he was like ſoon to die, as indeed it fell out. St. *Chryſoſtom* went from *Conſtantinople*, with great Lamentations of the whole City, eſpecially of ſome virtuous Ladies, who bore him a moſt ſpecial Affection; whom he comforted, and to whom he gave his Bleſſing, deſiring them *not to be troubled at that Affliction, which God ſent him for his good*; and exhorted them *to perſevere to the End in the holy Fear and Love of our Lord.* The chief of theſe holy Women was *Olympia*, nobly born and very rich, who after ſhe had been married twenty Months, loſt her Huſband, who left her both a Virgin and Widow. The Emperor would have had her to have married again with a near Kinſman of his, but could not perſuade her to it. For ſhe dedicated herſelf to the Service of the Church, imploying her Means in relieving the Poor, and maintaining the Servants of God, and particularly St. *Chryſoſtom*, by whoſe Counſel and Inſtructions ſhe directed herſelf, and for whoſe ſake ſhe was alſo baniſhed, which ſhe ſuffered with great Patience and Joy for our Lord. The Saint writ divers Letters to her, exhorting her to Perſeverance, and comforting her in her Afflictions: And the Martyrology ſtyleth her a Saint upon the ſeventeenth of *December*. Another of his Clients was *Pantadia*, Widow of the Conſul *Timaſius*, who alſo ſerved the Church, and ſuffered much for him. The Saint took Shipping for Baniſhment: The Place that he was to go to was *Cucuſa* in the Confines of *Armenia*, much infeſted with Inrodes of barbarous People. God permitted in Puniſhment of thoſe, that had conſpired his Baniſhment, that from the Pulpit, where he was wont to preach, there broke forth a great Fire, which getting up to the Top of the Church, was much encreaſed by the Wind, and ſparing the Houſes that were between, paſſed to the Palace (which is far diſtant) where the Senate uſed to be held, and in leſs than three Hours, burnt and conſumed to Aſhes all that ſtately Building. But as the wicked take Occaſion of all Things to vent their Malice, like Serpents turning all into Poiſon, ſo the Enemies of St. *Chryſoſtome*, took Occaſion by this Fire, which God ſent them for a Puniſhment, to abuſe and perſecute all his Friends and well-wiſhers, falſely accuſing them to have been the Authors of it; not that they did believe it to be ſo, but becauſe they were Friends of him whom they hated. It is ſtrange how grievouſly they afflicted and perſecuted them for lamenting the Saints Departure, and for refuſing to communicate with the falſe Patriarch, whom they had thruſt into his Place. St. *Chryſoſtom* went with great Contentment and Joy into Baniſhment, becauſe he ſuffered for Juſtice, and for having done the Duty of a good Prelate. And although he were feeble, weary, and abuſed by thoſe that conducted him, he ceaſed not for that to have Care of the Church, to preach the Goſpel, and to convert Souls; as may be ſeen in a Letter of his to *Coniſtantine* a Prieſt and his Diſciple, where he ſaith, *This Letter I write to exhort you to do what I have always deſired of you; and although there is a Tempeſt riſen, and a greater yet will riſe, and the Waves do mount up to the Clouds, do not therefore neglect your Duty, and what you have begun; to deſtroy the Superſtition of the Gentiles, to build Churches, and have Care of Souls. Let no Difficulty nor Malignity of the Times make you relent one jot. For neither*

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humanity. Beſides theſe Things there fell out another Occaſion, and that not the leaſt, which incenſed the Empreſs againſt him.

There was at *Alexandria* one *Paulacius*, a covetous Man, Lieutenant there for the Emperor, who underſtanding that *Calitrope* a Widow was very rich, and had Store of Mony, exacted of her five hundred Crowns, which ſhe as a Widow deſtitute of Help, rather than to go to Law with this Tyrant, preſently borrowed, and paid down. But afterwards went to *Conſtantinople*, and accuſed him of his unjuſt Extortion: But, as ordinarily, Widows, and People without Support of powerful Friends, ſeldom have Juſtice done them (for wicked Judges are favourable one to another) *Calitrope* finding no Redreſs, had recourſe to *Eudoxia* the Empreſs, who calling for *Paulacius*, commanded him preſently to lay down a hundred Pounds in Gold; otherwiſe, that it ſhould go hard with him. *Paulacius* paid it to the Empreſs, and ſhe kept it all, except thirty ſix Crowns, which ſhe reſtored to *Calitrope*, which was not ſufficient to defray the Charges of her Journey: Wherefore the good Widow ſeeing all other Remedies to fail, acquainted St. *Chryſoſtom* with her Caſe, and he commanded *Paulacius* to ſatisfy her, and preſſed him ſo, that he was forced to appeal to the Empreſs, who took him under her Protection, and ſent Word to St. *Chryſoſtom*, that he ſhould deſiſt, and moleſt him no more. The Saint replied, he could not do it, until the Widow had all her Money reſtored unto her. With this *Eudoxia* was ſo inraged, that ſhe diſpatched Soldiers and Officers, to take *Paulacius* out of the Church, where, by St. *Chryſoſtom*'s Order, he was detain'd; but the Soldiers coming to the Church, and offering to force their Entry into it, found an Angel of God ſtanding in a terrible Manner, with a Lance in his Hand to defend it. Whereat being affrighted they made haſte back to *Eudoxia*, and related what they had ſeen. Whereon, ſhe finding it was a dangerous Thing to conteſt with God, and his Saint, abated much of her Fury. And *Paulacius*, when he ſaw how little the Empreſſes Favour and Authority could avail him againſt the invincible Courage of St. *Chryſoſtom*, paid the Widow all the Money, who after many Thanks to God, and the Saint, returned home moſt contented and joyful. Another Time the Empreſs, for a very ſlight Pretence ſeized upon a Piece of of Land, of a conſiderable Value belonging to a Widow; and ſhe made her Moan to St. *Chryſoſtom*, and implored his Help. The Saint writ to the Empreſs, and deſired her *not to offer ſo great a wrong to a poor Widow, but to reſtore unto her her Land:* And finding that his Letter wrought no Effect, came in Perſon to ſpeak unto her; but ſhe remaining ſtill hard and obſtinate, he full of Zeal, as a Man who had learnt to fear God, more than earthly Princes, reſolved to do his Duty. And as the Empreſs was coming to Church upon the ſolemn Day of the holy Croſs, with a great Train, and all the People flocking thither to keep the Feaſt, St. *Chryſoſtom* cauſed the Doors to be ſhut againſt her, and let all the reſt enter beſides her. Preſently one of her Guards put his Hand to his Sword, intending to revenge the Affront, as he thought, offered to his Princeſs, and make way by Force; but his Hand wither'd immediately, and the Empreſs remained without Doors, thundering with Rage and Paſſion, and yet ſtrangely ſtruck with the Miracle which ſhe ſaw done before her Face. And for a greater Teſtimony of St. *Chryſoſtom*'s Sanctity, the Soldier that had loſt the Uſe of his Hand acknowledging his Fault, aſked Pardon of the Saint, who bad him go waſh his Hand in holy Water; as he did, and was inſtantly cured. There were other Cauſes of Diſguſt, which for Brevity's ſake I omit; all proceeding from the Root of Pride and Vanity, which is ſo connatural to Women, eſpecially to Queens and Ladies that are in Power, that they will be adored by all, and permit none, not even Saints, and the Miniſters of God, to controul them. Whilſt *Eudoxia* was fomenting the Diſlike and Hatred which ſhe had conceived againſt St. *Chryſoſtom*; ſome whom he had reprehended for their Vices in his Sermons, as alſo certain Biſhops and Men of the Clergy, whoſe weak Eyes could not endure ſo clear a Light, nor Hearts could brook the Integrity and Severity wherewith he exacted their Duty; plotted together, and made a thick Cloud of Slander and Calumnies to eclipſe that Sun, which by its Heat and Clarity gave Light to ſo many Souls. They procured a Synod of Biſhops, wherein the Saint was accuſed, condemned, and baniſhed, although they had ſome other Pretext for that ſynodical Aſſembly. Among thoſe who condemned him, ſome were carried away with Paſſion, Ambition, a Spirit of Revenge, and Deſire of gaining Credit and Favour with the Empreſs; others well-meaning People were deluded by too much Credulity, as was St. *Epiphanius* Biſhop of *Salamina* in *Cyprus*, a Man venerable for his Years, Learning, and Sanctity. This good Man coming to *Conſtantinople*, whilſt the Synod was ſitting, was deceived by St. *Chryſoſtom*'s Enemies, and brought to conſent to his Condemnation. They intended by the Authority of ſo worthy a Perſon to juſtify their moſt unjuſt Proceedings. But the chief Cauſe of his Baniſhment was *Eudoxia*, and her great Power with the Emperor. The Saint left *Conſtantinople* (that was up in Arms to defend him) to avoid and prevent Inconveniences

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ther doth the good Pilot leave the Stern in a Storm, nor the Phyſician abandon his Patient that is in Danger. Loſe not Courage ſeeing what paſſeth and befalleth us; for we ſhall not render Account of the Miſchiefs and Evils which others commit; on the contrary, we ſhall have a Reward from God, if we bear all with Patience. And if we be careleſs and negligent in his Service, troubleſome Times and irkſome Affairs will not excuſe us before Almighty God. For St. Paul, *when he was faſt bound in Priſon, and* Jonas *in the Whale's Belly, and the three holy Children in the fiery Furnace did not omit to do their Duty. And ſo do I beg that you may alſo do; and labour for the good of the Church. Send me Word what hath been built this Year; who hath gone forth to cultivate the Vineyard of* Phœnicia, *and what hope there is of the Profit of Souls.* Thus writ St. *Chryſoſtom* being upon his Way to Baniſhment, which I have ſet down to ſhew the Security of that pure Soul, and how inflamed he was with the Love of God, ſince that, forgetting himſelf, he had his Mind wholly upon God in his Sufferings, which were ſo great during the threeſcore and ten Days he was on his Journey, that in another Letter he writeth thus; *If you are impriſoned, bound with Fetters, locked up in a Dungeon among Villains and Malefactors, becauſe you will not conſent unto their evil Ways, rejoice and be glad, for our Lord will give you a plentiful Reward. As for us, we are in a Manner quite conſumed and withered away, and have paſſed through many kinds of Death, as they can beſt tell you who accompanied us, with whom, though I was deadly ſick of a Fever, I was not permitted to ſpeak. Nay in the midſt of my Fits, I was made to travel in the Night, not being permitted to ſleep or reſt, and was in great Want of all Neceſſaries, and endured more Miſery than thoſe that dig in metal Mines, or are kept cloſe in Dungeons. When I came to* Cæſarea, *I eſteemed it a great Dainty to drink a little freſh Water, or to taſte a bit of Bread that was not hard and mouldy.* Amongſt his other admirable Works, he writ about this Time a moſt excellent and divine Treatiſe, wherein he proveth *that no Man can be hurt but by himſelf*; and demonſtrates it with ſo much Eloquence, and ſuch pregnant Reaſons, that no Man can deny it. And all this did ſpring from the Knowledge of Truth, and ſettled Perſuaſion, that there is no true and real Damage, for which a Man ought to trouble himſelf, but only Sin, which no Body commits but by his Will, whereby he endamageth himſelf, which none elſe can do: For all other Loſſes of Honour, Health, and temporal Life are ſo little conſiderable in reſpect of the Harm which is cauſed by Sin, that we may well call them feigned and imaginary Damages. At length the Saint arrived at *Cucuſa*, where he was kindly received and entertained by a holy Biſhop *Philadelphus*, by Commandment of our Lord, and lodged with *Dioſcorus*. The Countrey was very unpleaſant; the Inhabitants fierce and barbarous Idolaters that adored the Sun, and were expoſed to the Invaſion of the *Arabians*, who frequently ran in to pillage and rifle what they could: Therefore *Eudoxia* baniſhed him thither, to diſpatch him ſoon out of this Life. But our Lord ordained otherwiſe, and by his Means gave Bleſſing and ſpiritual Life to the Nation, for he mitigated their Fierceneſs by his many Miracles, and made them become more pliant and gentle by his Example and Doctrine; and ſo great was the Fruit which God wrought by him, that he judged it neceſſary to conſecrate ſeven new Biſhops, and ordain many more Clergy-men, to take Care of the Souls which he converted. His Enemies were not ſatisfied with the Cruelty which they had uſed againſt him: But to make an End of him, and rid themſelves of all Care and Fear, they gave Orders to have him removed from *Cucuſa* to *Arabiſſus*, and thence to *Pitionde*, in the furthermoſt Part of *Pontus Euxinus*, and the Limits of the *Roman* Empire. In this laſt Voyage St. *Chryſoſtom* found himſelf much decayed and ſpent; for thoſe who carried him to and fro, deſired nothing more than to make away with him, to pleaſe the Empreſs. And perceiving him to be extremely feeble and weak, they made him travel great Journeys faſting, and affording him no reſt; and if they met with an Inn of good Accommodation, they would be ſure to paſs it by, and lodge in ſome other Place where there was neither Shelter nor Victuals. With theſe exceſſive and continual Troubles and Vexations he fell into a high Fever, with a grievous Pain in his Stomach; and yet even in this Extremity they permitted him not to reſt, but hurried him along. The bleſſed Man, though he were very much broke and worn out in Body, yet in Spirit was vigorous and full of heavenly Conſolation. There was no Doctor to attend him, but the Apoſtles St. *Peter* and St. *John* came to viſit him. He had nothing to eat, but theſe glorious Apoſtles brought him Food from Heaven, which ſo ſatisfied him that he felt not the want of corporal Suſtenance. Continuing that tedious and troubleſome Journey they came to a Place where the Body of St. *Baſiliſcus* Biſhop and Martyr repoſed; and this Saint appeared to St. *Chryſoſtom*, and ſaid, *Brother* John, *take Courage and rejoice, for to Morrow we ſhall be both in the ſame Place.* And the Day before appearing to the Sacriſtan he had ſaid to him, *Prepare a Place for my Brother* John, *that is coming.* For this Revelation

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and the ſweet fore-taſte of his happy End, he deſired his Guard to wait a while there, which they refuſed to do. But ſoon after they had begun to go on their Way, our Lord forced them againſt their Will to return to the ſame Place, where the Saint having received the Sacraments, and given in Alms what he had, and comforted ſome of his Friends that went along with him, cloſed the Eyes of his Body, and opened thoſe of his Soul, to ſee God eternally as he is in himſelf. He died the fourteenth of *September*, on which Day the Church did then, and doth now celebrate the Exaltation of the holy Croſs. And indeed it was a ſpecial Providence of Almighty God, that ſo faithful a Servant of the Glory of the holy Croſs, who had ſo highly honoured CHRIST's Croſs, and in Imitation of him had moſt couragiouſly carried his own, ſhould enjoy the Merits of his ſacred Paſſion, and the Crown which we expect by Means of it, on the ſame Day, on which the Church doth ſolemnize the Victories and Triumphs of the Croſs. St. *John Chryſoſtom* died in the Year CCCCVII. when *Arcadius* was Emperor of the Eaſt, and *Honorius* at *Rome*, both Sons of *Theodoſius* the Great. After the Death of St. *Chryſoſtom* there fell at *Conſtantinople* ſuch a wonderful Storm of Hailſtones, that the Inhabitants thought they ſhould all have periſhed; and four Days after died the unfortunate Empreſs *Eudoxia*, that it might appear, that although our Lord permitteth Princes ſometimes to afflict and moleſt his Saints (it being convenient for his Glory and their Good it ſhould be ſo) yet in the End he tyeth their Hands, and chaſtiſeth them ſeverely. *Socrates* and *Sozomenus* ſay, that thoſe Hailſtones fell at *Conſtantinople*, not after his Death, but preſently after his ſecond Baniſhment, and that *Eudoxia* died four Days after, St. *Chryſoſtom* yet living. But there is a great Diverſity of Opinions herein, for ſome write that he died upon the fourteenth of *September*, and that thirty Days after was that miraculous Storm, and after four Days died *Eudoxia*: Others that ſhe died not before three Months. Others write, that St. *Chryſoſtom* ſurvived *Eudoxia* four Years. But if thoſe Letters be true, which Cardinal *Baronius* cites (as they ſeem to be) in which Pope *Innocent* I. excommunicateth *Arcadius* and *Eudoxia* for the Death of St. *Chryſoſtom*, and they humbled themſelves, and demanded Pardon, we muſt neceſſarily ſay that *Eudoxia* lived ſome Time after St. *Chryſoſtom*.

Not only *Eudoxia*, but alſo all the reſt, who had perſecuted St. *Chryſoſtom* were puniſhed by Almighty God. *Theophilus* Patriarch of *Alexandria*, who had been the principal Author and Promoter of his Condemnation, coming to his laſt Agony, and ſtruggling with Death, could not dye, until they brought him a Picture of St. *Chryſoſtom*, before which he acknowledged his Fault, and did to it great Reverence, and then died quietly. St. *Cyril* likewiſe Patriarch of the ſame See, and Nephew to *Theophilus*, having been ill informed of St. *Chryſoſtom*'s Cauſe, refuſed to make mention of him in the Maſs, as they did of other holy Biſhops deceaſed. But he had a Viſion, wherein he ſaw St *Chryſoſtom* accompanied and environed with Angels to drive him out of the Church; but our bleſſed Lady, whom he had ſerved much in the Council of *Epheſus*, prayed St. *Chryſoſtom* to reſtore him. Hereupon St. *Cyril* confeſſed his Error, demanded Pardon, and ever after highly eſteemed and praiſed him, of whom before he had conceived a ſiniſter Opinion. And all the reſt, both Biſhops, Clergy-men, and Seculars, that had caballed againſt him, or were acceſſary to his Perſecutions and Baniſhment, were viſibly puniſhed, and fell into grievous Infirmities and Miſeries, ſome in one kind, ſome in another, all by our Lord's ſevere Judgment. Particularly *Cyrian* Biſhop, who had cryed out the loudeſt and behaved himſelf moſt contentiouſly againſt St. *Chryſoſtom*, had by Chance his Foot trod upon by *Marutas* Biſhop of *Meſopotamia*; which began preſently to feſter ſo, that at length they were forced to cut it off, and even the other Foot with it; for the malignant Humour ſpread itſelf and infected the whole Body; which every one looked upon, as a juſt Puniſhment of God, revenging the Affronts and Injuries done to his holy Servant.

When St. *Innocent* Pope, firſt of that Name, underſtood what *Arcadius* and *Eudoxia* had done againſt St. *Chryſoſtom*, and that the Saint was dead, he excommunicated them in theſe terrible Words, *The Voice of my Brother* John's *Blood cryeth to God againſt you, O Emperor, as did the Voice of* Abel *the Juſt againſt the fratricide* Cain. *You have not only done this, but even in Time of Peace you have raiſed a great Perſecution againſt* CHRIST *and his Church. You have caſt that great Doctor of the World out of his Throne, without Examination of his Cauſe, you have perſecuted him, and in him* JESUS CHRIST. *I take not ſo much to Heart the Death of* Chryſoſtom, *who amongſt the Apoſtles is enjoying God in his Kingdom; (although the Loſs be very great) as I do the Salvation of your Souls, and the Damage which all do ſuffer, who were maintained with the Food of his Doctrine. For not only the Church of* Conſtantinople *is deprived of that Tongue ſweeter than Honey: But all the Earth, whereſoever the Sun ſhineth, is made an Orphan, having loſt this admirable Man of God. The Author of all this Tragedy was a Woman: But ſhe will receive from God the Puniſh-*

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ment of her Wickedness. Then he addeth: *Wherefore I, that am the least of all, and the greatest Sinner, whom God hath placed in the Chair of the great Apostle St.* Peter, *do separate and cut off from the Participation of the sacred and holy Mysteries of* JESUS CHRIST, *you and her; and deprive of his Degree and Dignity, whatsoever Bishop or Clergy-man of the Church that shall presume to administer the Sacraments unto you, from the Time these my Letters shall be given you or intimated unto you. And if you do force and compel any Priest to do it, assure yourself you commit a grievous Sin, and shall be accountable for it at the dreadful Day of Judgment, when the Secrets of our Hearts shall be laid open to the View of the World, and neither Greatness, Power, nor Dignity shall avail any Thing; but only a good Conscience shall stand us in Stead.* This is the Letter of Pope *Innocent* to *Arcadius* Emperor, who humbly demanded Pardon for himself and for the Empress *Eudoxia*, trembling at the just Excommunication of the Vicar of JESUS CHRIST, and submitting himself to do Penance for his Fault; and to that Purpose writ some Letters, which *Baronius* citeth out of the *Vatican* Library, and out of *Glicas*, which to be short, I do here omit. The Body of St. *John Chrysostom* was translated from the Place where he died to *Constantinople*, by *Theodosius* the younger, Son of *Arcadius*; who out of his great Devotion, to make amends for his Parents Fault, and satisfy the longing Desire, which the People of *Constantinople* had to enjoy the Relicks of their Pastor; himself also having been the Child of St. *Chrysostom*, who baptized him, and taught him the first Principles of Christian Doctrine, sent the prime and noblest Senators to bring the Body to *Constantinople* with great Pomp, solemn Musick, lighted Torches, and Processions, which he gave Order should be made in every Place, by which the sacred Body was to pass. The Ambassadors came and delivered the Emperor's Letters to the Bishop and City of *Comana*, requesting them to deliver the Body; but going to take it up, and lifting at the Chest wherein it was inclosed, they could by no Means stir it. They inform'd the Emperor of it: And he writ a Letter to St. *Chrysostom* dead, as if he had been alive, in these Terms:

To the Doctor of the whole World, and my spiritual Father, St. *John Chrysostom*, *Theodosius* Emperor.

VENERABLE FATHER,

THinking your Body to be like the Bodies of other Men who are dead, and being desirous (as good Children that love their Parents) to have it with us; we gave Order to have you taken from where you are, and brought hither with the greatest Humility and Modesty we could. And although we commanded it should be done with all Honour and Reverence due to your holy Person, we have not obtained what we desired: Perhaps because with the same Royal Pomp and State wherewith we govern the Things of this World, we presumed to manage spiritual Things and divine. Wherefore, O holy Father, Father truly worthy of all Reverence (unto whom I speak as if you were yet alive) I humbly intreat you to condescend to our Desire; and seeing you taught us all to do Penance, be pleased to pardon the Penitent, and give yourself to those who do so earnestly desire you, and with an humble Confession accuse themselves of their Sins. Afflict not our Hearts with any longer delay. In this you will do a Thing worthy your Goodness and Bounteousness, and our Love and Affection, and even the Confidence which we have in you. For we do not only desire to see and honour your Body and holy Ashes, but also your very Shadow for the Profit and Comfort of our Souls.

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This was the Substance of the Emperor's Letter, which was put with great Reverence upon the Saint's Breast, all the Company making humble Request that he would not refuse the Emperor's Prayers; and presently, as if he had been yet alive, he let himself be taken up, by virtue of that Lord, in whom the Dead do live. The Body was carried with great Solemnity, all the People, through whose Towns and Villages it passed, going to meet it, to see and honour it, and receive Favours of God by his Merits. It arrived at *Chalcedon*, which is within the Liberties of *Constantinople*, where they staid with it, till all Things necessary were prepared for to receive it in the Imperial City. All the Inhabitants went to meet their Pastor; and passed over that narrow Sea with innumerable Barks, the Sky being clear and the Sea most calm. The Emperor received the holy Body into his own Galley. At the same Time arose a most horrible Storm that scattered all the Fleet; the Galley alone, where the Body was, guided by Almighty God, arrived at the Land of that Widow, whom St. *Chrysostom* had defended, and upon whose Score he had refused the Empress Entrance into the Church, for having unjustly seized upon it. The Storm being blown over, in a Moment the Ships met again, and the Body was carried through the City in Triumph in the Imperial Chariot, and placed in the Church of the holy Apostles. There the Emperor humbly prostrated himself before it, and demanded Pardon for his Parents, particularly for his Mother; and desired him he would be pleased to make that Noise to cease, which was heard in her Tomb for five and thirty Years together, so great

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The Life of St. PETER NOLASCO *Founder of the Order of our Lady* de Mercede, *for the Redeeming Captives.*

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tion of Parts, which is blaſted with one Fit of Sickneſs, or by Length of Time is quite extinguiſhed? Now what is more vain than human Praiſe and Glory, eſpecially if it be compared with that eternal Glory which neither Eye hath ſeen, nor Ear hath heard? Why then ſhould it have Place in the Catalogue of of thoſe Things, which are called good? And ſince this is the Truth, I give no Ear to Fleſh, and Blood; but am reſolved to make Heaven my Aim; to live ſingle, as do the Angels of God, and with a willing Mind to reject and contemn whatſoever is not to endure for an Eternity. And ſo inflamed with the Love of CHRIST and virginal Purity, he obliged himſelf by a ſolemn Vow never to marry, and reſolved to tell his Mother in plain Terms, *That the Croſs of* CHRIST *ſhould be his Spouſe, the Poor his Children, and the Grace of God his Riches.* For thus did he conclude with himſelf. *It is much better to conſerve the Beauty of Chaſtity and Crown of Virginity entire and unſtained, than in Part to corrupt it. Shall I not do well to reject the vain Hope of Children, and embrace the Things that are certain? Is it not more laudable to ſubmit myſelf from my Youth to the ſweet and light Yoke of* CHRIST, *than by addicting myſelf to the Care of frivolous Things, to grow tepid and languiſh in the Love of God?* With theſe Thoughts he roſe out of his Bed, in which he ſat, and finding himſelf to be wounded by a Motion from Heaven, humbly proſtrate upon the Ground, he gave Thanks to his Creator, and ſpent the reſt of the Night in Prayer and Converſation with God, his Chamber in the mean Time being filled with the fragrant Odour of a ſweet Perfume, no obſcure Sign of the divine Preſence. As he was thus inflamed with a vehement Heat of divine Love, hearing from the Mouth of a zealous Preacher, thoſe Words of our Saviour: *That a rich Man ſhall with great Difficulty enter into the Kingdom of Heaven,* and conſidering moreover how thoſe firſt Lights of the World the Apoſtles left all Things, when they followed CHRIST; and remembring alſo how a young Man aſking our Lord, *by what Means he might come to be perfect*; received this Anſwer; *Go and ſell what thou haſt, and give it to the Poor*; the devout *Peter Nolaſco* taking theſe Words as ſpoken to himſelf, reſolved to diſtribute the Wealth left him by his Father, among the Poor of CHRIST, leſt loaden with the Burden of it, he might be retarded in his intended Courſe of Piety.

At this Time the *Moors* and *Saracens* poſſeſſed a great Part of *Spain*, and many Chriſtian Captives led a miſerable Life under them. In *Africa* alſo there was no ſmall Number of Chriſtians in Bondage. Wherefore the holy young Man commiſerating the ſad Condition of thoſe poor Captives, reſolved freely to ſpend all that he had to ranſom them out of that miſerable Slavery. And by the Aſſiſtance of God, ſpending his whole Eſtate in this Work of Charity, he redeemed out of the City of *Valentia*, then poſſeſſed by the *Moors*, more than three hundred Chriſtian Captives, partly by Money, partly by Pledges and Pawns. At this Time he lived at *Barcelona*, in the Court of *James* the firſt King of *Arragon*, who took a particular Affection to him, becauſe *Peter* had been his Tutor: He led the Life of a religious Man under the Habit of a Courtier; and his Converſation was altogether angelical in the midſt of royal Dainties. The Candor of Purity and Ardour of Devotion appeared in his Eyes. The Rigour of his Faſts, Watchings, and other Auſterities were clearly ſeen in his pale Viſage and decay'd natural Beauty. But nothing was more conſpicuous in him, than his Mercy to poor Chriſtian Slaves, of whom he was wont to ſay with St. *Laurence*, *Behold eternal Treaſures which never fail.* The Occaſion of his coming to live at *Barcelona* was this: After he had buried his Mother, perceiving the Counts of *Toloſe* his Relations, ſo obſtinate in the wicked Hereſy of the *Albigenſes* (who at that Time had ſpread their peſtilent Doctrine in that Countrey) that there were little Hopes of reclaiming them, he willingly left his native Soil and Kindred, leſt he might be tempted to adhere to them, and loſe the true Catholick Faith. To attend with more Security to the Salvation of his Soul, he reſolved with ſome of his Servants to live at *Barcelona.* At his Arrival he was entertained very honourably by King *James* of *Arragon*, who commanded Lodgings to be prepared for him ſuitable to *Peter's* Quality, and worthy his own royal Munificence. Whilſt he lived here, and gave himſelf wholly to the charitable Employment of redeeming Chriſtian Captives, conſidering their ſad Condition for the preſent Miſeries which they endured, and the imminent Danger they were in of denying their Faith; he often beſought our Lord with great Earneſtneſs and abundance of Tears, to confirm that holy Work of the Redemption of Captives in the Kingdom of *Arragon*, and all over the World; and to grant that there might never be wanting thoſe, who would perpetually devote themſelves to ſo Chriſtian an Employment. And his Prayer was graciouſly heard. For in the Year MCCXVIII, upon the firſt of *Auguſt*, the Saint praying, according to his Cuſtom, at Midnight, the ever bleſſed Virgin *Mary* accompanied with a beautiful Train of holy Virgins appeared unto him, and told him; *It was the Will of God a new Order ſhould be inſtituted under the Title of our bleſſed Lady* de Mercede *for the Redemption of Captives, and that the Occupation*

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cupation and Study of the Religious of it ſhould be to imitate the Example of her Son CHRIST JESUS, *in redeeming Chriſtian Slaves from the Tyranny of Infidels, ſo, as to be ready, when expedient, to give themſelves in exchange for them. Moreover, the Will of God was that he ſhould be the firſt Brother of this new Order, and ſhould firſt of all put on the holy Habit of it.* The moſt pious King *James* of *Arragon* had the like Revelation and Apparition of the glorious Virgin at the ſame Time; as alſo had bleſſed *Raymundus de Pennafort*, Confeſſarius to St. *Peter*, who did not a little promote his holy Deſigns by his pious Encouragements.

This Order therefore by divine Revelation was founded in the Year MCCXVIII, or, as others ſay, XXIII, upon the tenth of *Auguſt*, King *James* of *Arragon* giving Part of his royal Palace towards the Erection of a Monaſtery; when St. *Peter Nolaſco* with two Perſons of Quality received the Habit from the Hands of the Biſhop of *Barcelona*, who for that End celebrated holy Maſs upon St. *Laurence*'s Day in his own Cathedral; the King with all his Court being preſent, who to teſtify his Benevolence to this new Order, would have them wear upon their Breaſt the royal Arms of *Arragon*. St. *Peter* being thus encouraged both from Heaven and Earth in his laborious Charity, began together with his Companions, with great Fervour, to gather the pious Alms of Chriſtians, therewith more efficaciouſly to accompliſh the Work he had undertaken of redeeming Captives. Oftentimes he expoſed himſelf to Martyrdom amongſt the *Moors* and *Barbarians*, through his great Zeal in extolling the Faith of CHRIST, and ſollicitous Endeavours of redeeming the faithful of CHRIST, whereof he freed a great Number from the Tyranny of the Infidels. By this his Charity he gained very much Authority, not only among Chriſtians, but alſo among the very Pagans; inſomuch that a *Moor*, eminent for his Wiſdom and Nobility, as being of the Blood Royal, moved with his ſo extraordinary Example of Charity, embraced firſt the Faith of CHRIST, and afterwards the Inſtitute of his holy Order. The miſerable Servitude of innumerable Servants of CHRIST, groaning under the tyrannical Dominion of Barbarians, drew down Floods of Tears from his Eyes: And when he contemplated ſo many Cities belonging to the Chriſtians, poſſeſſed by the Enemies of our holy Religion, Altars and Sacrifices trampled under Foot by the infidel *Moors*, like another *Jeremy*, he broke forth into that ſad Lamentation: *Whence is it the City is become a Solitude, which was full of People? How is it that the Prince of Provinces, and the Lady of Nations is made tributary?* Yet when he came amongſt the poor Captives, prudently concealing the Sadneſs of his pious Heart; with a ſmiling Countenance, and comfortable Speeches, he confirmed them in Religion, and raiſed them to a certain Hope of a ſpeedy Liberty. But his Charity, as it was grateful to God and his Saints, ſo was it odious and afflictive to the Devils. For when he came firſt out of *France* to *Barcelona*, turning out of his Way to *Manreſa*, he took up a Lodging, where he hoped to be moſt private, and free from Company. But preſently ſome of the Neighbourhood, as they ſaid, out of Compaſſion to him as a Stranger, very officiouſly admoniſhed him that the Maſter of that Houſe, a Man of no good Report, was lately dead, and ever ſince the Houſe was infeſted with Night Spirits; wherefore, to avoid all Inconvenience, they adviſed him to change his Inn. He gave them Thanks for their Civility, but told them, *He deſired to be as private as he could, and was content to make uſe of ſuch Lodging, as other Gueſts were ſatisfied with. And as for Matter of Danger from evil Spirits, he confided in the Name of* JESUS, *and Protection of the bleſſed Virgin* Mary, *the Queen of Angels, and the Patronage of the glorious Apoſtle St.* Peter, *to be ſecure for one Night.* No ſooner had he pronounced the ſacred Names of JESUS and *Mary*, but inſtantly his officious Admonitors vaniſhed away like Smoak, leaving an intolerable Scent behind them. And afar off, one was heard to exclaim in a horrible Tone; *Fie upon thee,* Peter! *Whence is it that I could not hinder this thy Journey! What a World of Miſchief wilt thou do me hereafter!* Hence our bleſſed Saint learned couragiouſly to overcome, and prudently to detect the crafty Guiles of the Enemy. A certain young Man was very importunate to be admitted into his Order. St. *Peter* having made Tryal, as was fitting, of him, appointed a Day for his Reception. The Day being come, the young Man came not, but the Day after preſenting himſelf, promiſed, *the morrow following he would be ready without fail*, but then alſo excuſed himſelf, and thus procraſtinated his Entrance for many Days, ſtill promiſing, and at the Time appointed bringing ſome Excuſe or other to defer his Admittance. The good Religious reſolved at length, in Caſe he ſhould come again, to ſhut the Doors againſt him: But St. *Peter*, being then forced by Sickneſs, to keep his Chamber, forbad them to do ſo, and commanded the young Man, if he returned again, ſhould be brought to him. Which being done accordingly, he demanded of him, *Who he was, and of what Parents.* The young Man anſwered, *That he was born at* Parma, *of the noble Family of the* Fliſcians. *And moreover*, ſaid he, *I am allied to Pope* Innocent IV. *But* Frederick *the Emperor coming to* Parma, *out of Hatred to that holy Prelate, ruined and baniſhed all*

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that had any Relation to him, demoliſhing their Houſes and Palaces. My Parents died in Baniſhment; and I being left an Orphan, having wandered for ſome Years about the World, at laſt underſtanding the Vanity of tranſitory Things, as I was praying before the famous Statue of our Lady at Montſerrat, *I was inſpired from Heaven to come to* Barcelona, *and put on your holy and angelical Habit. Why then*, ſaid the Saint, *do you ſo defer it?* Whereat he being ſomewhat troubled, made Anſwer. *Oftentimes Men do take upon them thoſe Things through Inconſideration, which afterwards they repent themſelves of. Wherefore I thought fit to make a more mature Deliberation, before I undertake ſo great an Enterpriſe.* The Saint gravely and ſeverely reply'd, *No more of this Tergiverſation. I know by whoſe Suggeſtion you are retarded in your holy Purpoſe, and who it is that ſpeaketh in you. What you told me concerning your Extraction, and Cauſe of your Baniſhment, was ſpoken by yourſelf, and is true: The reſt came not from you, but from the Father of Lies and of all Wickedneſs, the Devil, by whoſe Counſel you thought to deceive me, as you have deceived others.* Then turning himſelf to his Brethren there preſent, he admoniſhed them of the many Deceits of *Satan*, and recounted what happened to himſelf at *Manreſa*, as now we related it. After this he conjureth the young Man, *in the Name of* CHRIST, *to confeſs truly who had hindered him from entering into the holy State of Religion, which he had ſo often deſired.* Whereat the poor Youth fell down half dead, but coming to himſelf again, after a deep Sigh, ſaid, *Hitherto there hath been often ſtanding by me an ill-looking Fellow frequently threatening me, and ſeverely admoniſhing me that a religious State is not convenient for me; and that he will direct me to a Courſe of Life wherein I may ſerve God with a quiet and contented Mind. But when you began to relate what happened to you at* Manreſa, *he diſappeared, and I ſaw him no more. Which maketh me think that it was the very ſame wicked Spirit, which would have beguiled you, and hath hitherto deceived me. And being now free from the Sight of him, methinks I am quite another Man, and find myſelf inflamed with an uncommon feeling of Devotion, and an ardent Deſire of dying in your holy Congregation.* Which, when he had ſaid, falling down at the Feet of the Saint, he bathed them with abundance of Tears. St. *Peter* admitted him amongſt the Lay-Brothers of his Order, foretelling that he ſhould live in it with great Opinion of Sanctity, as he did. Then he admoniſhed his Religious to examine well the Spirit of Novices, becauſe ſometimes the Deceits of the Devil lay hid under an unbridled Fervour, other Times under a languid Slothfulneſs.

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St. *Peter* learned to cure the ſpiritual Infirmities of others by what he had ſuffered himſelf. In the beginning of his holy Converſion he had this Temptation. He was in the Bloom of his Age, and yet by his Manner of Life, he was conſtrained to converſe with all ſorts of Perſons, partly whilſt he was gathering Alms, and partly when he was diſtributing them: Moreover he was to caſt himſelf into the Middle of Barbarians, given over to all kinds of Wickedneſs: All which could not be without imminent Danger of his Salvation. Wherefore he began to caſt his Eyes upon the quiet and ſecure Life of the ancient Fathers, and anxiouſly to doubt, whether it were not more expedient for him, to retire himſelf into ſome Rock of *Montſerrat*, where being remote from all Cares and Troubles of this Life, he might more quietly attend to the Study of heavenly Things, and taſte how ſweet the Lord of all Things is. He manifeſted theſe his Thoughts to Father *Raymundus* his Confeſſarius, without whoſe Advice he was wont never to undertake any thing of Moment: Who told him, *That thoſe Thoughts were a mere Temptation of the Enemy. For although the Quiet of Contemplation was laudable and holy, when it was undertaken by the Inſpiration of Almighty God; yet the State of Life which he had happily begun, ſeemed more proper and convenient to increaſe the divine Glory, to promote the Salvation of Souls, and to perfect himſelf in all Virtues.* St. *Peter* did acquieſce in the Advice of his prudent and pious ghoſtly Father; and preſently felt a great Peace, and Quiet of Mind. Yet the Enemy of all Good ceaſed not to moleſt him by himſelf and others. Certain wicked Men taking notice of the ſingular Affection which the King had for St. *Peter*, neglected no Means to alienate him from him. They complained: *That his Majeſty preferred an extern before his own Subjects, and conſulted his moſt weighty Affairs with one, that had no other Deſign than to relieve a Company of poor and beggarly People: All which tended to alienate the Minds of good Subjects from their Sovereign.* The King was not ignorant whence all ſuch Complaints aroſe, and therefore retained the ſame Love and Affection to St. *Peter*, as before, though the Saint himſelf, to extinguiſh, or at leaſt not to provoke the Envy and Malice of thoſe wicked Courtiers, came not ſo often to Court, as he was wont to do; which St. *Raymundus* perceiving commanded him not to yield to the wicked Contrivances of ſpiteful and malicious Men, but to go with the ſame Sincerity and Confidence to the King as before. A little after another Storm was raiſed by the Nobility againſt him, for ſeeing their Sons to follow St. *Peter*'s Steps, and to gather Alms for Chriſtian Captives, they complained:

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ed: *That he taught their Children to turn Prodigals, to invade other Men's Riches, that they might have the ſpending of them; and that they became troubleſome to their Parents, by preſſing them always to Alms-deeds*; and they went ſo far as to threaten the Saint. To whom he anſwered very modeſtly, and with a ſmiling Countenance, *that he enticed no body, nor taught any body to be troubleſome to his Friends. It is God who moved their Hearts to afford ſome Relief to the Captives of* CHRIST. *And that he thanked God that he would make uſe of young Men for this holy Work, when their Elders choſe rather to promote the Service of the Devil than of God.* Laſtly, the Procurators and Prefects of Almshouſes and Hoſpitals complained of him, *That he averted the Minds of pious Men, from them, of whom they were wont to receive large Alms*; as if the Hand of God were ſtreightened, and could not provide for them as before, and yet relieve the Neceſſities of Captives. St. *Peter* in the mean Time with greater Piety implored the Help of the Mother of God, by continual Prayers, Tears, Faſtings, and other Auſterities, beſeeching her to make her divine Son propitious unto him. And after a While the Tempeſt was ſo happily allay'd, that thoſe who had been the principal Oppoſers of his holy Enterpriſes, now, of their own Accord, offered him their Help and Aſſiſtance. Whereupon the Saint was accuſtomed to ſay, *Let us fear and praiſe God, who knoweth how to change the Hearts of Men.*

Thus we ſee that neither Men nor Devils were able to make the bleſſed Saint deſiſt from his pious Deſigns. There was yet another Thing, which, although I dare not call it a Temptation, yet it had like to have been an Occaſion to him of interrupting his laborious Charity. It was his Devotion to the Prince of the Apoſtles St. *Peter*, whom he honoured with ſingular Piety. Whatſoever Neceſſity befel him from his Childhood, he had Recourſe to this univerſal Paſtor of CHRIST's Church, with ardent Prayers and holy Tears humbly imploring his Aid. He had alſo determined before he went out of *France* into *Spain*, to make a Pilgrimage barefoot to *Rome* to viſit this glorious Apoſtle's Shrine and honour his holy Reliques; but he could not then put in Execution his good Purpoſe, and much leſs afterwards, when he was neceſſitated by his Care and Preſence to ſuſtain the Beginning of his newly inſtituted Order. Nor was there likelihood of ever having better Leiſure and Opportunity, new Buſineſs every Day more than other preſſing upon him. Whereat being once very much afflicted, when publick Prayers were ended in the Choir, it being now towards Night, he retired himſelf into a Corner of the Church, and there began piouſly to lament and bemoan this his ſad Misfortune; and by and by was ſeized upon by a ſpiritual Sleep or Extaſy; but after a While was awaked by this Voice: *Peter, although thou haſt not viſited me, I now viſit thee.* Whereat opening his Eyes he caſt them that Way whence the Voice ſeemed to come, but could ſee nothing. Wherefore ſpending all that Night in Prayer, he beſought our Lord to declare unto him the Meaning of that Voice. The Day following the ſame Thing happened unto him again, and he ſpent the Night likewiſe in Prayer, and taking it to be the Voice of his deareſt Patron, St. *Peter* the Apoſtle, he imputed it to his Dullneſs that he could not underſtand the Myſtery of it. On the third Night when the Office was ended in the Church, he withdrew himſelf into a Chapel dedicated to the Dolours of the moſt bleſſed Virgin, and proſtrate before the Altar, humbly begged to know the Meaning of what he had heard. And as he was devoutly caſting up his Eyes towards the Picture of our Lady, he ſeemed to ſee another Altar before our Lady's Altar, and upon it a Croſs erected by Men in a ſtrange Habit, and upon this Croſs a Man crucified with his Head downwards, who ſpoke thus unto him: *Peter, not every Deſire of the Servants of God is fulfilled in this mortal Life: This ſhall be done more fully and happily in the other bleſſed and immortal State. Acquieſce in the Will of God. And becauſe thou haſt ſo greatly deſired to ſee me, contemplate me now, and learn Humility from this manner of Crucifixion; as alſo from the Example of* CHRIST, *who the Night before his Death waſhed his Diſciples Feet. It becometh thoſe who are placed over others to be conſpicuous in this Virtue.* And immediately the Viſion diſappeared; and St. *Nolaſco* filled with an incredible ſpiritual Joy, gave great Thanks to the ſacred Virgin, and to his dear Patron St. *Peter*. An excellent Document to teach us to have a ſpecial Devotion to the Saint, under whoſe Protection we are put by the Name we received in holy Baptiſm; yet ſo as we never forget our Duty to our Queen and common Mother, the ever bleſſed Virgin *Mary*.

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Many rare Examples are related of his Virtues, and Dangers to which he expoſed himſelf for the Redemption of Slaves; as alſo extraordinary Miracles, ſuch as paſſing the Sea upon his Cloak; and ſingular Favours ſhewed him, eſpecially in the Beginning of his Order. Angels were frequently ſeen by him, ſometimes in the very Habit of his Order, ſinging the Praiſes of God and his bleſſed Mother. Our bleſſed Lady did often viſibly in the Night viſit the Cells of his Monaſtery at *Barcelona*, declaring thereby how ſhe protecteth Perſons devoted to her Service, even whilſt they ſleep. The Brother, whoſe Office it was to call the Religi-

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ous in the Night to Mattins, overslept himself; but St. *Nolasco* was up, praying in his Chamber, and perceiving the Night to be far spent, thought the Brother had forgot to call him with the rest, and in haste went to the Church, where he found a Company of Angels, singing the divine Office in Place of the Religious: Whereby we learn how acceptable to the Angels they are, who with Devotion sing Psalms, or recite the Canonical Hours. Another Night he was earnestly begging of God to increase his Order, it being the Family of his blessed Mother; and with a pious Confidence complaining *that he who was very liberal towards others, seemed in a Manner niggard towards her, there being as yet but few Monasteries under the Title of her Name, and few that embraced her Order. If this happened for his Sins and Ingratitude, he beseeched his divine Majesty to appoint another Superiour; for his Desire was to obey rather than to command.* Saying this, a Flood of Tears run sweetly from his Eyes, and he being rapt into an Extasy heard these Words: *Do not fear little Flock, for your Father's Pleasure is to give you a Kingdom.* The Saint arose from his Prayers with so serene and chearful a Countenance, that one might read in it a holy Confidence which God infused into his Soul. And within few Months many Monasteries were founded, a numerous Multitude of worthy Persons embracing this holy Institute. Indeed he was so powerful with Almighty God in his Prayers, that *James* King of *Arragon* of happy Memory, obtained thirty signal Battels in his Wars against the Infidels, and brought to his Subjection the Kingdoms of *Valencia* and *Murcia*. But particularly the taking of the City of *Valencia* is attributed to his Tears and Sighs before Almighty God; where it pleased God to work this Miracle. When the King had besieged the City; wherein there was a great Multitude of Christian Captives, Saint *Nolasco* never ceased importuning the divine Majesty with Prayers and Tears, to restore this formerly Christian City to the Faithful, and to deliver such a Multitude of his Servants, as were there detained in an unmerciful Slavery: And behold there appeared seven bright Stars falling from Heaven to Earth; which Vision lasted some Days, and encouraged much the whole Christian Army: At length the General of the Army Lord *William de Entenza*, at the Request of St. *Nolasco* commanded the Place to be visited, towards which those seven Lights were seen to descend; there appearing nothing above Ground, they opened the Earth, and at the first opening, there exhaled such a divine sweet Odour, that it filled the whole Field with its Fragrancy; and there they found a most devout Image of our blessed Lady under a great Bell, which was a singular Encouragement to the Christians, and a Presage of the future Victory over the Enemies of God and his holy Mother. In the Place where this Image was found the King built a Monastery under the Title of *our blessed Lady* de Mercede *del Puch* close by the City of *Valencia*; and over the very Place itself where it had been found, the Image was honourably placed, and remains to this Day, famous for Miracles. Our Lady desireth so much to have her Image kept in that Place, that when the Religious had removed it to the high Altar of their Church, it was miraculously carried back again, which happened not only once or twice, but several Times. As soon as the Town was taken, St. *Peter Nolasco* thrust himself into the Middle of the Christian Captives, congratulating with them for their Liberty, and exhorting them to praise and thank God and his Mother for this singular Mercy to them. And it was a pleasant and pious Sight to behold how the holy Man was loved and respected by the poor Slaves, how they flocked about him, and followed him, calling him their Father and Redeemer.

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At length this holy Man having released many Christians from the Bondage of Infidels, and endured for their Sake innumerable Injuries, Affronts, and even Imprisonment, perceiving that the Time of his Dissolution was at hand, calling together his dearest Brothers, and Companions in his most pious and charitable State of Life, with sweet and most divine Words explicated their holy Vocation unto them, and with Fervour incited them to Constancy and Perseverance in that so meritorious a Work of redeeming Christian Captives. Then with his Hands lifted up to Heaven, commending his Soul to God, and contemplating how CHRIST our Saviour came down from Heaven to free us from the Captivity of the Devil, he melted into Tears of Devotion, and pronouncing those Words of the Psalm: *Redemptionem misit Dominus populo suo, mandavit in æternum testamentum suum. Our Lord hath sent Redemption to his People, he commanded his Testament should be for ever:* He departed this Life in the Convent of his Order at *Barcelona*, upon the last Day of the Year MCCXLIX, and of his Age fifty nine. Eighty seven Years after his Death, his Body was found incorrupted. His Order was approved by Pope *Gregory* IX. upon the seventeenth of *January*, in the Year MCCXXXV. His Feast was solemnized over all his Order by a Bull of Pope *Urban* VIII. upon the nine and twentieth of *January*; and by Order of *Alexander* VII. is now kept a *Semidouble* all over the Church. His Life was written in the Chronicles of his Order, and by *Alfonsus Remon*, and more at large by *Francis Zumell* Provincial, and afterwards Master General of the same Order.

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The Life of St. MARTINA *Virgin, and Martyr.*

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ALexander the Emperor in the fourth Year of his Reign promulged a moſt ſevere and cruel Edict, to wit, *That all the* Galileans (for ſo he called the Chriſtians) *ſhould either offer ſacrifice to the Gods, or, in caſe they refuſed, be put to Death.* As Executioners of this bloody Deſign, he made Choice of three of his Nobles, *Vitalis* a Count, *Baſſus* his Chamberlain, and *Caius* another of his Domeſticks. At this Time lived a *Roman* Virgin called *Martina*, noble for her Extraction, having for her Father, one that had been thrice Conſul; but more noble both for her Dignity in the Church of CHRIST, being by Office Diaconeſs, and alſo for her ſingular Piety and Eminency in all Chriſtian Virtues, eſpecially for her Charity to the Poor. For being very rich, although ſhe kept a great Family of many Servants, yet ſhe waſted not her Means in riotous Banquets or other vain Expences, but with what Almighty God made her Steward of, ſhe providently and liberally relieved the Neceſſities of the Needy. This noble and holy Virgin as ſhe was devoutly praying near a certain Church in *Rome*, was ſeized on by the wicked Emiſſaries abovementioned, of the tyrannical Emperor; who told her, *that the Lord of the World*, Alexander, *honoured her for her noble Birth, as being deſcended of the prime Nobility of* Rome, *and knowing her honourable Manner of Life and Converſation, beſought her that ſhe would freely and without Conſtraint offer Sacrifice to the great God* Apollo. To whom the Saint replied, *She would willingly go along with them to the Emperor; only with their Permiſſion ſhe would firſt make a Step into the Church, and recommend herſelf to God, to* CHRIST *his Son, to the Holy Ghoſt, to the holy Biſhop, to the ſacred Prieſts, and the bleſſed Flock of the Faithful.* After her Prayer, ſhe was conducted to the Preſence of the Emperor, who commending her for her excellent Wit and Charity, invited her to offer Sacrifice to *Apollo*, inſinuating unto her that he had a Deſign to make her Empreſs by eſpouſing her to himſelf. But bleſſed *Martina* deſired him *to command her to offer an unbloody Sacrifice to the all-pure God, who made all Things out of nothing, that by her Oblation* Apollo *might not be permitted any longer to ruin Souls redeemed by her Lord and Saviour, King of all Things.* The Emperor not well underſtanding what ſhe ſaid, commanded her to be led into the Temple of *Apollo*; where the Saint having ſigned herſelf with the Sign of the Croſs, made her Prayer to *the Father of Glory*, JESUS CHRIST, *that he would pleaſe to hear the Petition of his Servant, a poor Sinner, and break in Pieces that blind and dumb Idol, which by hidden Malice wrought the Perdition of thoſe that put their Truſt in it.* Whilſt ſhe was praying, by a ſudden Earthquake the whole City was ſhaken, the blockiſh Idol of *Apollo* was broken in Pieces, a fourth Part of his Temple thrown down, and with his Ruins were cruſhed to Death his Prieſts and many others, whom the Emperor had ſent along with St. *Martina*, to be witneſſes of her Sacrifice. The Earthquake continuing ſome Hours, the Emperor himſelf much affrighted began to fly; after whom the bleſſed Martyr cryed out, *Stay, O Emperor, ſtay, and help* Apollo, *who is broken all in Pieces, gather together his ſcattered Limbs, and ſhew the Prieſts what they muſt now worſhip; or rather becauſe his Prieſts are alſo ruined, let him firſt raiſe up himſelf, and then help them.* In the mean Time the Devil that dwelt in the Idol, in the Preſence of many both Men and Women, rolling himſelf in the Duſt, cryed out with a hideous Voice, *O ſtout Virgin* Martina, *Handmaid of the great God, who is in Heaven, who keepeſt his Commandments, thou haſt detected my Deformity, and diſpoſſeſſed me of my Habitation, in which I have dwelt theſe ninety eight Years, having many wicked Spirits under me, who offered unto me daily many Souls of Men. O* Alexander, *Adverſary of the Chriſtians, thou haſt found a holy Soul, by which thou haſt driven me into Hell, and brought thy Empire to a ſhameful End.* The Devil thus horribly lamenting, was ſeen by many to fly through the Air in a dark Cloud, who amazed at it admired the Power of God. But the blind Emperor would not underſtand it, but commands the holy Virgin to be buffeted on the Face, and her Eyebrows to be torn with Hooks, which when the Executioners had done for a long while together, being wearied out they exclaimed, *Wo be unto us Sinners! We are rather tormented than ſhe; we endure unſufferable Pain; ſhe like a hard Anvil feeleth nothing; ſhe buffets us. We beſeech the Emperor, command her to be taken out of our Hands, for we ſee four Men before her in great Splendour, who return the Blows upon us, which we endeavour to inflict upon her. Aſſuredly he is the true God, who is on her Side, and will not permit us to torment her.* The Emperor enraged againſt her Tormentors, as negligent

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in discharging their Office, commanded them to grate her Face with Potsheards: The holy *Martina* devoutly looking up to Heaven, blessed her Lord JESUS CHRIST together with the Father, and the Holy Ghost, humbly beseeching him to give Patience to herself his lowest Handmaid, and Conversion to those who tormented her. And behold immediately the undivided Trinity (which in her holy Prayers she so expressly adored) no less ready to hear her for others than for herself, caused a celestial Light to environ her Torturers, who were in Number about eight, and a Voice to be heard from Heaven which said, *Unless my Servant* Martina *had interceded for you, I would have struck you dead long before this: But desirous to kill the Enemy, and to make you my Servants, I have spared you. And you, Daughter, take Courage, and do not fear, I am God whom thou adorest and invocatest. I will not forsake thee; nor will I permit the impudent, impious, and rebellious Devil to domineer over thee.* Those who tormented the Saint, astonished at these Miracles, fell down at her Feet, beseeching her, *that through her Intercession they might obtain Pardon of what by Compulsion they had presumed to do against her, openly professing they believed, adored, and worshipped* CHRIST *only. As for* Alexander, *although their Emperor, in this Matter they feared him not, nor would they hear him.* The blessed *Martina* advised them *sincerely and with a pure Heart to believe in* CHRIST, *assuring them that they should have a plentiful Reward in the other World, and should one Day know how little* Alexander *would then be able to do, who so gloriously vaunted in this present Life.* The happy Converts, encouraged by St. *Martina*, repeated with a great and holy Confidence their former Profession of their Faith in CHRIST, in Face of the Emperor; who enraged against them, commanded them to be hanged up, and their Flesh to be slashed with Knives. The holy Martyrs in this cruel Torment spoke not one Word, only devoutly looked up to Heaven; whereat the Tyrant more incensed, immediately gave Sentence of Death, lest by their Means, others should be converted to the Faith of CHRIST. The Servants of CHRIST having devoutly pray'd in this Manner: *O Lord of all Things,* JESUS CHRIST, *only begotten Son of God, the Hope of those who fly unto thee, to whose Knowledge we were brought by thy holy Servant* Martina, *receive our Souls in Peace, and do not impute unto us, what in our Error we committed against thee*; signing themselves in the Forehead with the holy Cross, laid down their Lives for CHRIST with all Joy and Alacrity, submitting their Heads to the Sword upon the seventeenth Day of *November*.

Upon another Day the Emperor caused St. *Martina* to be brought before him; and not being able to persuade her to worship his Idols, commanded her to be stripped, and her Body to be cut with sharp Knives. The Executioners discharging their bloody Office, the blessed Martyr appeared white as Snow, her Body was resplendent with such a Brightness, that it dazzled the Eyes of those who looked upon her; from her Wounds did flow Milk instead of Blood; and such a fragrant Odour was diffused, as if a Box of aromatical Ointments had been broken. She in this bloody Butchery sweetly conversing with her Lord, sung: *With my Voice I have cried unto my Lord, and he hath heard me in the Combat of my Passion*; and such like. And as the Emperor attributed all to Art magick, the Saint defended herself by telling him, *Thy Father* Satan *is the Prince of all Enchanters; loveth and embraceth in his very Bosom all incestuous Fornicators and Sorcerers; how then can he assist me to do such Things, whom I detest?* She added, *My God and Saviour* CHRIST *condemneth to eternal Torments all those who do such Things. And therefore, O Emperor, thou deservest to be severely tormented, knowing that I overcome thy Tortures not by magical Charms and Enchantments, but only by the Name of* CHRIST. The Tyrant having not yet satisfied his Cruelty commanded her, naked as she was, to be stretched upon four Stakes, and to be beaten with Clubs by Soldiers. But they soon wearied, desired the Emperor to free them from their Torments, complaining *that the Angels of God returned their Blows with iron Bars, and that their very Bones and Flesh were as it were burnt in a Fire.* Twelve Soldiers successively one after another laid heavy Blows upon the tender Body of the holy Virgin, she with a chearful Countenance devoutly praying: *My great Desire is to give Praise to thee, O Lord, and to the Glory of thy Deity which helps me. I have given my Back to Blows, and my Flesh to Torments: Nor have I turned away my Face from Grief for thy glorious Name. O Lord be not slow to help me, but sending from thy holy Habitation heal me, who am beaten for thy Deity.* *Eumenius* a very powerful Man with the Emperor attributing the radiant Glory of the Virgin to Witchcraft, gave Advice she should be shut up in Prison till the next Morning, and that hot Lard should be poured upon her Body, hoping by this Means to dull its Splendor and Brightness. The holy Virgin spent all the Night in singing Hymns, and glorifying God. And the Angels were heard to sing with her in Prison. The Morning being come, the Emperor sent one *Limenius* a Tribune to fetch her out of Prison, commanding him first to besmear her Body with Lard. *Limenius* going towards the Prison smelt a most odori-

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ferous

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ferous Perfume, and wondring at it, aſked thoſe that went along with him, *if they did not perceive it.* Some of them anſwered: *The Citizens, out of the Reſpect they bore to their beloved* Martina, *had cauſed thoſe aromatical Odours.* Others ſaid, *the Gods had appeared propitious to her.* Being come to the Priſon, they found the Perfume much ſtronger and more fragrant. And *Limenius* opening the firſt Gate, ſaw a great Light: But entring into the next Chamber (for the Priſon had many Rooms) ſuch a Splendor, as if it were Lightning, environed him, all that were with him trembled, and he himſelf fell to the Ground for fear. But riſing up he preſumed to enter the third Chamber; where bleſſed *Martina* was ſeated in a royal Throne with a Multitude of Men cloathed in White about her, whoſe Glory dazzled the Eyes of thoſe that entered. *Martina* holding in her Hand a golden Table Book, read out of it theſe Words. *Quàm magnificata ſunt opera tua Domine? Omnia in ſapientiâ feciſti. How great are thy Works, O Lord? In Wiſdom thou haſt diſpoſed them all.* Being brought out of Priſon before the Tyrant, he commanded her to enter into the Temple of *Diana*, there *to offer Sacrifice to that moſt honourable Goddeſs*, as he called her. The Devil in the Idol underſtanding that the Saint came to ruin him, cried out with a hideous Voice; *Wo be to me! O God of Heaven, whither ſhall I fly from thy Spirit? Fire purſueth me from the four Corners of the Temple.* The Saint having entered the Temple, firſt ſigned herſelf in the Name of CHRIST with the holy Croſs: Then having reprehended the Emperor *for worſhipping a blockiſh Idol, which had Eyes, but ſaw not; Ears, but heard not; Hands, but felt not; Feet, but could not walk*; approaching the Idol ſaid unto the Devil within it, *O thou which dwelleſt in this dumb Idol, Deluder of thoſe who ſottiſhly ſacrifice unto thee, I command thee that gnaſhing thy Teeth thou go out, and depart hence*; which when ſhe had ſaid, ſhe made her Prayer to the eternal God King of all Things, *who drove a whole Legion of Devils into the infernal Gulf, that he would pleaſe to deſtroy this Idol, made by the Hands of Men; and by divers Puniſhments make* Alexander *know that he was the true God who deſtroyeth thoſe that dwell in Idols, together with their Prieſts.* No ſooner had ſhe ended her Prayer, but immediately Thunder and Lightning with Fire from Heaven reduced to Aſhes the Idol of *Diana*, burnt up the Prieſts of the Temple, killed a Multitude of Infidels, and conſumed the right Side of the Emperor's purple Robe; bleſſed *Martina* praiſing God, and ſaying, *Glory be to God on high, who giveth Peace to thoſe that Love him, and call upon his Name in Truth.*

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After this the Tyrant delivered her to a Preſident called *Juſtinus* to be tormented, who cauſed her to be ſtretched upon a Pole, and her Body to be cut with ſharp Knives, and afterwards her Breaſts to be torn with iron Hooks, by which ſhe received no leſs than a hundred and eighteen Wounds; which notwithſtanding ſhe did not ſo much as feel, the Power of CHRIST aiding and comforting her, as ſhe profeſſed to the Preſident. Her Prayer amidſt theſe Torments was, *O Croſs of* CHRIST *help me, for in thee is Salvation.* The holy Martyr ſtill remaining conſtant in refuſing to worſhip Idols, the Emperor endeavoured by fair Means to ſeduce her; *ſwearing by his Gods that he loved her, proffering to make her Lady of his Palace, and proclaim her publickly to be Empreſs; nor would he require that ſhe ſhould ſacrifice, but only ſay for the ſatisfaction of the People, Great is the God* Jupiter. The Saint devoutly caſting up her Eyes to Heaven beſought our Lord JESUS CHRIST to give her Conſtancy in her Agony, and then told the Tyrant, *that ſhe had rather be devoured by ſavage Beaſts* (wherewith a little before they had threatened her) *and ſo merit a bleſſed and eternal Life with* CHRIST, *than by yielding to his Allurements fall into the Snare of eternal Death.* Whereupon the Emperor commanded a moſt fierce Lion that had been kept faſting three Days, to be let out upon her; but the Beaſt laying aſide its natural Cruelty, ran to the Saint, and bowing, as it were out of Reverence, kiſſed her Feet. Which the Tyrant obſerving, as alſo the Saints conſtant Chearfulneſs in all her Torments, bid her humble herſelf, and confeſs *Jupiter* to be God, for he it was that helped her. To whom the holy Virgin reply'd, *he helped not* Apollo, *whom you loved ſo dearly*; *nor did he relieve* Diana, *both which by the Power of* CHRIST *I have annihilated: How then can he help me?* The whole Multitude, reflecting upon what had paſſed, cried out with a loud Clamour, *O* Cæſar, *ſave her whom God and the Beaſts have Compaſſion on. Free her by whom the Gods are ruined, and by whom God who is in Heaven, hath manifeſted that thoſe who dwelled in Idols were Devils, whom ſhe hath made fly.* The Tyrant not being able to pervert the holy Martyr, ſent her back to Priſon, whence after two Days he called for her again, and carried her to a Temple, where there were twelve Idols; but prevailing nothing with her, cauſed her to be tormented anew with iron Hooks, and that in ſo grievous a Manner, that they pierced the very Bones; but her Torturers were ſooner wearied out with tormenting, than ſhe of being tormented; they deſiring as heretofore, to be freed, profeſſing that the Angels of God tormented them. After this ſhe was caſt into a great Fire;

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Fire; but as ſhe pray'd in the Middle of the Flames, there aroſe a great Storm and Tempeſt, which drove the Fire from her upon thoſe who ſtood about her; whereby many were conſumed. The Tyrant imputing all to Art magick made her Head be ſhaved, imagining the Inchantment to lie in her Hair. But this Invention alſo not ſucceeding, he ſhut her up in a Temple, where there was a Statue of *Jupiter*, and ſealed up the Door with his own Ring. Here the bleſſed Saint ſung Praiſes to God Day and Night. The Tyrant and his Prieſts viſited the Temple every Day, but entered not into that Part of it where the holy Virgin was, becauſe they heard the Voices of many Angels ſinging with her; which the fooliſh Tyrant interpreted to be *Jupiter and all his Gods aſſembled together, to admoniſh and inſtruct* Martina. But he ſoon came to learn his Error: After ſome Days having appointed a great Sacrifice of Bulls to be made, he opened that Part of the Temple, where the Virgin was, whom they beheld ſitting in a rich and glorious Throne, with a great Guard of moſt beautiful Perſons about her, and from that bleſſed Company came a moſt ſweet Odour of Incenſe. But poor *Jupiter* was caſt down and turned into Aſhes. Whereat the Emperor being horribly enraged gave a final Sentence that *Martina* ſhould be beheaded. This was moſt grateful News to the holy Virgin; and preſently *beſeeching her Lord and Saviour* JESUS CHRIST, *for whoſe Cauſe ſhe had ſuffered, to receive her, though a Sinner, into his Glory*, ſhe happily ended her Life by the Sword: And there was heard by all the People a Voice from Heaven, inviting her in theſe Terms, *Martina, who haſt fought valiantly for my Name, enter with all my Saints into the Kingdom of Heaven, there compleating thy Confeſſion: To Day ſhalt thou be with me in Paradiſe.* At the hearing of which Voice the Executioners fell down dead; and the whole City was terribly ſhaken with an Earthquake; whereupon two thouſand and thirty Souls confeſſed CHRIST.

Now if any one take notice of a very great Similitude betwixt the Paſſion of this bleſſed Martyr, and ſome other primitive Virgins Martyrs, he hath no Reaſon to queſtion the Truth of the Story, or to confound them together, as if there were but one under different Names. For if he diligently conſider all the Circumſtances of their glorious Sufferings, he will find them to be (as one ſaid) *Diſſimiles ſimiles, quales decet eſſe ſorores*; alike as is fitting Siſter-Martyrs ſhould be; yet ſo unlike, as he will eaſily ſee they were not the ſame. And if CHRIST our Lord would have many noble and tender Virgins ſuffer the ſame unheard-of Pains and Torments for his Glory, what can we infer, but that his Deſign is, by a *Cloud of Witneſſes*, by a whole Army of valiant invincible Virgins to confound and (if it be poſſible) to cure the Delicateneſs of the effeminate unmortified Age, into which we are fallen; by whiſpering into the Ears and Hearts of all, who will devoutly read or hear their victorious Martyrdom: *Poteſt illa & illa, & tu non potes? Can this, and many more tender Virgins ſuffer, and ſuffer with Alacrity moſt cruel Torments for my ſake; and thou effeminate Man, who boaſteſt of thy Nobleneſs, canſt thou ſuffer nothing for me?*

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The Birth-day of St. *Martina* in all ancient Martyrologies is commemorated upon the firſt of *January*, but her Feaſt is now kept as a Semidouble upon the thirtieth. She accompliſhed her Martyrdom, according to *Baronius*, in the fourth Year of *Alexander* Emperor, and of our Lord CCXXVIII. Her Life is taken out of the imperial Monaſtery of St. *Maximus* at *Trevers*; there have written of her *Monbritius*, *Ripatorius*, *Surius*, *Sylvanus Rozzius*, and others. But that which above all confirmeth the Truth of this Relation is, that there is nothing herein related concerning the Saint, but what is in Brief in the Leſſons of the *Roman* Breviary, commanded by publick Authority to be read on her Feaſt by the whole Church. *Marſilius Honoratus*, a Prieſt of the Congregation of the Oratorians, who hath written the Life of St. *Martina*, together with the late Invention of her holy Body, relateth out of ancient Monuments of the *Vatican*: That the Body of the bleſſed Martyr lay two Days unburied, until the Biſhop *Ritorius*, admoniſhed by a certain Chriſtian that lay hid in the Grots for fear of the Perſecution, came together with him to the Place where the ſacred Corps were expoſed, which they found guarded by two Eagles, one at the Head, the other at the Feet: And her Body did ſhine with ſuch a Luſtre that it wonderfully comforted them: An evident Argument of the great Grace and Favour of the invincible Martyr with God. They buried it privately, celebrating with Praiſes the Triumph of God in his holy Virgin. The Chriſtians erected there a Church ſacred to the Honour of St. *Martina*, which was famous for the Devotion of the Faithful, Prieſts being conſecrated under that Title, decently there to celebrate the divine Myſteries. Afterwards St. *Anterus* Pope, admoniſhed from Heaven, tranſlated this precious Treaſure, together with the holy Bodies of the Saints *Concordius* and *Epiphanius* Martyrs, interred in the ſame Place, into the City of *Rome*, where they were lately found. The Manner of the Invention is written at large by *Marſilius Honoratus*, who, as he teſtifieth, was an Eye-Witneſs of it. In ſhort, it happened thus, Upon the five and twentieth

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tieth of *October*, in the Year of our Lord MDCXXXIV, as they were digging anciently in a Church at *Rome*, dedicated to the Honour of St. *Martina*, to make a Sepulchre for a Benefactor of the ſaid Church, they diſcovered an old Wall, which when they had broken through, there appeared an earthen Cheſt or Coffin, in the End whereof towards the Weſt, was the Head of St. *Martina*, in a Veſſel of Braſs, amidſt a Multitude of Bones, which clearly appeared to be the Bones of ſome tender Virgin. The Skull alſo by the Seam of it, appear'd to be a Woman's. Amongſt the Bones was a Plate of Lead, in which what was engraven could hardly be read. Theſe Bones were ſevered from the Bodies of the Saints *Epiphanius*, *Concordius*, and their Companion, by two Planks, one of Earth, the other of Marble, in which was a *Latin* Inſcription, which in *Engliſh* is thus: *Here reſt the Bodies of the holy Martyrs*, Martina *Virgin*, Concordius, *and* Epiphanius *with their Companion.* The reſt of the Cheſt was filled with a great Multitude of Bones, and two Heads; and after a more narrow Inſpection there were found to be two Bodies, and Part of a Third. Theſe are the Bodies which being found in the Way *Oſtia*, together with the Body of St. *Martina* were tranſlated, as we ſaid, by Pope *Anterus* into the City, as appeareth out of the ancient Manuſcripts of the Vatican. Under this Cheſt was a Place of equal Capacity bounded with two Walls, in which were found many Bones, but moſt of them turned to Duſt without any Inſcription. Six Days after was taken up the Altar-Stone which covered a Marble Sepulchre, in which were found two Glaſs Veſſels in form of great Lamps, and both of them covered with thin Plates of Lead. Upon one of them was a little Tablet of black Stone, in which was carved this Inſcription: *The Body of St.* Martina *Virgin and Martyr, and the Bodies of St.* Concordius *and St.* Epiphanius *Martyrs.* In this Veſſel were found ſome Pieces of Bones with ſome Juice of Marrow, together with ſome Particles of Fat, ſtill retaining their natural Whiteneſs. In the Bottom of the Veſſel was a tender bloody Matter much in the Form of a Heart. In the other Veſſel, but without any Inſcription, was Part of a Foot. Without the Veſſels upon the Floor of the Sepulchre, were found certain little Bones, little Pieces of a Veil, turned to Duſt, and a little wooden Croſs, very artificially carved with a Hole in the upper End of it, not at all corrupted. Theſe Relicks being publickly expoſed upon the high Altar to the Veneration of the People, with convenient Decency and Ornaments, were upon the eight and twentieth of *November* viſited by his Holineſs *Urban* VIII, accompanied with the Cardinals *Spada*, *Francis Barberine*, and many other great Perſons of both Orders, eccleſiaſtick and ſecular. Moreover his Holineſs to encreaſe the Devotion of the People, granted a plenary Indulgence to all that ſhould piouſly viſit the ſaid Relicks betwixt the firſt and ſecond Veſpers. And no doubt whoſoever in Compliance with the Providence of Almighty God, which doth not obſcurely invite all Men to a ſpecial Veneration of his holy Martyr St. *Martina*, by this late Manifeſtation of her holy Body, I ſay, whoſoever hearing this Voice of God's Providence, ſhall religiouſly venerate the ſpiritual Relicks of the ſaid glorious Saint, her innumerable and incomparable Merits; her Piety, Charity, Conſtancy, and Patience, by humbly preſenting them to Almighty God, and endeavouring to imitate them, ſhall not fail to receive a very ſignal Benediction from hers and our common Lord, CHRIST JESUS. *Amen.*

The Month of *FEBRUARY*.

The Life of St. IGNATIUS *Biſhop, and Martyr.*

FEBRUARY 1.

AS the Water that is neareſt to the Fountain, whence it riſeth, is clearer and purer, than that of Rivers, which is far from the Spring; ſo the Saints, whoſe Converſation was nearer to CHRIST our Lord, the pureſt and cleareſt Source of all Sanctity, were more fervent and more inflamed with his Love. This we find to be true in the Apoſtles, in the ſeventy two Diſciples, and in the firſt Saints that imitated him, and were nouriſhed with his heavenly Doctrine; who were ſo remarkable for all kind of Sanctity, that they ſeemed to be rather Angels than Men. Amongſt theſe was St. *Ignatius*, Diſciple of St. *John* the Evangeliſt, ſo burning with the Love of CHRIST, and ſo deſirous to loſe his Life in his Service, that he was deſervedly ſtyled *Deifer*, and *Chriſtifer*, *one that carrieth God*, *carrieth* CHRIST *in him*. His Life is gathered out of St. *Irenæus*, St. *Jerome*, *Euſebius Ceſarienſis*, *Simeon Metaphraſtes*, and eſpecially out of his own Epiſtles; wherein the Saint hath drawn himſelf to the Life, and is in this Manner. In the Time of *Trajan* Emperor, St. *Ignatius* was Biſhop of *Antioch*: He ſucceeded *Evodius*, and *Evodius* St. *Peter*. *Nicephorus* and *Metaphraſtes* ſay that he was the Child whom our Saviour took into his bleſſed Arms, and placing him in the midſt of his Diſciples, told them, *that they were to become like that little one, if they would enter into the Kingdom of Heaven*; and that from that Time he was dedicated and conſecrated by our Lord's own Hands. Though other Authors are of Opinion, that the Child taken up by our Saviour was St. *Martialis* Martyr, whom St. *Peter* ſent into *Germany*, to enlighten that Countrey with the Goſpel. But whereas they ſay, St. *Martialis* was ſent into *Germany*, it is a Miſtake; for it is certain that St. *Martialis* was ſent by St. *Peter* into *France*, preached there, was Biſhop of *Limoges*, and converted the People of *Aquitaine* to the Faith, as *Baronius* writeth, and ſaith that in the Opinion of ſome Authors he was the Boy who had the five Loaves and two Fiſhes, with which our Lord fed five thouſand Men. But to return to St. *Ignatius*; he was familiar with our Lord's Diſciples, and very intimate with St. *John* the Evangeliſt, and was Companion and Fellow Diſciple with St. *Polycarp* Biſhop of *Smyrna*; which is a great Token of his rare Sanctity; in Conſideration whereof he was made Biſhop of *Antioch*, and placed in the Chair, which St. *Peter* had ſat in. He performed in all Things exactly the Duty of a good Paſtor. He comforted the Afflicted, viſited the Sick, inſtructed the Ignorant, preached continually JESUS CHRIST, notwithſtanding all the Oppoſition the *Gentiles* could make; and led upon Earth a heavenly Life, following exactly the apoſtolical Doctrine, and manifeſting to all the ineſtimable Treaſures, which we have in the Myſtery of the Croſs of our Saviour. He had once a wonderful Viſion, as is recorded by *Euſebius*, *Socrates*, and *Baronius*; for he ſaw a great Multitude of Angels in different Choirs, ſinging Hymns and Praiſes to the bleſſed Trinity; and in Imitation of them he inſtituted the like Manner of ſinging in his Church of *Antioch*, which Cuſtom was afterwards received by other Churches.

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About this Time *Trajan* the Emperor having got great Victories againſt *Decebalus* King of *Dacia*, came to *Antioch*, where he was told *that* Ignatius *publickly profeſſed himſelf a Chriſtian, and preached that* JESUS CHRIST *was the only true God to be adored; and invited Men to Virginity, and Continence, to the Contempt of Riches, and Mortification of the Senſes; and vilified the* Roman *Gods, as falſe, vain, and not worthy of any Honour or Worſhip.* This incenſed *Trajan*, who ſending for the holy Biſhop, ſpoke thus unto him: *Are you* Ignatius, *who call yourſelf* Deifer, *and the Ringleader of thoſe that deride the Emperors, and will not acknowledge for Gods, thoſe that we adore? I*

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FERRUARY 1. *am* Ignatius (ſaid the Saint) *and am called* Deifer, *becauſe I bear engraven in my Soul* JESUS CHRIST, *who is my God. What?* (replyeth *Trajan) and do you not think, that we have alſo imprinted in our Minds the immortal Gods, that they may favour us in our great Deſigns?* Then the Saint anſwered, *Say not ſo, O Emperor, nor call theſe dumb Statues Gods. There is but one true God, who is Creator of Heaven and Earth, the Sea, and all Things that we ſee; and his only Son* JESUS CHRIST, *who made himſelf Man for Love of Men. Whom if you did know, your Empire would be ſure and ſafe from all Dangers; for he would ſecure your Crown and Scepter; by giving you great Victories over all your Enemies. Let us leave off this Diſcourſe* (ſaid the Emperor) *but if you will do a Thing moſt pleaſing to me, and advantagious to yourſelf, come, ſacrifice to the immortal Gods. For I promiſe to have you always for my Friend, to make you great* Jupiter's *Prieſt, and to honour you with the Title of the Father of the Senate.* St. *Ignatius* anſwered, *I know very well that we are to be thankful to all Men, and much more to great Princes, when they offer us their Grace and Favour, which is a Thing of great Conſequence, and highly to be eſteemed. But if what they offer be pernicious to the Soul, unhappy is he that offereth or giveth it; as he is alſo that deſireth or accepteth it. And of this Nature is the Thing which you do now offer and preſent unto me. I am a Prieſt of* JESUS CHRIST, *unto whom I do daily offer Sacrifice, and do now deſire to ſacrifice my ſelf unto him by dying for him, as he died for me.* At length after many Words which paſſed between them concerning our holy Faith and the adoring of falſe Gods, *Trajan* offended with the Courage and Liberty wherewith St. *Ignatius* ſpoke to him, and derided his Gods; and deſpairing to mollify that invincible Breaſt, armed with the Spirit of God; gave Sentence againſt him, *that he ſhould be led to* Rome, *and there in the Amphitheater be expoſed to Lyons, as a Contemner of the Emperor's Laws, and Blaſphemer of the immortal Gods.* And the Sentence was approved by the Senate, which judged it fit that *Ignatius* ſhould be put to Death far from *Antioch*, that he might ſuffer the more in ſo long and tedious a Journey, for the greater Terror of all the People; and that the Chriſtians might not get his Body, to honour and reverence it. The Emperor ſpoke again with *Ignatius*, to try if there were any Means to perſuade him by Promiſes or Threats; but finding that it was as eaſy to ſhake a vaſt Rock as to move him, gave Order that he ſhould be ſent to *Rome*, and there executed according to the Sentence given againſt him, upon ſome great and Feſtival Day. What Man did ever rejoice ſo much at the unexpected News of his Pardon and Liberty, after he had pined away ſome Years in a hard and loathſome Priſon, expecting hourly the Hangman's Stroke, as did St. *Ignatius* rejoice and exult for this Sentence of Death? All the Faithful of *Antioch* were bathed in Tears, and he was ſwimming in Joy. The Sheep bewailed the Loſs of their Paſtor; and he comforted and encouraged them, deſiring them *to put all their Confidence in their eternal Paſtor, who never abandoneth his Flock.* Then giving them his Bleſſing, he took his Leave of them, recommending his Church with many Tears unto our Lord, which with great Sanctity and Vigilancy he had governed for the Space of forty Years. He put his Irons on himſelf, and with a chearful and ſerene Countenance delivered himſelf up unto the Officers and Soldiers, that were to have Charge of him; Men without pity, barbarous, and rude; and withal ſo covetous that to draw Money from the Chriſtians, they treated the Saint moſt roughly, abuſing the Liberality of the Faithful, who gave them whatſoever they aſked, to redeem St. *Ignatius* from Vexation. He went as far as *Seleucia* by Land, and from thence by Sea to *Smyrna*, where St. *Polycarp* was Biſhop, his ancient Friend and School-fellow. They received great Comfort to ſee and embrace one the other, burning with mutual Flames of divine Charity: And *Polycarp* wept for that *Ignatius* got the Start of him, and went to enjoy God by Martyrdom before him. All the Chriſtians of *Smyrna* came with much Devotion to ſee him, to hear him diſcourſe, to quicken their Faith, and kindle their Hearts by his Example: They craved his Bleſſing, caſt themſelves at his Feet, kiſs'd his Hands, Cloaths, and Shackles that he wore, and looked upon him, as on a lively Picture of CHRIST. Thoſe of *Smyrna* were not alone in this Devotion, but all other, even the moſt remote Churches of *Aſia*, ſent their Biſhops and Clergy to viſit him, as the ſpiritual Father and Maſter of them all. And he perceiving that they all wept as he parted with them, requeſted them to pray for him, that he might obtain God's Favour to be quickly torn in Pieces by wild Beaſts, and that they might not ſpare him, as they had done ſome other Saints. And fearing that the Chriſtians at *Rome* might by Entreaty and Prayers get him reprieved, or the Sentence of his Death and Martyrdom to be revoked, he writ them a Letter, whereof St. *Jerome* ſetteth down a Part, but I will put it ſomewhat more at large; for it ſeemeth to me not poſſible to paint with more lively Colours the divine Fire, which was burning in the Breaſt of this Saint, and did wholly inflame him than by his own Words. *I give to underſtand* (ſaith he) *and write to all Churches, that I die*

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die joyfully for JESUS CHRIST, *if you hinder me not. I beſeech you, let not your good Will towards me prove prejudicial unto me: Let me be torn by Beaſts, that they may conduct me to God. I am the Wheat of God, to be ground with the Teeth of ſavage Beaſts, that I may become white Bread, worthy of* JESUS CHRIST: *You ought rather to provoke the Beaſts and ſtir them up againſt me that they may wholly devour me, and become my Sepulchre, without leaving any Part of my Body, for I ſhall then become a true Diſciple of* CHRIST, *when the World ſhall have nothing left of me. Pray to him for me, that by theſe Means I may become a pure Oblation. I do not command you, as St.* Peter *and St.* Paul; *for they were Apoſtles, and I am miſerable; they were free, and I a Slave: But yet, if you pleaſe, I ſhall be ranſomed in* CHRIST, *and made free in him. Now that I am condemned, I learn to deſire no periſhable Thing. In this my Journey from* Syria *to* Rome, *I am fighting by Land and by Sea, by Day and by Night, being tied in the midſt of ten Leopards, that is to ſay, ten Soldiers ſent to keep me, ſo barbarous, that the more Benefits a Man beſtoweth upon them, the worſe and more cruel they are. But their Cruelty is my Inſtruction; yet hereby I am not juſtified, all my Deſire is, that the Beaſts be very hungry, and I in the midſt of them. O that I may have them to my Wiſh, and that they may ſoon devour me. I would not have them deal with me, as they have done with others, whom they have not dared to touch. But if they ſhall refuſe to ſet upon me, I will go to them my ſelf, and will intice them and provoke them, that they may venture to fall upon me and eat me quickly. Pardon me, my Brethren, for I know what I ſay and what is good for me. Now I begin to be a Diſciple of our Lord, deſiring nothing that is ſeen in this World, but valuing it leſs than Duſt, that I may come to embrace* JESUS CHRIST *my Saviour. Fire, Croſs, Beaſts, breaking of my Bones, quartering of my Members, tearing and renting of this miſerable Body, and all the other Torments that the Devil can invent, let them all come upon me, only that I may enjoy my* JESUS. *Nothing of this World doth give me Content, though the Command and Empire of all the Earth were offered me, it would not move me; for it is far better for me to die for* CHRIST, *than to be King of all the World. I ſeek my Lord, Son of the living God and the Father of my Lord* JESUS CHRIST, *I make after him that died and is riſen again for us. Pardon me, Brethren, and be not my Hinderance in this Way of Life, for* JESUS *is the Life of the Faithful. Do not go about to hinder my Death, for to live without* CHRIST *is to die a Death that hath no Life. If I intend to belong to God, I cannot pleaſe the World. Let me go to the pure and clear Light. If I can arrive thither, I ſhall be a Man of God. Be content that I imitate the Paſſion of my Lord.* And again in the ſame Epiſtle, *I deſire Delights, but not of this World, but of the Bread of God. I love the heavenly Bread, the Bread of Life, which is the Fleſh of* JESUS CHRIST, *Son of the living God. His Blood do I deſire to drink, who is the incorruptible Love, and eternal Life. I would not live the Life of Men, and this I ſhall obtain, if you hinder me not. I am crucified with* CHRIST, *for it is not I that live, but* CHRIST *that liveth in me. If you will permit me to ſuffer for* JESUS CHRIST, *it will be a Teſtimony that you love me; and if not, a Sign that you hate me.* All this is out of St. *Ignatius*'s Epiſtle to the *Romans*, where he declareth ſufficiently the Deſire he had to die for CHRIST, and that he thought it Death to live without him. Carnal Men underſtand not this Language, nor even ſpiritual Men, unleſs they be very fervent in the Love of our Lord. A Man muſt have a heavenly and divine Spirit, to hear this Muſick, and underſtand the Language of St. *Ignatius*, which is more than human. For certain it is that every Thing keepeth a Reliſh and Savour of that whence it floweth. Divine Things have the Savour of God, and earthly Things of the Earth. For to taſte and reliſh God, our Palate muſt be as pure and free from all other Taſte as was that of St. *Ignatius*. He paſſed on his Way by *Macedonia* and *Albania*, and through other Provinces, with much Labour and Trouble, and wonderful Edification of the Faithful, encouraging them in their Afflictions, inflaming them with the Love of God by his Example, and exhorting them to perſevere to the End. He viſited the Churches, writ Epiſtles to Biſhops and Prelates, and to the Chriſtians that were under his Charge: In fine having paſſed by *Puzzoli* near *Naples*; he arrived at *Rome* guarded by the Soldiers, who had brought him all the Way; and now reſigned him up into the Hands of the Governor of the City, with the Emperor's Order and Sentence of Execution. But the Governor expected a ſolemn Day to bring him into the Amphitheater. The *Roman* Martyrology ſaith, that St. *Ignatius* endured many other Torments before he was expoſed to the Beaſts, and St. *Ado* in his Martyrology addeth, that they bruiſed his Body with Whips armed with leaden Plummets; tore the Fleſh of his Sides with iron Hooks, and rubbed them with Flints and ſharp Stones, waſhed his Wounds with Salt and Vinegar, and kept him three Days in Priſon without eating or drinking, and put him to many other horrible and cruel Torments. After which they brought him to the Beaſts.

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The Saint entered the Amphitheater, with a generous Courage, a ſerene and chearful

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Countenance, becauſe he went to ſuffer for CHRIST; and ſeeing that all the City was there aſſembled and fixed their Eyes upon him, he ſpake thus: *Do not think (O ye* Romans, *who are preſent at this Spectacle) that I am condemned to the Beaſts for having committed any Crime or Offence unworthy my Calling, but only that I deſire to join and unite my ſelf to God, after whom I do unſatiably thirſt.* Whilſt he was ſaying this, he heard the Lions roar, who were making towards him, and with a divine Fervour of Faith he ſaid: *I am God's Corn, and the Teeth of theſe wild Beaſts muſt grind me to the End I may be pure and white Bread for* CHRIST's *Table*; after this the Lions ſeized him, tore and devoured his Fleſh, as he had begged of our Lord, without touching his Bones. St. *Antoninus* following St. *Ado*, ſaith, that they did but ſtifle him, and eat nothing of him. He addeth alſo, that in his Torments he had continually in his Mouth the moſt holy Name of JESUS, imploring and calling upon him for Aid and Aſſiſtance; and that being aſked why he repeated that Name ſo often, he made Anſwer, *becauſe I have it graven in my Heart, I cannot forget it.* And that after his Death, ſome touched with a Curioſity, opened his Breaſt, and took forth his Heart, and found engraven in it with golden Letters the moſt holy and moſt ſweet Name of JESUS. The Chriſtians gathered up carefully his ſacred Relicks, and with great Devotion buried them out of *Rome*. Which in Time of *Theodoſius* Emperor, were tranſlated to *Antioch* with great Pomp and Solemnity, with general Proceſſions, much rejoicing and ſounding forth of his Praiſes through all Cities and Places where they paſſed, to the great Benefit of the People, unto whom, as St. *Chryſoſtom* writeth, God ſhewed many and moſt remarkable Favours by the Interceſſion of his Saint.

Preſently upon the Death of St. *Ignatius* there was a terrible Earthquake at *Antioch*, which ruined a great Part of the City; where many were killed, others much hurt and wounded. And *Trajan* Emperor eſcaped very narrowly, and was preſerved by the divine Providence that he might mitigate the Fury of the Perſecution (as afterwards he did) and command that Chriſtians ſhould not be ſought after, tormented, nor killed, but permitted to live quietly, without bearing any Office or publick Dignity. For he underſtood that they were quiet People, troubleſome to none, free from Vice, and no Enemies of the Empire. So that we may ſay, that St. *Ignatius* was profitable to the Church of our Lord not only alive, but alſo after his Death. This glorious Biſhop, and noble Martyr of CHRIST writ ſome admirable Epiſtles. St. *Jerome* reckoneth ſeven, and other grave Authors do add four more, which are held undoubtedly to be St. *Ignatius*'s, wherein the Saint doth wonderfully paint out the Face of the Catholick Church in his Time, and repreſenteth in lively Colours the Manners and Behaviour of Chriſtians that lived in that golden Age, the Eccleſiaſtical Diſcipline, and Apoſtolical Traditions: Exhorting all with much Fervour to reverence and obſerve them, as Things ordained by God by Means of the Apoſtles. He maketh mention of all Orders and Degrees of the Church, and teacheth what Reſpect and Obedience is due to Eccleſiaſtical Perſons; and particularly magnifieth and heighteneth the Excellence and Dignity of Biſhops in theſe Words: *Princes obey the Emperor, Soldiers are ſubject to the Princes, Deacons obey Prieſts; but Prieſts, Deacons, and the reſt of the Clergy, jointly with all the People, and Soldiers, Princes, yea the Emperor himſelf, obey the Biſhop, and the Biſhop,* CHRIST. He likewiſe treateth of the celeſtial Hierarchy, and the Choirs of Angels; and ſtooping to Earth, giveth admirable Inſtructions of Virtue and Sanctity. At the End of his Epiſtles he uſeth to put theſe two Words, *Amen, Gratia*, as St. *Gregory* Pope obſerveth. St. *Ignatius*'s Epiſtles are of ſo great Authority, that St. *Polycarp* collected them, and St. *Denis Areopagita* citeth them, and St. *Irenæus* maketh mention of them, St. *Athanaſius*, St. *Jerome*, *Euſebius*, *Theodoret*, and other Fathers ſpeak of them with great Reſpect and Veneration. Beſides the Epiſtles which are held ſo certainly to be his, there are four others, which ancient Fathers, who do acknowledge the reſt, make no mention of: Yet St. *Bernard*, *Dionyſius* the *Carthuſian*, and ſome modern Authors cited by *Caniſius*, a moſt learned and grave Man, cite a Letter of St. *Ignatius* to our bleſſed Lady, and another of our Lady to him, which they hold for authentical, as alſo two others of his to St. *John* the Evangeliſt. There ſucceeded St. *Ignatius* in the Chair of *Antioch* (as himſelf had foretold) *Hero*, Deacon of the ſame Church, a moſt holy Man and Martyr, who to ſhew his Devotion to his Maſter St. *Ignatius*, now glorious in Heaven, made this Prayer to him. *Biſhop and Captain of God*, Ignatius, *who art veſted with the Stole of Immortality, and haſt drunk of the continually-running Fountain of Life; and with the Angels art ſinging Hymns of Glory to our Lord, who art a great Friend of the only Son of God, and art now exempt from Sin and the Temptations of the Enemy; who didſt fight like a ſtout and noble Captain in the Field of Battle for Truth, where thou didſt overcome* Trajan, *and confound the* Roman *Senate, that made their Ignorance appear. O happy Saint, Citizen of Heaven, united with* JESUS CHRIST *by the Tye of Love and eternal Charity; remember your*

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The Purification of the blessed Virgin MARY, *and the Presentation of her precious Son* JESUS *in the Temple.*

FEBRUARY 2. THE fortieth Day after the Nativity of JESUS CHRIST, our Lord and Saviour, which falls on the second of *February*, the holy Church celebrates the Feast of his *Presentation* in the Temple; which is also called *the Purification of our Lady, and Candlemas*; and was called anciently *the Feast of* Simeon *the Just*, *of* Anne *the Propheteſs*, and by another Name in Latin *occursus*; that is to say *the Meeting or Reception*, such as is shewed to those that are come from afar off, and are met by the Way by others, going forth to honour and receive them. But setting aside other Appellations, we will speak of the Presentation of the Son in the Temple, and of the Purification of the Mother; that we may come to understand the divine Mysteries, which are contained in the one and in the other. We are to suppose two Laws which God commanded the People of *Israel* to observe, which CHRIST our Lord, and his most pure Mother, came this Day to fulfil, willingly submitting for our Example, to Laws which obliged them not. The first Law was of the First-Born, wherein our Lord commanded that the first Male Child, born after Marriage should be offered him, and the same was to be done of the first Brood of Cattle. As for the Child (if it were not of the Tribe of *Levi*) after it was presented to God in the Temple, it was to be redeemed with five Sicles; Money, according to the Computation of these Times, about the Value of two Shillings; And the first young Ones of Beasts were killed by the Priests, and offered in Sacrifice. This Law God established, that the *Jews* might have in Remembrance that wonderful and remarkable Deliverance from the Slavery and Captivity of *Egypt*, when by the Stroke of his powerful Hand were slain all the first Begotten of the *Egyptians*, and that whole Province was filled with Lamentations and Wailings; so that the *Egyptians* hastened the *Hebrews* to depart the Land, thinking themselves not secure and safe so long as they remained amongst them. For as God is bountiful in bestowing Favours, so is he jealous of his Honour, and will have us be thankful and grateful for his Favours; and therefore to conserve the Memory of so wonderful a Favour, he commanded them to offer to him their first Begotten. Besides, by this Ceremony he would have Parents to understand, that their Children are not so much theirs as our Lords, who giveth them, who createth the Soul of nothing, frameth and organizeth the Body in the Mother's Womb, and bringeth them into the World, that they may be brought up in his Service, as having more Right to them than their Parents: And that those who have no Children, should not afflict themselves, but understand that to have them is the Gift of God, without which no human Means can prevail; and that oftentimes he refuseth to give them, other Times he taketh them soon away, out of his great Mercy and Goodness. The Law commanded that the Woman that bringeth forth a Male Child by the Operation of Man, should keep retired forty Days, to purify herself; at the End whereof she should offer a Lamb of a Year old, and a Pidgeon or Turtle, or if she cannot offer a Lamb, that she offer a Pair of Pidgeons or Turtles: If she be delivered of a Female Child, she should keep retired fourscore Days. Of these two Laws St. *Luke* maketh mention; and because in the Law of the first Begotten, no certain Day is set down for the presenting him in the Temple; and in the other Law the fortieth Day is prescribed for the Mother, the *Hebrews* did use to take that Day to comply with both Obligations. FEBRUARY 2.

It is certain that neither the Child JESUS nor his glorious Mother, were any Way obliged

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ged to obſerve theſe Laws: For the Son was God, Maker, Giver, and Lord of the Law; and the Mother was Mother of God, Princeſs and Queen of all Things created. And beſides, the very Words of the Law excepted them; for the firſt Law ſaith, that the firſt begotten that opened the Way and natural Paſſage to come forth of the Morther's Womb, ſhould be offered to our Lord: And CHRIST came forth by the oriental Port of the Virgin, propheſied by *Ezekiel*, which always remained ſhut and ſealed. And the ſecond Law obliged Women, that conceived by the ordinary Way, whereas the ſacred Virgin conceived the eternal Word, by Virtue of the Holy Ghoſt, without any Detriment to her virginal Purity. The Purification was to cleanſe Women of the Uncleaneſs in bringing forth the Child; but ſhe that was purer than the Sun, more fair than the Roſe or Lilly, could not be obliged unto it. For how can Purity be purified, Brightneſs clarified, Whiteneſs made white, or Beauty fair? And therefore the Evangeliſt, when he had ſaid that *the Days of Purification were ended*, addeth divinely theſe Words; *according to the Law of* Moſes; giving to underſtand that this Purification was according to the Law, and not according to any Need the Virgin had of it, for that could not be, ſeeing that ſhe was Purity itſelf, and more clear and bright than the Sun. Nevertheleſs it was moſt convenient, that the Child JESUS ſhould obſerve that Law, which obliged him not, and that the Mother ſhould be conformable to her Son, for our Remedy and Inſtruction. They had no Neceſſity to keep theſe Laws; but it was neceſſary for us, that they ſhould keep them, that by ſuch Maſters we might learn to obey God: For all our Miſchief is Liberty, Licentiouſneſs, and Diſobedience, which hath ſet open the Gate to our Deſtruction, and let in that Sea of Miſeries, wherein we are plunged and drowned. And as our Lord came like a ſovereign Phyſician to cure our Woes and Griefs, of his own Accord and Free-will, without any Obligation on his Part, he ſubjected himſelf unto the Law, that the Patient with leſs Repugnance and more Chearfulneſs might obey, and comply with his Duty and Obligation. And that we conſidering God's Bounty and Liberality towards us, who putteth no Weight nor Meaſure in what he doth or ſuffereth for our Salvation, ſhould not reſtrain nor ſtreighten our Hearts in his Service, ſhutting and graſping our Hands, when we are to give, and opening them when we are to receive from him; as thoſe avaritious Miſers do, that bargain with God, and examine moſt narrowly how far the Law obligeth them, and will not paſs an Inch beyond the Line, and Limits of their Obligation, contenting themſelves abundantly, if they can but eſcape Hell; and they conſider not, that before the ſovereign and divine Light all other Light is Darkneſs, and all Sanctity compared with that Purity, is Uncleanneſs, and that the franker we are towards God, we ſhall find him the more liberal towards us. For he is ſo free and noble, that he will never be in any Man's Debt, but rather all are Debtors unto him, and our very Merits are his Gifts, which he will reward with a glorious Crown of everlaſting Bliſs. Our Lord and his holy Mother would alſo teach us to do our Works ſo, that they be not only pure in the Sight of God, but alſo commendable before Men; and that if we give our Neighbours a juſt Occaſion of murmuring againſt us, we are not to content ourſelves with the only Teſtimony of our Conſcience: For the ſame God commandeth us to be careful of what others ſpeak of us; and the Conſcience is not pure, that is not conformable to God's Commands. When the Toll-gatherers demanded of CHRIST to pay Tribute to Cæſar, he aſked of St. *Peter*, *The Kings of the Earth of whom do they receive tribute, of their Children, or of Strangers?* Notwithſtanding he added; *yet that we might not ſcandalize them, or give them occaſion to ſay that we are rebellious to* Cæſar, *go* Peter, *draw up a Fiſh, and pay them.* In the like Manner on this Day that it might not be ſaid that CHRIST obſerved not the Law, or that he was contrary to *Moſes*; or that his Mother after Child-birth did not purify herſelf, he would be preſented in the Temple, and ſhe purified; to prevent all Scandal, and give us Example to beware how we live, without giving any juſt Occaſion of Murmuring. Our Lord alſo ſubmitted himſelf to this Law to blind the Devil, and keep him in Doubt and Suſpenſe. For as our Lord would have the Virgin eſpouſed to a Man, among other Reaſons, that the Devil might walk always betwixt two and not underſtand that the Child was the Son of God, as St. *Ignatius* ſaith, ſo did he ordain that this pure Virgin without Spot, and brighter than the Angels, ſhould undergo the Law of Purification, as if ſhe had deſired the ſame for the Neceſſity ſhe had of it, that the Devil, who is proud, ſhould be blinded by this Light and moſt rare Example of profound Humility. But beſides theſe Reaſons there is another moſt important for the Inſtruction and Reformation of our Life, which is that the eternal Father, who had given us his only begotten Son, and with him all that he could give us; would have the Mother, that had conceiv'd him on Earth without a Father, to preſent and offer him this Day, in the Middle of the Temple for all the Sins of the World, and thereby encourage us to offer him, each one for himſelf, joining our

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Heart,

FEBRUARY 2. Heart, as our firſt begotten, with the firſt begotten of the Virgin, and ſo perfectly to accompliſh what that Law of the firſt begotten did in a Shadow and Figure repreſent unto us. The firſt begotten Son and Heir of the Kingdom, or of any noble and great Family, is much reſpected as the firſt and chief, on whom all caſt their Eyes; and the firſt begotten of Man, as a rational Creature, is the firſt Judgment he hath, on which all his other Judgments depend; and that firſt and principal Love, which is the Rule and Fountain of all other Loves: And this Judgment and Love our Lord commandeth us to offer and preſent unto him, as due and appertaining unto him. That which a Man thinketh may make him happy, if he obtain it, and unhappy if he miſs of it, that which embraceth with ſtricteſt Love; which ſticks neareſt to his Heart, what he deſireth with greateſt Eagerneſs, that which like Oil ſwimmeth on the top of other Liquors, and when it meeteth with any other Thing, overtoppeth and ſuppreſſeth it; this is the Love, and firſt begotten, which God demandeth of us, inſomuch that if without it, we give him all the reſt, he eſteemeth it not, nor is it grateful unto him, even as if God ſhould give us all that is in Heaven and on Earth, and ſhould not give himſelf unto us, it could not procure us a ſecure and happy Content. A Man loveth his Goods, and loveth his Son; but when the Love of Goods cometh in Competition with the Love of his Son, who is ſick or in any Danger, the Goods are waſted and ſpent rather than the Son ſhall periſh. This is the Love, which our Lord demands of us this Day, this is the firſt born, which we are to offer him, that in our Eſteem and Judgment there be nothing equal to God, nothing that can compare or ſtand in Competition with him, nothing but that in reſpect of him is of as little Price and Value, as is a Piece of Dirt in Compariſon of a moſt rich and ineſtimable Treaſure: So that rather than we will loſe him; we be content to part with Riches, Honour, Wife, Children, and even our own Life, if it be needful. And there is all Reaſon in the World, that ſince God gave us JESUS CHRIST, who is the firſt begotten of all Creatures, by the Hands of the Virgin, that ſhe ſhould offer him up for us this Day; in Requital we ſhould give his divine Majeſty our Judgment and our Love; which, though of itſelf it be but a vile and mean Thing, nevertheleſs it being our firſt born, and going accompanied with the Merits of this Lord, will be a more acceptable and grateful Sacrifice, than that of the firſt born of the old Law, which under Figures and Shadows did repreſent that ſpiritual Sacrifice, and taught us to kill and ſacrifice the firſt Births of Beaſts, which are the Paſſions proceeding from our Senſuality and inferior Part of our Soul, as of a brute Beaſt, devoid of Reaſon. As alſo the ſame Law of Purification of Births, teacheth us the Care we ought to have of our interior Purification. The Woman that now bringeth forth a Child, is not forbidden for many Days to enter into the Church, for that ceremonial Law is expired, and as ſoon as ſhe hath recovered Strength, ſhe may enter. But it ſtill holds that ſhe is obliged to purify the Soul, and to repreſs the Delights of the Fleſh, and to offer to God the Moaning of the Turtle and Simplicity of the Dove; and this is that which God would ſignify unto us by that Offering. FEBRUARY 2.

Theſe are ſome of the Cauſes, which the Saints do bring, to declare how convenient a Thing it was that our Lord JESUS ſhould obſerve the Law of the firſt born, and the ſacred Virgin that of Purification, not being thereunto obliged. Now let us ſee the Manner they held in obeying the Law, and Secrets incloſed in this ſovereign Myſtery. The Virgin entered the Temple with St. *Joſeph*, her Spouſe, bearing in her Arms that heavenly Treaſure, the World's Happineſs, and proſtrate before the divine Preſence, and lifting up her Eyes and Heart to God, with the greateſt Humility that ever Creature had, ſpoke in this Manner; *O eternal Father, Lord, and Maker of the World, lo here thy only begotten and moſt beloved Son, whom by your great Love you would have to be alſo my Son, that taking upon him human Fleſh, and coming into the World in the form of a mortal Man, he might redeem Mankind. Here I bring him thee, here I preſent and offer him up unto thee, that thou mayſt diſpoſe of him and me, according to thy holy Will.* Having ſaid theſe or the like Words, ſhe offered five Sicles, which the Law commanded, and with them ranſomed her precious Son, and redeemed the World's Redeemer. For he would be redeemed who was the moſt perfect and abſolute Redeemer, and he would be bought with five Sicles, that was to ranſom with five Wounds all the Children of *Adam*. The Virgin alſo offered a Pair of Turtles or Pidgeons, to comply with the Law of Purification, and did not offer the figurative Lamb, as well for that ſhe offered the true and innocent Lamb, that taketh away the Sins of the World; as becauſe ſhe was poor, and a Friend of Poverty, as was her moſt bleſſed Son; who being King of Glory took upon him the Figure and Habit of a poor Man, to enrich us. It was reaſonable that he ſhould appear what he would be, that ſo by his Humility he might repreſs our Preſumption and Pride, who being poor, will appear rich; and being Sinners, will appear Innocents and Saints. The ſacred Text addeth that at this Time there was in

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Jeruſalem a Man named *Simeon*, who was juſt and fearing God, and expected the Conſolation of the People of *Iſrael*; and that the Holy Ghoſt was in him, from whom he had a Revelation that he ſhould not die, till he had ſeen the *Meſſias* and the Anointed of our Lord, and that he came by Inſtinct of the divine Spirit into the Temple, to ſee the Redeemer of the World, to have his Deſire fulfilled, and the Word which God had revealed unto him. He ſaith that *Simeon* was a juſt Man, becauſe he aſpired unto heavenly Things, and underſtood the Excellence and Dignity of Man, which by good and laudable Works he endeavoured to maintain and conſerve. For thoſe that follow their ſenſual Appetites, do degenerate from the Nobility and Worthineſs which God placed them in, and deſerve more the Name and Denomination of Beaſts than of rational Men. He was juſt and upright towards his Neighbours, and fearful of offending God. His Juſtice was very apparent and manifeſt, ſeeing he thirſted ſo vehemently after the common Good, and had ſo burning a Deſire of the Conſolation of all the People, which conſiſted in knowing, receiving, and ſerving their Saviour. For which Cauſe he was the Dwelling-place and Temple of the Holy Ghoſt, who lodged in him. The ſacred Hiſtoriographer ſpeaketh as of a Thing rare and wonderful: *And behold there was a Man in Jeruſalem*, which was the metropolitan and head City of the Kingdom, and at that Time much tainted with Vice and Error. Whoſe King was a Tyrant, his Counſellors Flatterers, the ſacred and high Office and Dignity of Prieſt-hood ſet to Sale, Scribes and Phariſees ambitious, the People wholly ſenſual and carnal, no Part, in fine, of the Common-wealth entire, ſound, and uncorrupted. Which maketh much to the Praiſe of holy *Simeon*; for as to be wicked amongſt the good, is a great Shame; ſo to be good among the wicked is very laudable and worthy of Admiration. Of this *Simeon Nicephorus* writeth, that together with his great Sanctity he was alſo very wiſe and learned. And that reading thoſe Words (*Iſaiah* vii.) *Behold a Virgin ſhall conceive and bring forth a Son*, he was much ſurprized, admiring how it might be, that a Maid ſhould bring forth, and having brought forth, ſhould remain a Virgin; and that our Lord revealed unto him, that he with his own Eyes ſhould ſee this Wonder; and alſo that Virgin, whom *Iſaiah* had propheſied of, and the Son ſo born, before his Departure out of this Life. And that with this Promiſe the holy old Man was kept alive even with Joy, till the coming of CHRIST. At which Time the Holy Ghoſt moved him to go to the Temple, certifying him that there he ſhould find what God had promiſed, and he ſo much deſired. *Simeon* came loaden with Years, and burning with Deſires; he came like the Stag purſued, wounded, and thirſty, to refreſh himſelf in that Fountain of Life, and with the ſame Spirit that carried him, he ſaw in that lifeleſs, the living Temple the ſpiritual in the material one, and in the Arms of the Virgin the moſt pure Child, whom ſhe had brought forth. He ſaw the World's Treaſure, the Heir of Ages, the Firſt-begotten of God, the Happineſs of Creatures, and the Remedy of Mankind. For being in that earneſt Deſire to ſee him; and obſerving all that entered the Temple with their Children to be purified, he ſaw the ſacred Virgin, and the Lamb of God, whom ſhe held in her Boſom, environed with an immenſe Ray of Light and Brightneſs; and ſtreight he knew that *it was his Treaſure, the Light of his Eyes, and Repoſe of his Heart*, as *Timothy* Prieſt of *Jeruſalem*, relateth; and approaching with an incredible Humility and Joy, he proſtrated himſelf, and adored the Child; and beſeeched the Mother that he might take him into his Arms; and there holding him, he ſung that famous and divine Canticle. *Now thou doſt diſmiſs thy Servant, O Lord, according to thy Word, in Peace. Becauſe mine Eyes have ſeen thy Salvation; which thou haſt prepared before the Face of all People, a Light to the Revelation of the Gentiles, and the Glory of thy People of* Iſrael. *Thou haſt, O Lord fulfilled thy Words. I have ſeen what thou didſt promiſe me. It is now Time that thou take me out of this irkſom Priſon of my Body, and deliver me from the Troubles and the moſt dangerous War of this Life; and receive my Soul in Peace, ſince I have ſeen the true Peace, and the World's Peacemaker. I have ſeen the Saviour, who is to give it Salvation and Life, enlightening the Gentiles, that are in the Shadow of Death, and glorifying the People, that is now dejected and oppreſſed. I have nothing more to ſee, deſire, or hope for. But I will ſhut my Eyes, that have ſeen the Light of Heaven. I will no more fear Death, having had the Author of Life in my Arms.* After this, as a Prieſt, whoſe Office is to bleſs in the Temple, he gave them his Benediction; and turning to the ſacred Virgin, ſpoke unto her, Words, that did touch and pierce her Heart to the Quick. *Behold this* (Child) *is ſet unto the Ruin and unto the Reſurrection of many in* Iſrael, *and for a Sign which ſhall be contradicted. And thy own Soul ſhall a Sword pierce, that out of many Hearts Cogitations may be revealed.* By which Words the good old Man propheſied, that though this precious Child was the Saviour of the World, and was come to ſave it, and to enlighten, as a Sun of Juſtice, the Eyes of thoſe, who would open them to behold him, and enjoy his Light; yet that many Men would be ſo ungrateful, that they would ſhut their

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The Life of St. BLASE *Biſhop, and Martyr.*

FEBRUARY 3. THE Life of St. *Blaſe* Biſhop and Martyr, taken out of *Metaphraſtes*, is as followeth. St. *Blaſe* was of a good Inclination and Diſpoſition from his Childhood, modeſt in his Youth, and ever fearing God. All the People admired him for his rare Virtues, and made him Biſhop of *Sebaſte*, which is in the Province of *Armenia*. Afterwards by divine Inſpiration he retired himſelf into a Mountain called *Argeo*, and lived ſome Time in a Cave, whither the Savage Beaſts came daily to honour the Saint, to receive his Bleſſing, and to be cured by him. And if it happened that they came while he was at Prayer; they did not interrupt him, but expected till he had ended, and never departed thence without his Benediction; that we may ſee how God honoureth his Saints, and withal underſtand the Power and Dominion, which our firſt Fathers had over all Beaſts in the happy State of their Innocency. St. *Blaſe* found Delights in the Denn, Obedience among the wild Beaſts, Security amidſt the Monſters, Abundance in the Wilderneſs, and Pleaſures in Solitude. *Agricolaus*, who was made Governour of *Sebaſte* by the Emperors *Diocleſian* and *Maximian*, coming to the City, began to perſecute our Lord's Flock, and by Means of his Miniſters, cruel and hungry Wolves, to rent and tear in Pieces CHRIST's Sheep, whilſt the true natural Wolves did meekly kiſs the Feet of St. *Blaſe*, their Paſtor; Men becoming more fierce and cruel againſt Men through their Wickedneſs, than Beaſts are by their Nature. The Preſident thought good at once to make an end of all the Chriſtians he had taken, and expoſe them all together to be devoured of wild Beaſts; as well to put them to the moſt baſe and cruel Torment he could deviſe, as alſo to give an FEBRUARY 3.

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Entertainment and Recreation to the People: For this Purpoſe he imployed many Hunters to take all the wild Beaſts they could. They ſurrounded and incompaſſed the Mountain of *Argeo*, and drawing near the Cave where St. *Blaſe* was, perceived about him a great Number of Beaſts, Lyons, Tygers, Bears, Wolves, which kept him Company, all in great Peace and Concord. And wondring at it, they entred the Cave, where they found the Saint at his Prayers, abſorpt in God, commending to him (as piouſly we may believe) the Peace and Tranquillity of the Church. They returned ſtrait to the City, and gave Notice to the Governor of what they had found, and ſeen; and he preſently diſpatched a great Band of Soldiers to the Mountain, to make diligent Search for Chriſtians, and to apprehend all that they could find. Coming to the Cave they ſaw St. *Blaſe* alone praying, and praiſing God, and ſaid to him; *Come along with us, for the Governor calleth for thee.* The Saint anſwered very chearfully, *My Children, you are welcome, for I have expected you a long Time, I have here put my ſelf under the Government of our Lord, and now by his Order, will follow you moſt willingly; this Night he hath thrice appeared and ſaid unto me, that I ſhould ariſe and offer Sacrifice which Prieſts are wont to offer. Wherefore Brethren let us go, let us go in the Name of God.* The Soldiers took the Saint, and he with his Words much inflamed the Hearts of all that heard him, and by the Miracles which he wrought in the Way, converted many to the Faith of our Lord. When they were arrived at the City, the Governor commanded he ſhould be led to Priſon, and the next Day calling for him thought to win him with fair Words, and ſaid unto him, *You are welcome*, Blaſe, *my dear Friend, and Friend of the immortal Gods.* To whom St. *Blaſe* replyed, *O Preſident, God ſave you: But to the End he may protect and ſave you, I beg of you not to call the Devils Gods, into whoſe Hands ſhall be delivered all thoſe, that do adore them and eſteem them Gods.* The Governor was aſtoniſhed at this Liberty and Freedom in ſpeaking, and was for a while in Suſpence, thinking what Courſe he ſhould hold with him: But his Choler riſing, he gave Order he ſhould be beaten, which was executed with great Rigour for ſome Hours, the Saint enduring all with admirable Conſtancy and Fortitude; and at length ſaid to the Governor, *O Deceiver of Souls, poor ſenſeleſs Man, doſt thou think with thy Torments to make me forſake God? No, no, this Lord himſelf is with me, comforting and ſtrengthening me; wherefore do with me what thou wilt.* The Preſident committed him again to Priſon, where a pious old Widow brought him to eat, and falling at his Feet, deſired him to accept the Offering of her Poverty, which he received with Thanks, praiſing the good Will, wherewith ſhe tendered it, exhorting her always to do what good ſhe could to the Poor, and he promiſed not only to her, but to all that ſhould be devout unto him, to procure them both alive and dead, Succour and Aſſiſtance in all their Neceſſities. They brought unto the Saint all the Sick thereabouts, and he cured them by his Prayers: Among them was a Youth, who as he was eating a Fiſh, one of the Bones ſtuck in his Throat, and almoſt choaked him; and his Mother with many Tears brought him to the Saint even gaſping for Breath. He prayed our Lord to cure him, as alſo all thoſe, who being afflicted in the ſame kind, ſhould recommend themſelves unto him, and preſently the Boy was cured; and afterwards our Lord wrought ſo many and ſignal Miracles in that kind by the Interceſſion of St. *Blaſe*, healing many that had any Thing went croſs their Throat, that *Aëtius*, an ancient *Greek* Phyſician, among other Remedies which he writeth of for this heavy Chance, preſcribeth the Calling upon St. *Blaſe* in this Manner: To hold the diſeaſed Party by the Throat, and pronounce theſe Words, Blaſe *the Martyr and Servant of* JESUS CHRIST, *command thee to paſs up or down*; which is a Sign that this was a conſtant Practice in his Time.

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After ſome Days *Agricolaus* commanded the holy Biſhop to be brought before him again, and finding him as conſtant and reſolute, as he was the firſt Time, cauſed him to be tied to a Poſt, and unmercifully ſcourged: But the Saint ſlighting the Stripes, thanked our Lord for the Grace he did him, to have him ſuffer for his Sake; and gave a rare Example of Patience, and Conſtancy to all that were there preſent. He was then ſent back to Priſon, and there followed him ſeven holy Women, that gathered up the Blood dropping from his Wounds, and with great Devotion anointed themſelves with it. Theſe Women were apprehended, and carried before the Preſident, who told them that they were either to offer Sacrifice to the Gods, or to prepare themſelves for Death. They anſwered, *That it would be fit that he ſhould ſend his Gods to a certain Lake not far off, and that they would waſh them, that ſo they might offer a more honourable Sacrifice.* The Preſident was glad of this, and gave Order to have them ſent thither out of hand, but the devout Women took the Gods, and caſt them into the Lake. Which put *Agricolaus* into ſuch a Rage, that he commanded a huge Fire to be made, and Lead to be melted, and ſeven Planks, as if they were Shirts of Iron, to be prepared, and gave them their Choice either to adore the Gods,

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FEBRUARY 3. or to prove the Heat of that Fire, and melted Lead. He had no ſooner ſaid this, but one of them, who had two little Children with her, began to run towards the Fire, and her Children begged of her, *That ſince ſhe went to die, ſhe would not leave them in this Life; but that as ſhe had brought them forth into this corporal Light, ſo ſhe would help them to come to the Light of Heaven, and to enjoy our Lord.* *Agricolaus* was much vexed to hear theſe Words of the little Children, and to ſee their Tears; and cryed out, *Ah! Women and Children do make a Scorn of us!* Then he hung the Women up, and grated their Fleſh with Combs of Iron. But (O Goodneſs of God!) their Wounds ran not Blood, but Milk, and their Fleſh was more white than Snow. And as faſt as the Executioners did rent their Bodies, the Angels healed them, and viſibly appearing to them ſaid: *Let not theſe Torments affright you; Fight, and you ſhall gain the Victory and a Crown: Your Pain will ſoon paſs, but your Reward ſhall laſt for ever.* At length the Preſident would have them caſt into the Fire; whence our Lord brought them forth without any Harm: Wherefore he gave Sentence that they ſhould be beheaded, which was done accordingly: But firſt they gave our Lord Thanks for ſo ſingular a Favour, deſiring him to accept of their Bodies and Souls in ſacrifice, and ſaid with one Heart and Voice: *We give thee Thanks O Lord, for having given us the Grace to be ſacrificed, like innocent Lambs, upon this Altar.* The Preſident would tempt St. *Blaſe* once more, and ſeeing he loſt his Labour, commanded him to be thrown into the Lake, where his Gods had been drowned: But he having made the Sign of the Croſs, walked ſecurely upon the Water, without ſinking; and then ſitting down in the Middle of it, invited the Infidels and Officers to do the like, if they thought their Gods could help them. There enter'd into the Lake threeſcore and eight, who ſtrait ſunk to the Bottom, and were all drowned; but an Angel appearing to St. *Blaſe* ſpoke unto him in this Sort: *O bleſſed Soul, illuminated by our Lord, O Prelate, great Friend of God, come forth of this Water, to receive the Crown of immortal Glory.* And preſently the holy Martyr came walking to the Land, with ſo bright-ſhining a Countenance, that the Pagans were much terrified therewith, and the Chriſtians no leſs comforted. The Preſident all confounded, ſeeing how little his Inventions and Arts did take Effect, commanded he ſhould be beheaded: The Saint being ready to receive the Stroke of the Sword, prayed for all thoſe that had aided him in his Pains, and for thoſe that in Ages to come ſhould recommend themſelves to his Prayers. And our Lord himſelf appeared unto him, and ſaid with ſo loud a Voice, that all there preſent heard him, *I have heard thy Prayer, and granted thy Requeſt.* And ſtraitways his Head was cut off, as alſo the Heads of the two Children of the holy Woman, who at their Entreaty, had recommended them to St. *Blaſe*. This was the glorious End of this holy Biſhop. He dyed in *Sebaſte* on the third of *February*, on which Day the Church keepeth his Feaſt. The Chriſtians took his Body, and buried it with great Devotion; and our Lord wrought great Miracles by his Interceſſion, and gave Health to many Sick. In the Martyrdom of this Saint we have admirable Examples of Faith, Fortitude, and Conſtancy. The Prelates of the Church ought to imitate ſo worthy a Prelate; Women may imitate the holy Women, who for their Devotion in gathering up his bleſſed Blood, died undauntedly for CHRIST. And even Children may take Pattern from the Children that were beheaded with the Saint, chuſing rather to follow their pious Mother unto Death, than to remain in this miſerable Life. FEBRUARY 3.

The Life of St. AGATHA *Virgin, and Martyr.*

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Office of Lord Preſident, neglecting his Duty, and what he owed to Juſtice, not regarding the evil Example which he gave to the People under his Charge, who looked upon his Actions as the Rule and Pattern of their own; and in fine trampling under Foot all Equity, Piety and Religion, reſolved to uſe all Means imaginable to get of that pure Soul what he intended. But the better to cover and diſſemble his Deſign, he committed her to the Cuſtody of *Aphrodiſia*, a crafty and ſubtle old Woman, that had five fair but wanton Daughters, hoping that in ſuch Company and Converſation, ſhe might grow cold in her Love of Chaſtity and of CHRIST, and ſo become more pliant to his Will and Pleaſure. The malicious old Wife taking St. *Agatha* to her Houſe began preſently to practiſe her ordinary Stratagems and Deviſes, wherewith ſhe was wont to inveigle and enſnare the ſimple and ignorant Minds of young Maids; and told her in fawning and ſmooth Language: *That ſhe might freely and ſecurely open her Heart, there being no Company in the Houſe beſides her Daughters, amongſt whom ſhe might uſe all Liberty, and ſpeak and do what ſhe pleaſed without Fear or Miſtruſt, That ſhe needed not to dread or ſuſpect* Quintianus, *for that he was a Man generous, courteous, of a noble Diſpoſition, and who deſired to oblige all the World, and that if ſhe were not a Chriſtian, without all Queſtion ſhe would win his Heart, and be Miſtreſs as well of him, as of all* Sicily. Much more to this Purpoſe did ſhe add, ſuggeſted unto her by the venomous Serpent, who doth abundantly furniſh Women of that Trade with Diſcourſe and Matter to beguile poor Souls. But the holy Virgin little minded what ſhe ſaid, having her Heart fixed upon God, whom with great Affection ſhe beſeeched to ſecure her Purity, and defend her from the Violence of thoſe who ſought to ſtain it. And as *Aprodiſia* ceaſed not continually to beat her Ears with the ſame babling; ſhe reſolved one Day to declare herſelf once for all; and ſo to rid herſelf from the hiſſing of the Serpent, ſo troubleſome to her pureſt Thoughts. Wherefore ſhe anſwer'd her in this Manner: Aphrodiſia, *I well underſtand the Tricks and Wiles, which you are uſing to perſuade and bring me to deny my* CHRIST, *diſhonour my Family, and ſell my Viginity; but do not think that you have ſo much Eloquence or Skill as to prevail with me. I do conſider that Tongue of yours, not as the Tongue of a Woman, but of a Devil that is talking in thee, and as I do abhor and deteſt him, ſo do I fly from you, and will not permit any of theſe pernicious Words to enter my Ears or Heart. I do adviſe you, as a Chriſtian, that am bound by my Profeſſion to do what Good I can to thoſe who do intend me Miſchief, to have Care of yourſelf, and to leave off this wicked and infamous Office, which you have taken upon you, to your own Shame, the Prejudice of the Common-wealth, and bad Example to your Children. Do not enſnare this City with your Gins, nor caſt Fire into the Hearts of poor ſimple Maids. For you do more harm, and are a greater Enemy of the publick Good, than if you ſhould kindle Fires in the four Quarters of the Town; or ſhould poiſon the Fountains, at which all come to drink. And although the Governour beareth with you, yet the God of Heaven will chaſtiſe you moſt rigorouſly. And if you will not ſurceaſe from tempting and ſolliciting me for your own Credit, and good of your Soul, at leaſt give it over, not to loſe your Time, and ſcatter Words in the Air. For I would have you to underſtand, that I am ſo ſettled and ſo firm in the Love of my Lord* JESUS CHRIST; *and ſo reſolved to keep the Vow which I have made him of perpetual Virginity, that by the Aſſiſtance of his Grace I do hope the Sun ſhall ſooner loſe its Light, the Fire its Heat, and Snow its Whiteneſs, than I ſhall alter my Reſolution and Purpoſe. Let* Quintianus *ſharpen and whet his Razors, prepare his Lions, heap up together all the Fuel he can for Fires; pitch all his Nets, ſet open Hell-Gates, if he can, and ſtir up all the Devils againſt me. Let him do his worſt, I will die a Virgin and a Chriſtian; and I fear no Violence from him, becauſe Almighty God, to whom I have dedicated Body and Soul, will protect me. You are grown old,* Aphrodiſia, *and Death is knocking at your Door, and appeareth in your Face. Look unto yourſelf, acknowledge your Creator, be aſhamed of the bad Example which you have given to your Daughters, and to all the City, lament yourſelf, and your Life miſpent, turn to God, do Penance, confeſs and adore him, leſt in his Anger he come to puniſh and deſtroy you. Aphrodiſia* after this Speech perceived plainly that ſhe loſt her Time and Labour about St. *Agatha*, and having kept her in her Houſe thirty Days, came to the Governour and ſaid, *Sir, I have taken great Pains with that Gentlewoman, whom you gave me Care of, I have omitted nothing, but employ'd the uttermoſt of my Skill and Power to incline her to your Will. And after all ſhe ſticks ſo faſt to her Religion, and is ſo ſet upon the conſerving her Virginity; that you may ſooner ſoften Iron, Steel, and the hardeſt Diamond, than bring her to change and alter her Reſolution. I have offered her coſtly and rich Attire, Jewels and precious Stones; and ſhe ſets them all at nought; and ſeemeth to have no other Deſire nor Thought Day and Night, than to die for* CHRIST. *Quintianus* hearing this ſendeth for *Agatha*, and aſked of what Family and Houſe ſhe was. She anſwered, *I am of an ancient and noble Family, as my Friends and Kindred do teſtify, and it is well known*

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known through all Sicily. *Why then*, ſaith *Quintianus, being ſo well born, do you follow the Ways of People that are vile and contemptible?* The Saint replieth, *Becauſe although I be born a Lady, yet am I the Bondwoman and Slave of* JESUS CHRIST *my Lord; nor am I proud of my high Birth, for that true Nobility is to ſerve* CHRIST *with a pure Heart. Are we then*, ſaith *Quintianus, degraded from our Nobility, who do contemn your crucified God?* And the Saint, *If you be ſo enthralled to the Devil, as to adore Stones, where is your Nobility and Liberty?* The wicked Judge commanded an Officer to ſtrike her on the Face, *that ſhe may learn*, ſaith he, *more Wit and not to anſwer ſo impertinently to her Lord.* The Virgin's Face became red and black with the Blow, but ſo much the more comely and beautiful in the Sight of God. And *Quintianus* ſeeing he could get nothing from her, but Words full of Faith, Hope, and Love of CHRIST, commanded her unto Priſon, bidding her to adviſe well what was beſt for her; either to loſe her Life by Force of Torments, or to deny CHRIST.

The Saint entered the Priſon with as great Joy and Content, as if ſhe had entered into a Paradiſe of Delights, begging of our Lord to grant her the Victory over the Tyrant, and the Crown of Martyrdom. The Day following ſhe was again brought before the Governour, and he firſt with fair and flattering Speech, then with ſharp Words and Threatenings endeavoured to perſuade her to renounce her Faith and Love of CHRIST to whom with a reſolute and vigorous Spirit ſhe made this Anſwer; Quintianus, *you do promiſe me Life, ſecure Reſt, and Felicity, if I will abandon* CHRIST; *and I do tell you, that I will have no other Life, Reſt, nor Felicity than* JESUS CHRIST. *Do not think to affright me by Menaces and Threats. For I would have you to know that there is no Hind moſt hotly purſued, and almoſt dead with Thirſt, that ſo much longs after the Water of a clear Fountain, as I do ſeek and deſire to come to the Trial of your Torments, that I may be the ſooner and more cloſely united to* CHRIST. *The Wheat is not brought into the Granary, till it be dreſſed and cleanſed of the Chaff; neither is the Soul received into Heaven, till the Body be dead upon Earth. If you will make Uſe of the Sword againſt me, I am ready to ſtretch forth my Neck. If you will have me whipped, lo, here are my Shoulders. If you will burn me with Fire, here is my Body. If you will expoſe me to be devoured of Beaſts; my Fleſh, Feet, Hands, Head, every Limb of me is in Readineſs for what Torment ſoever you pleaſe to inflict upon me. Vex and torment, burn, tie, ſqueeze, ſlay, bruiſe, break down, and kill this Body. The more Cruelty you ſhall exerciſe towards me, the more will you oblige me, and I ſhall be the more favoured of my ſweet Spouſe* JESUS CHRIST, *What do you do? What do you expect for? Why do you linger and prolong Time?* At theſe Words the Governour fell into a ſtrange and furious Paſſion, and in a Rage commanded the Hangman to ſqueeze and wreſt for a pretty while one of her Breaſts after a barbarous and cruel Manner, then to cut it quite off. The Saint nothing diſmay'd or troubled, ſpoke unto him ſoberly and gravely, *Art thou not aſhamed, O cruel Tyrant, to torment a Woman in her Breaſts, having received the firſt Nouriſhment of Life from thy Mother's Breaſts?* But he having now ſpilt Part of her pure Blood, more cruel than a Tyger, relented nothing for theſe Words; but ſent her back to Priſon, giving ſtrict Order that nothing ſhould be given her to eat or drink, and no Surgeon permitted to dreſs the Wound, intending ſo to conſume her with Famine and Pain. But our Lord ſent St. *Peter* the Apoſtle, in the Shape of a venerable old Man, with many Salves, like a Phyſician, and before him came a Youth with a Torch in his Hand, that gave Light to the dark Dungeon, where St. *Agatha* lay; and he with a ſweet and ſmiling Countenance ſaluted her, and ſaid, *The Tyrant hath gained nothing of thee by all his Torments; but remaineth aſtoniſhed and confounded. And though he hath put you to Pain, and cut off your Breaſt, he ſhall pay dear for it in eternal Flames. I was preſent, when it was cut off, and ſaw that it may be healed, and now come to cure you, and give you perfect Health.* She anſwered the Apoſtle, not knowing who he was, *That ſhe had never in her Life uſed any corporal Medicine, neither would ſhe now begin; for ſhe had placed her Confidence in* CHRIST *that he would heal her who with his only Word can repair all Things.* And whilſt the holy Virgin out of her Modeſty, and Confidence in our Lord that he would help her, refuſed to admit other Cure; St. *Peter* diſcovered himſelf who he was and *That he came as ſent from our Lord to heal her Wound, and reſtore her Breaſt which had been cut off: And that in Token of this Truth ſhe ſhould be perfectly whole and ſound.* And with this diſappeared, and ſhe viewing her Body, found it entirely cured, and her Breaſt reſtored to its Place, and turning her Heart and Voice to God, ſaid, *I thank thee my Lord* JESUS CHRIST, *that thou haſt been pleaſed to be mindful of me, and ſend me thy Apoſtle to heal my Wounds, and bring my Body to its firſt and entire State.* Preſently upon this Prayer, a moſt bright and reſplendent Light filled that dark Priſon, inſomuch that the Guards ran away for fear, and left the Doors open: The other Priſoners adviſed the Saint to make Uſe of the Occaſion and ſave herſelf, which ſhe refuſed to do, ſaying, *God forbid that I ſhould*

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quit the Field, and fly, till I have a compleat Victory over my Enemy. Four Days after *Quintianus* called her again before him, and ſeeing her whole and ſound, and that ſhe did moſt conſtantly aver, that CHRIST had cured her, he was on the one Side ſtruck with Admiration and Confuſion, and on the other mad with Anger and Indignation. He commands the Floor to be ſtrew'd with glowing Coals, and ſharp little Pieces of Tiles and Pots, and the Saint to be rolled naked upon them, that the Fire might burn her Fleſh, and Potſhards add a new Increaſe to her Pain. Whilſt the Virgin was in this Torment, our Lord ſent a fearful Earthquake, which did ſhake the whole City of *Catana*, and killed two Friends of the Governour, *Vulteius* and *Theophilus*, as *Metphraſtes* calleth them, or, as the *Roman* Breviary names them, *Silvinus* and *Falconius*. All the City being in a Fright cried out; that this was a juſt Scourge of God for the unjuſt Cruelty towards *Agatha*. And the People ran to the Governour's Houſe who was much troubled to ſee that tumultuous Concourſe, and hear their loud Clamours; but fearing that they ſhould take *Agatha* by force from him, ſent her back preſently to Priſon. There the holy Virgin lifting up her Hands to Heaven, where her Heart was lodged, pray'd in this Manner. *My eternal God, who out of thy pure Goodneſs haſt armed me with thy celeſtial Grace to fight againſt the Tyrant for the Exaltation of thy Faith, and haſt made me that am young, weak and tender, in this frail Fleſh to overcome ſo many Torments, Soldiers, and armed Men! Open, O Lord, the Arms of thy Mercy, and receive my Soul, that thirſteth after thee with an extreme Deſire and Love.* With this Prayer ſhe ended her Life, or rather began an eternal Life in Heaven. Go forth, bleſſed Soul, in God's holy Name enter into thy proper Houſe, and take Poſſeſſion of the glorious Sight and Viſion of him, who did ſo raviſh you with his Love that for his ſake you contemned Life and all the Pleaſures of the Earth. All the World admireth and preacheth thy Virtue, the faithful do celebrate thy Victories and Crowns; Women with ſore Breaſts by calling upon thee, are eaſed and cured; by thee thy Countrey is honoured, and the holy Church enriched. Grant us the Favour, that whoſoever do write, read, or hear thy Life, may imitate thy Virtues, and be Partakers of thy Glory.

So ſoon as the Death of St. *Agatha* was publiſhed, all the People flocked together to honour and reverence that moſt chaſte Body, that had endured ſo much for CHRIST, and as they were carrying it to be buried in a Tomb, there appeared a young Man richly attired, attended by a hundred more (certainly being Angels of our Lord) who put in the Tomb at the Saint's Head a Marble Table, that bore this Inſcription; *Mentem ſanctam, ſpontaneam, Deo honorem & patriæ liberationem: This holy and free Soul, that offered herſelf willingly, did honour God, and delivered her Country.* This was her Epitaph brought from Heaven by Angels, where in few Words is compriſed all that can be ſaid in Praiſe of this glorious Virgin Martyr, ſince the Holy of Holies calleth her *holy*, and ſaith, *that ſhe offered herſelf voluntarily to Martyrdom, and knew how to honour God, and protect her Country.* He praiſeth her not for having been born in a moſt famous City, and of a noble Extraction, nor for her Riches, Beauty, or other natural Graces and Ornaments, which Women boaſt of (though *Agatha* was eminent for all theſe Ornaments) becauſe they are but little conſiderable before Almighty God; but for the holy Mind ſhe had, and for the great and ardent Affection wherewith ſhe offered herſelf a pure Sacrifice to God. She was martyred upon the fifth of *February*, in the Year of our Lord CCLII, in the Time of *Decius* Emperor, and St. *Cornelius* Pope. The Church keepeth her Feaſt on the Day of her Death.

Quintianus preſently after her Death thirſting after her Means went with a great Train to *Palermo*, where they were to take Poſſeſſion of them; but in paſſing over a Bridge, a Horſe bit him in the Face, another kicked him into the River where he was drowned, and his Body was never more found: That we thereby may underſtand the juſt Judgments of our Lord, who at laſt chaſtiſeth Lewdneſs, Cruelty, and Covetouſneſs in thoſe that affront him, and perſecute his Saints. This increaſed the Honour of St. *Agatha*, which was yet much more augmented, by what happened the Year following, and on the very Day of her Martyrdom in this Manner. The Mount *Etna*, which is called *Mont-Gibell* is one of the higheſt and moſt ſtupendous that are in the World, always covered with Snow; and yet doth ſmoak and caſt forth Flames of Fire. The City of *Catana* is a good League from the Foot of the Mountain. It happened that after a moſt horrible rumbling and roaring within the Bowels of the Mountain there iſſued forth a Cloud of Fire making towards *Catana*. The Inhabitants, although they were Pagans, fearing the utter Deſtruction of their City, and deſtitute of all Remedy, by an Inſpiration of God, who intended to manifeſt the Glory of his Saint ran to St. *Agatha*'s Sepulchre, and taking the Veil which covered her bleſſed Body, carried it againſt the Fire, and held it there diſplay'd and ſpread abroad, and preſently the Fire ſtopped his Courſe and went no further. This Miracle hath been frequently renewed when that fiery Hill hath caſt out its Flames through

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FEBRUARY 5. through the Fields and Lands of that City, which certainly, long before this had been conſumed to Aſhes, if it had not been preſerved by its glorious Patroneſs St. *Agatha*. It is a Thing moſt ſtrange, and would not be credible (were it not proper to the omnipotent Power of God) to ſee ruſhing from the Top of that Mountain towards the Town a vaſt impetuous Torrent of Fire, broad and deep, of Matter as thick as Lead or other Metal melted, conſuming and devouring whatſoever ſtandeth in its Way; and to behold the Clergy and People going forth in Proceſſion to meet it, and encounter with it, not with Water or Engines to quench it; or any Inſtruments to ſtop its Courſe and beat it back; but with the only Protection of St. *Agatha*, and with her Veil; which as ſoon as it appeareth, preſently the Fire, as if it had the Uſe of Reaſon, ſtayeth its Current, and goeth no further. And not only the Veil, which hath covered her Body but any Cotton, which hath touched the ſaid Body hath the ſame Virtue. In our Days in the Year MDXXXVII, the River of Fire breaking forth, came towards the Monaſtery of St. *Nicolas de Arenas*, and touched it not, but fell upon two Villages, *Nicoloſe* and *Mompeliere*, and almoſt quite conſumed them: And ruſhing towards the Vineyard of a poor Man which lay in the Way (which I myſelf have ſeen) he ſhot againſt it out of a Cane ſome Cotton, which had touched the Saint's Body; and the Fire being now juſt upon the Vineyard divided itſelf into two Streams; and without any Harm done to the poor Man's Ground, burnt, waſted, and ſpoiled all the reſt that was about it. At which Time the Mountain caſt forth ſuch a Quantity of Aſhes that they were ſcattered and ſpread abroad for a great many Miles; and certain Ships, that were ſailing from *Venice* to *Sicily*, ran great Riſque by the vaſt Heaps of Aſhes that fell upon them; as *Thomas Fazellus* writeth, a diligent Author in the Affairs of *Sicily*. Theſe are the Wonders of God, and perpetual Miracles, which he worketh, Arguments and Teſtimonies of his infinite Power. And this Honour he doth his Saints to move us to praiſe him in all his Creatures; and to honour and imitate thoſe, who choſe rather to loſe their Lives, than their Chaſtity and their Faith; as did bleſſed St. *Agatha*. For which ſhe is now famous throughout the World, and in ſo great Veneration, that even St. *Lucy* that moſt holy Virgin and Martyr came in Pilgrimage from *Syracuſa* in *Sicily* to *Catana* unto St. *Agatha*'s Sepulchre, to obtain her Mother's Health. FEBRUARY 5.

The Life of St. DOROTHY *Virgin, and Martyr.*

FEBRUARY 6. IN the Time of the Emperors, *Conſtantius Chlorus*, and *Maximianus Galerius*, who ſucceeded *Diocleſian*, and *Maximianus Hercules*, the Perſecution which had been raiſed amongſt the Chriſtians continued ſtill. There lived then at *Ceſarea* in *Capadocia* a Chriſtian Virgin called *Dorothy* adorned with all good Parts which can be deſired in a Woman; but the chief and principal were Modeſty, Chaſtity, Mildneſs, Gravity, and her continual Study of Prayer and Mortification. All the City took Notice of her eminent Qualities. There came to the City a Governour ſent by *Maximian*, a terrible Enemy of CHRIST, and of all that profeſſed his Religion; who hearing the Fame of *Dorothy*, that ſhe was a Chriſtian, and well born, commanded ſhe ſhould be apprehended, and brought before him. The Saint came as was befitting a modeſt Virgin, with her Eyes caſt down upon the Ground, and her Heart raiſed up to God. *Apricius* (ſo was the Governour called) aſked her her Name, and then told her, *That he had ſent for her to have her offer ſacrifice to the immortal Gods, as the Emperors had commanded.* To whom the Virgin anſwered: *The true God, and Emperor of Heaven hath commanded me, to ſerve him alone, and acknowledge him for the only God. Whom, in your Opinion, O* Apricius, *ought we to obey, when they differ, the Emperor of Heaven, or the Emperor of the Earth: God or Man? Leave this Diſcourſe* (ſaith *Apricius*) *and prepare yourſelf to obey, and to ſacrifice to the Gods. Otherwiſe it is like to coſt you dear. And I ſhall make you an Example, that others may learn by you. The Example that I will give* (replieth St. *Dorothy*) *ſhall be to teach all, not to fear Man, but God. For all the Pains that you Judges, and Preſidents can inflict upon us, are temporal and ſhort, but thoſe of Hell are eternal and without End.* This Diſcourſe nettled and vexed the Judge; and he commanded her to be put upon the Rack. And the Saint hanging there, with a conſtant and undaunted Mind ſpoke thus unto him; *What maketh you forbear? Why do you expect? Diſpatch quickly what you have to do, that I may come to ſee and enjoy him for whoſe Love I am ſo far from fearing, that I do even deſire your Torments. For he is my Spouſe, who inviteth me to his Paradiſe which is a Garden of Pleaſure, where the Fruit is as grateful to the Eye, as it is delicious to the Taſte, always freſh and beautiful, where* FEBRUARY 6.

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Lillies, Roſes, and all ſorts of Flowers do never wither, but keep their Verdure in all Seaſons. Where Fountains of living Water never dry up, and the Souls of the Saints do rejoice in CHRIST. *It were better for thee* (ſaid *Apricius) to leave off theſe Vanities, and ſacrifice to the Gods, and take a Huſband, and lead a contented Life.* The Virgin anſwered, *I will not ſacrifice unto the Devils becauſe I am a Chriſtian; nor have I need of a Huſband, ſeeing I am eſpouſed to* JESUS CHRIST. *Apricius* perceiving that he loſt his Time with her, calleth for two Siſters *Chriſteta*, or (according to *Baronius) Chriſtena* or *Chriſtina*, and *Caliſta*; who formerly had been Chriſtians, and for fear of Torments had renounced the Faith of CHRIST; and charged them to take the holy Virgin to their Houſe; and uſe what Induſtry they could to perſuade her, to do what they had done, promiſing them great Rewards for their Pains; and that, to what he had already given them for having adored the Gods, he would add many great and ſpecial Favours if they could turn the Heart of this Virgin, and draw her to follow their Example. The two Siſters were not ſlack in exhorting St. *Dorothy*, to look to herſelf and conſider *well the Contentments and Pleaſures of the preſent Life, which ſhe ought not to caſt away for a doubtful and uncertain Hope of another Life.* They ſet before her their own Example; the Gain and Profit which they reaped by it, and the Pains and Torments, which they muſt have ſuffered, if they had not comply'd. But the Saint turning their Reaſons and Arguments, by Degrees perſuaded them to acknowledge their Fault, and return to God, to demand of him Pardon, to enter freſh into the Battel again, and diſpoſe themſelves to die for their Faith: *For that God* (ſaith ſhe) *is moſt merciful; and there is no Wound ſo incurable that he cannot heal. He is called a Saviour becauſe he doth deſire to ſave us, and a Redeemer, becauſe he doth redeem us; and he holds it to be a greater Crime to deſpair of his Mercy, than to deny him in Torments.* With theſe and other like Words, full of Spirit and Truth, ſhe reduced them back to the Faith of CHRIST, animated and encouraged them to ſuffer Torments, beſeeching our Lord to grant them Pardon of their Sin, which they had committed in their Fall, and to arm them with Grace and Conſtancy. The Preſident ſent for them all three, and taking aſide the two Siſters, aſked them, *What Mind* Dorothy *was yet of.* And when he heard their Anſwer, *That not only ſhe remained firm and conſtant, but that ſhe had got the better in the Diſpute between them, and drawn them to her Side; for that they were now reſolved to ſuffer all the Torments which he could impoſe upon them, to waſh away with their Blood their former Diſgrace, and die for* CHRIST; he was almoſt out of his Wits, and commanded the two Siſters to be ty'd Back to Back and caſt into the Fire, in caſe they refuſed to ſacrifice to the Gods. And they cried out aloud to our Lord: *Receive, O Lord* JESUS CHRIST, *Saviour of the World this our Penance, and pardon us:* And as they had ſaid this, they were thrown into the Fire before St. *Dorothy*'s Eyes; who received a ſingular great Contentment and Joy that theſe Souls were reſcu'd from the Devil, and purchaſed again for God: She ſpoke thus unto them; *Go, my Siſters, go before me to Heaven. Be aſſured that God hath pardoned you; and that by this Martyrdom you have recovered what before you had loſt, and that the eternal Father will come to meet you to receive you into his Boſom, opening unto you the Arms of his infinite Mercy. Apricius* made her be ſtript, and ſet the ſecond Time upon the Torture; and whilſt they were tormenting her, and disjointed all her Limbs, the Saint was as joyful and contented as thoſe, who have at length obtained their Deſire and Wiſh. Whereat the Judge wondering, ſaid unto her, *What meaneth this feigned Joy, that thou ſheweſt? Why doſt thou ſo counterfeit unto us a falſe Content?* But the Virgin reply'd, *Never in all the Days of my Life, did I feel ſo much Joy and Satisfaction, as I have at preſent; both for having reſtored to God thoſe two Souls, which you had taken from him; for which the Angels do rejoice in Heaven; as alſo for the Hopes I have ſpeedily to enjoy my God in their Company. Wherefore make haſte,* Apricius, *and keep me no longer in a languiſhing Expectation.* The cruel Tyrant hearing this, bid them put lighted Torches to her Sides and burn her Bowels. But the Martyr the more ſhe was tormented, the more chearful ſhe was and laughed at the Executioners. Then by the Tyrant's Order ſhe was taken down from the Rack, and her virginal Face was moſt barbarouſly buffeted, for he was aſhamed to hear her ſpeak ſo reſolutely and with ſo much Liberty. But ſtill as they multiplied her Pains ſo did they augment her Joy; for the Vigour of our Lord's Spirit did more abound in her. Finally, the Executioners being tired, and *Apricius* confounded, the bleſſed Saint was condemned to be beheaded, which Sentence ſhe received with wonderful Joy, and thanked our Lord in this Manner; *I praiſe thee, my Lord, chaſte Lover of Souls, for that thou haſt called me to the Marriage of the ſpotleſs Lamb, and invited me to thy heavenly Banquet.* As ſhe was led to Execution an Advocate, by Name *Theophilus*, having heard her ſay that in the Paradiſe of CHRIST her Spouſe, whither ſhe was going, there was abundance of delicious Fruit in all Seaſons; and Roſes that never faded, ſaid unto her in Merriment; *Do you hear, you Spouſe of* CHRIST?

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FEBRUARY 6. CHRIST? *Do me one Pleaſure; and ſend me from your Spouſe's Garden ſome of thoſe Fruits and Flowers, which you have ſo highly commended and praiſed unto us.* And the Virgin ſoberly and confidently anſwered, *I will do it without fail, I will do it.* And whilſt ſhe was upon her Knees, having now ended her Prayer and expected the Blow of the Sword, there appeared an Angel in the Form of a little Child, with a little Baſket in his Hand, and in it three moſt fair and goodly Apples, and three admirable Roſes; the Martyr deſired him to carry them from her to *Theophilus*, and tell him, Dorothy *according to her Promiſe, ſent him thoſe from the Garden of her Spouſe*, JESUS CHRIST. It happened that *Theophilus* was then recounting to his Companions what had paſſed between the Virgin and himſelf, and jeſting at the Apples and Roſes, which ſhe promiſed to ſend him, it being the ſixth of *February*, and in Time of a great Froſt, when unexpectedly comes in the Child, and brings him that Preſent from the Saint. It is ſtrange how this wrought upon *Theophilus*; he was preſently changed into another Man and acknowledging the divine Power, confeſſed with a loud Voice JESUS CHRIST *was the only God:* And after many Queſtions and Anſwers that paſſed between him and his Companions, the Governor, who had been informed of this ſudden Change, ſent for him, but could not yet believe what he heard of him, for *Theophilus* had been a great Stickler, and one that was moſt active in kindling the Fire of Perſecution againſt Chriſtians; but after a long Diſcourſe finding him to be moſt firm and reſolute in confeſſing CHRIST to be God, and deriding the Idols, he commanded him to be hung upon the Rack and cruelly tortured; the bleſſed Man in the mean while rejoicing and ſaying, *Now I am a Chriſtian indeed, hanging as it were upon a Croſs.* And when the Preſident ſeeing Streams of Blood run down from his Wounds, did ſay to him; *Unhappy Man that thou art, haſt thou no Pity of thy Body?* He anſwered, *Unhappy thou, take Pity of thy Soul; for I will not at preſent ſpare my Body, that God may pardon my Soul eternally.* *Apricius* bid them tear his Sides with Claws of Steel, and then burn them with fiery Torches: But when neither theſe nor other Torments could ſhake the undaunted Courage, or abate the Chearfulneſs of *Theophilus*, he commanded his Head to be cut off. At the pronouncing of which Sentence the Martyr anſwered, *I give thee Thanks my Lord* JESUS CHRIST *for this Favour.* And ſo he died, and went to enjoy God eternally in Heaven together with St. *Dorothy*, whoſe Feaſt the Church keepeth upon the Day of her Martyrdom, being the ſixth of *February*, in the Year CCCIV, in the Reign of *Conſtantius* and *Maximianus Galerius.* FEBRUARY 6.

The Life of St. ROMUALDUS *Abbot, Founder of the Order of the* Camaldulenſes.

FEBRUARY 7. AMong the Commanders choſen by Almighty God to conduct the glorious Army of his Church, one was the holy Abbot *Romualdus*, firſt a Monk of the Order of St. *Benedict*, and afterwards Father and Maſter of many religious, and Founder of the Order of *Camaldula*. His Life is written by St. *Peter Damian*, who was of the ſame Country, and lived at the ſame Time; and is in this Manner: St. *Romualdus* was born at *Ravenna*, a noble City of *Italy*; his Father was named *Sergius*, of the Line and Family of the Dukes of *Ravenna*, called *Honeſti*. *Romualdus* was brought up tenderly and delicately in his Father's Houſe till he was twenty Years of Age, and his ordinary Employment was hunting, and other youthful Entertainments. But even then when he was riding over the Hills, or wandering in the Woods, his Eyes and Heart were evermore fixed upon Trees, Fountains and Fields, with great Inclination to Solitude. There he began to raiſe and ſtir up his Spirit to conſider how quiet and contented a Life he might lead in the Deſart, being weary of the Court with its Pleaſures and Vanities, no leſs troubleſom than dangerous. That which did moſt diſguſt him with the World, was a great Debate and Strife which aroſe between his Father *Sergius* and a near Kinſman of his about a Piece of Land, and it proceeded ſo far that *Sergius* was reſolved to kill his Competitor, ſo to remain Lord of the Field. And although *Romualdus* no ways approved this his Father's Deſign, yet the awful Reſpect he bore him, ſeconded with much Sollicitation and Threats, prevailed ſo far with him, that he did concur to ſo foul an Act: For *Sergius* ſlew his Adverſary in a Duel, at which *Romualdus* was preſent. And although he contributed no more to the Crime; yet he conceived ſo great a Horror of it, that he condemned himſelf to a rigorous Penance; for by this Means God intended to call him unto him, and draw him from the Folly and Vanity of the World: Wherefore retiring himſelf into a Monaſtery of St. *Bennet*, called FEBRUARY 7.

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led *Claſſenſis* (where was kept the Body of the glorious Martyr *Apollinaris*, who had been Biſhop of *Ravenna*, and Diſciple of the Apoſtle St. *Peter*) he ſpent there forty Days, and was attended by a Lay-Brother a Man of great Sanctity, who did very much deſire to make this Gentleman become a religious Man. The good Brother's Example, Devotion and Arguments which he brought, together with an Apparition of St. *Apollinaris*, who ſhewed himſelf to them both in exceſſive Brightneſs and Glory, moved *Romualdus* to quit the World, and forget its vain Hopes and Promiſes. His Heart was full of Joy, and he bathed in Tears, and proſtrate before the Altar dedicated himſelf to our Lord to ſerve him. And a while after addreſſed himſelf to the Abbot, and humbly begged of him the Habit of the Order: But he durſt not give it him for fear of *Sergius* his Father, who was a Man powerful, rich, terrible, and paſſionate; and *Romualdus* was his Heir; till the Archbiſhop of *Ravenna*, called *Honeſtus*, and Kinſman of *Romualdus* (who had been Abbot of the Monaſtery) freed him of thoſe Fears, and deſired him to caſt away all human Reſpects, and ſetting God's Glory before his Eyes, to admit *Romualdus* into his Order. The Abbot did ſo, and to the ſingular great Content of all the Religious, gave him the holy Habit. No ſooner was he admitted, but he did ſo advance in Perfection, and make ſuch Progreſs in all kinds of Virtues, that he was a Mirrour and a Pattern for the whole Convent. This troubled ſome that were tepid, and no ſtrict Obſervers of religious Diſcipline: For they could not endure ſo great Holineſs of Life, nor ſo much Rigour and Auſterity in a young Man, who a Day or two before had renounced the Vanities of the World, and now was become ſo great a Zealot of the Rule and Profeſſion. This was ſuch an Eye-ſore to them, and did ſo vex them, that they even conſpired to take away his Life: To ſo great a Height of Malice may a Man arrive that hath given way to his unruly Paſſions and diſordinate Appetites, when he feareth Correction, as a Curb. They had executed their wicked Deſign, if God (who taketh a particular Care of his Servants) had not provided for his Safety by a timely Advice, which one of the Plot gave him. And ſo the holy young Man without diſcovering or taking Notice of any Thing that was contrived againſt him, conſidering that this Life was not the Courſe he aimed at, and that ſuch Companions could not much further his Intentions; after he had lived three Years in the Monaſtery, with leave of the Abbot, went to a holy Hermit, *Marinus*, that liv'd in a Deſart not far from *Venice*, and humbly begged of him to receive him under his Diſcipline and Obedience. *Marinus*, whoſe Life was moſt rigorous and ſevere, was content to accept of him, three Days of the Week he ate nothing but a little Piece of Bread and a handful of Beans, and drank Water, the reſt of the Days he took a little Wine, and ate ſome Herbs or ſuch like Suſtenance, and gave himſelf wholly to long and fervent Prayer. With this Maſter lived *Romualdus* much to his Content: Every Day they walked forth of the Hermitage into the Woods, and ſung Pſalms together: And *Romualdus* not having the Pſalter yet by Heart, when he miſſed, his Maſter gave him a great Blow upon the Head for the Encreaſe of his Merit, and Exerciſe of Patience. The Diſciple bore it with great Humility and ſaid nothing: But after ſome Days with great Submiſſion ſaid unto him, that if he thought fit, he might henceforward ſtrike him on the Right Side, becauſe he began to grow deaf on the left Ear with the Pain of the Blows he had received. *Marinus* admired his great Virtue and Patience, and began to reſpect and look upon *Romualdus* with other Eyes; and within a while after, they went both to *Venice*, to gain to God *Peter Urceolo*, who by evil Means had uſurped the Dominion of the Republick of *Venice*, being Duke of it. They exhorted him to Penance and Deteſtation of his Sin, and prevailed ſo much with him, that he came to renounce, not only his wicked Courſe, but alſo all Commerce with the World, and retiring himſelf into the ſecure Haven of Religion, took the Habit of St. *Bennet*, and in Company of a Servant of his, called *Gradenicus*, and a holy Abbot, *Guarinus*, entred the Deſart, and the Hermitage of *Marinus* and *Romualdus*, and after made a bleſſed End.

But *Romualdus* above all the reſt went continually encreaſing and perfecting himſelf in all Sorts of Virtue, and the Graces which our Lord communicated unto him were ſo great, that not only they ſerved for his own particular Profit, but were alſo moſt beneficial to others; Almighty God intending to make him Father of many holy Children. After he had lived three Years in the Monaſtery, and other three in the Deſart, he took a Reſolution to reform the Monaſteries of his holy Father St. *Benedict*, which were fallen to decay through human Weakneſs, and by Reaſon of the Wars had loſt much of Religious Diſcipline. This coſt him many Journeys, much Labour, and great Perſecution: But God, who employed him in the Work, aſſiſted him ſo with the Abundance of his Grace, that he reformed the Monaſteries of *Venice* and *Tuſcany* in *Italy*, and many in *France*: And in many Years that he laboured in carrying on this Deſign, he built a hundred Monaſteries of the ſame Order, and beſides peopled the De-

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fart with Hermits. And becauſe he was to be a Guide and Maſter to others, he inſtructed them by his Example. His Abſtinence was moſt rigorous; for the firſt Year he ate nothing but a few Peaſe ſodden. His Study was to read the Lives of Saints, and to imitate their Faſting, Watching, Penance, and Prayer, ſo that for fifteen Years together he faſted ſix Days of the Week, that is all but *Sunday*; and all his Life obſerved the ſame. During the two Lents of the Year (which in St. *Benedict*'s Order, are the ordinary Lent of the Church, and from St. *Martin*'s to *Chriſtmas)* for three Years continually he and *John Gradenick* tilled and laboured the Ground, ſowed and reaped Corn, maintaining themſelves with the Labour of their Hands (which was an ordinary Practice of the ancient Fathers, and of all thoſe who lived under their Obedience) they ſeaſoned their Faſting with Prayer and Meditation, and it was ſo great a Fault amongſt them to ſlumber in Time of Prayer, that St. *Romualdus* barred a Prieſt from ſaying Maſs that had fallen aſleep, for the little Reverence he ſhewed in the Preſence of that Lord whom he was to receive. Obedience was his dear Virtue; and becauſe one of his Monks had left his Companion whom he had aſſigned him, he commanded that after his Death he ſhould not be buried in holy Ground. The Devil could not endure to ſee our Lord ſo well ſerved by ſuch pure and holy Souls, eſpecially by *Romualdus*, the head Ruler and Captain of the reſt; therefore he waged a moſt cruel War againſt him, and tormented him with horrible Temptations, bringing to his Mind the Recreations and pleaſant Paſtimes which he had left in the World, the Hardſhip and Incommodities which now he endured, and that Auſterity and Rigour, in which it would be impoſſible for him to perſevere. At other Times he villified and ſlighted all that he did, as if it were all but loſt Labour, and of no Merit. But the more fiercely the Saint was aſſaulted, the more confidently he made his Recourſe to God, by whoſe Grace he got the Victory. Although the Enemy gave not over for all that, but ſet upon him with greater Fury, and came ſo far as to beat him, and in the Nights made a horrible Noiſe and Broil to make him afraid; he appeared unto him in fearful and diſmal Shapes, and troubled his Imagination with foul Thoughts and Fancies. This furious Conflict laſted five whole Years, during which Time the wicked Fiend would oftentimes throw himſelf upon the Saint, as he was lying in his Bed, and knead him with his Knees, and preſs ſo heavily upon him, that he did almoſt ſmother him; and although the Devil were thus inſolent with him, he did not ceaſe to ſcorn and laugh at him, and treat him like a Beaſt, he would often ſay unto him, *O Enemy, thou wert caſt out of Heaven, and doſt thou now come to the Deſart? Go thou malignant Serpent, thou haſt what is fit for thee already.* This put the Devil to Confuſion, and made him run away; and our Lord comforted and ſtrengthened his brave Champion; and did particularly rejoice him by calling unto his Order the Count *Oliverius* in *France*, a very powerful and rich Man, and who had lived a moſt debauch'd Life. God converted this Man by Means of St. *Romualdus*, who ſet before his Eyes the Danger in which he was living in the World; and that he had need to do great Penance for his many and grievous Sins. The Saint's Words were ſo powerful, that he was converted by them, and reſolved to enter into the Monaſtery of Mount *Caſſino*, which is the firſt and chief of St. *Bennet*'s Order, there to take the Habit, and to ſerve God all the reſt of his Days. St. *Romualdus* aſſigned unto him for Companion *John Gradenick*, whom he charged not to leave him during Life. There accompanied him alſo in that Journey *Marinus*, who had been Maſter to *Romualdus* and to the Abbot *Guarinus*. The Converſion of *Sergius*, St. *Romualdus*'s Father was no leſs admirable, who by his Son's Example took a religious Habit in the Monaſtery of St. *Severino* in *Italy*, but afterwards, as an inconſtant and light Man, reſolved to leave it. St. *Romualdus* having Notice thereof, would not be wanting in a Matter which ſo much concerned the Service of God, and his Duty to his Father; for a religious Man, as he is to forget his Parents and Kindred in order to Things of the World, ſo hath he the greater Obligation to aſſiſt them in Matters concerning Heaven and their Salvation. He preſently departeth from *France*, where then he was, and cometh bare-foot to *Ravenna*, carrying nothing with him but a Staff in his Hand. He ſpoke with his Father, and not being able at firſt to bring him to hear Reaſon, out of a great Zeal of his Salvation, made him do Penance for many Days; and by virtue of Faſting, Prayer, and the Word of God, brought him to great Sorrow and Repentance of what was paſt. It appeared to have been a Deſign of Heaven; for our Lord comforted and cheared up *Sergius* with the Sweetneſs of his divine Spirit, granting him a few Days after a moſt happy and quiet Death, to the great Edification of all, in the Year DCCCCXCII. St. *Romualdus* wonderfully well ſatisfied and content with this good Succeſs, returned to his dear Solitude, where he had ſeveral new Combats, as well viſible as inviſible, with the Devils. One Evening as he was at Compline, there ruſhed in a Troop of infernal Spirits which threw him to the Ground, and beat him ſo ſore that they bruiſed all his

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Bones: But the Saint making his humble Recourſe unto our Lord, ſaid, *My dear* JESUS, *why have you forſaken me, aud left me in the Hands of my Enemies?* And at the Sound of that moſt ſweet Name, all that wicked Crew vaniſhed, and the Saint triumphed over them by the Grace of our Saviour, though the Marks of the Blows remained in his Head all his Life long. The Devils finding themſelves overcome, would make War againſt him no more by themſelves, but by Men, which oftentimes is more cruel than what cometh immediately from themſelves. There were ſome Monks in the Monaſtery more addicted to Liberty than was becoming their Profeſſion, who could not endure ſo great a Light, nor ſuit with that Spirit, which ſhone in *Romualdus*; it happened that a certain Marquis called *Hugh*, ſent a great Sum of Money for an Alms, and the Saint knowing that divers Monaſteries were in great Want, diſtributed among them the whole Sum without regard of himſelf, as perfect Charity uſeth to do. This gave theſe Monks occaſion to murmur againſt him, which proceeded ſo far that they miſuſed him, and forced him to depart the Convent. But our Lord, who eſteemeth his Servants Injuries to be his own, ſent the Night following ſuch a Storm of Snow, that the Weight of it broke the Roof of the Monaſtery, which falling upon the guilty Perſons annoyed them very much. By which Chaſtiſement ſent them from Heaven, they came to acknowledge the Innocency of their Abbot, and their own Crime: And the chief Author of this Mutiny being then from home, as he was paſſing over a Bridge of the River *Sapis*, his Foot ſlipt, and he fell into the River, and was drowned.

After this St. *Romualdus* fell ſick through his continual and rigorous Penance, and his whole Body was ſwelled and covered with Hair, by reaſon of an unwholſome and moiſt Deſart, into which he had retired; till St. *Apollinaris* appearing unto him again, as he had done at his firſt Converſion, commanded him, that although it ſhould be never ſo troubleſom, he ſhould return to the Monaſtery *Claſſenſis*, where he lay buried, and where *Romualdus* had taken the Habit. The Saint ſoon obeyed. That Monaſtery was at this Time deſtitute of an Abbot, and *Otho* III. Emperor was to provide one; but he permitted the Election to the Religious, who choſe *Romualdus* for their Abbot; whereat the Emperor was much pleaſed, and went to ſee the Saint, who at that Time was in an Hermitage, in the Valley *Perco*, ſome four Leagues from *Ravenna*. St. *Romualdus* treated him in the beſt Manner he could, and gave him his poor Bed which was of Straw, upon which he paſſed over that Night; but the next Morning taking *Romualdus* with him to his Palace, told him his Deſire, which was, that he ſhould take upon him the Charge and Government of that Monaſtery. The Saint at the Beginning made ſome Difficulty, but afterwards in Obedience to the Emperor of Heaven more than to him of the Earth, accepted of it, being now made a Prieſt, and with great Care and Vigilancy and ſingular Prudence governed the Monaſtery two Years. But finding himſelf to be much hated and perſecuted by ſome of his Subjects; that could not away with ſo great Virtue and Perfection, he that was of a mild and ſweet Diſpoſition, bore their Diſguſts, Diſdainfulneſs, and Contempt with much Patience; but when the Humour of theſe Monks could not brook his pious Proceedings, he reſolved to leave them, and beſeeched the Empetor not to be offended at it, and before him and the Archbiſhop of *Ravenna*, renounced the Title and Dignity of Abbot. The Emperor being once at *Tivoli*, and reſolved to deſtroy that Town, St. *Romualdus* prevailed ſo much with him, that he appeaſed his juſt Indignation, and compoſed the Affairs between his Majeſty and the Citizens, that no Body could wiſh for a better Accommodation. But in another Occaſion the Saint ſhewed his Spirit, and Zeal of God's Honour more evidently; for when the Emperor, at the Motion of one *Tamno*, his Courtier and great Favourite, whom he treated in many Things as his Equal, had given his Imperial Word to a *Roman* Gentleman, by Name *Creſcentius*, whom he beſeeched to pardon him his Life, if he would render himſelf; the Gentleman upon his Word ſurrendred, but was afterwards perfidiouſly put to Death, and his Wife taken for the Emperor's Concubine. St. *Romualdus* full of Zeal, and weighing Offences committed againſt the divine Majeſty in the Balance of the Sanctuary, admoniſhed both the Emperor and *Tamno* of their Crime, and by the great Authority which he had with them, having perſuaded them to come to Confeſſion to him, counſelled them to enter into Religion, thereby to ſatisfy for the breaking of their Oath, their Murder, and Adultery. And as for *Tamno*, he did effectually enter into Religion, but the Emperor, whether he could not, or would not become a religious Man, ſo much at leaſt he did, he went barefoot from *Rome* to Mount *Garganus*, that borders upon *Manfredonia* in *Apulia* to viſit the Church of St. *Michael* the Archangel; and for one Lent retired into the Monaſtery *Claſſenſis*, where he faſted continually, wore a Haircloth next his Skin, and lay upon Straw. Which is a rare Example for Princes, and Potentates, who commit Sins without ſcruple, but make great Difficulty to repent, and content themſelves with very ſlight Penance for their Sins.

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Many principal Persons of the Emperor's Court, being moved with this Example and that of *Tamno*, begged the Habit of Religion of St. *Romualdus*; the chief of them were *Boniface* the Emperor's Kinsman, and *Busclavinus*, Son of the King of *Sclavonia*. St. *Romualdus* in company of those new Religious went to the Convent of *Mont Cassino*, to visit the Body of his holy Father, St. *Bennet*. Here he fell sick, but being soon recovered, betook himself with a great Train of young Noble-men, his Disciples, to the Monastery of *Perea*, where they joined with many others that flocked unto them. The Saint directed and instructed them all with Word and Example, dividing them into Hermitages. It was a brave and gallant Sight to behold so many young Men, Sons of Princes, and great Lords, who a little before lived at their Ease, were accustomed to large and delicate Banquets, were in great Honour and Authority, went up and down shining and glittering in precious Apparel with a great Train of Followers; now lead a private and solitary Life, which they spent in Humility, Penance, Fasting, Cold, Nakedness, and Labour. They pray'd, sung Psalms, took bodily Pains, had their several Exercises: Some did spin, others knit, others digged the Earth, and with the Sweat of their Brows, and labour of their Hands gained a poor Livelihood, for their Diet was not very chargeable. But among them all *Boniface* was the most eminent for his Fervor in Mortification. He ate but twice in the Week, on *Thursday* and *Sunday*. And when he met with Nettles and Thorns, he used to cast himself naked upon them, till he were quite flay'd, and bathed in his Blood, which he desired to spend to the last Drop for CHRIST, and so to inherit St. *Boniface* his Charity and Torments as well as his Name. Wherefore with his Abbot's Benediction and the Pope's Licence, he went into *Russia*, to preach the Gospel, and Plant the Faith of CHRIST; where after infinite Labours, Hunger, Cold, Wearineſs, having converted a Multitude of Souls to the Christian Catholick Church, he purchased his so long desired Crown of Martyrdom. For the King's Brother of that Countrey in a Rage and Fury commanded him to be killed; but those who did execute that Command, being afterwards very sorry for the Fact, together with divers others became Christians and were baptized.

This was the happy End of St. *Boniface*, St. *Romualdus*'s Disciple, who sought after Martyrdom with no less earnest and continual Desire than his Disciple had done. For with that Intention he passed into *Hungary*, to preach there the Faith of CHRIST, and give his Life for his Glory. But our Lord, whose Ends and Designs are incomprehensible, diverted him from that Enterprise by sending him a violent Sickness, which detained him some Days; and when he resolved to return back, he grew well; but then attempting again to follow on his Journey, presently he fell sick; whereby he understood that it was God's Pleasure to have him break off that Design and return homewards; for our Lord reserved him for a long and tedious Martyrdom of Labours and Persecutions. But he came not home empty-handed: For after both he and his Companions had been hardly and roughly used, whereof some were whipt, some sold for Slaves; divers *Germans* came with him to be his Disciples, for whom he founded some Monasteries. Who is able to relate his other Conflicts, and the Victories which he gained of himself, his Enemies, the Devils, and all the Power of Hell, which most frequently and furiously assaulted him, and perpetually sought to ruin and overthrow him? What Perseverance he used in fasting and Penance? Which was so rigorous, that he remained seven Years shut up in a Cave in perpetual Solitude and Silence. And when he was grown very old and broken, he ate nothing in *Lent* but one Dish of Herbs or Pulse. He had three most rough Hair-shirts, which he changed every Month, that he might not be even eaten up with Vermine; and he handled his Body so rigorously and unmercifully, that a Man would have thought that it had not been made of Flesh. What shall I say of the evil Turns done him by others? How often was he injured, affronted, and almost killed by some of his own Coat? Who being dazzled by the Brightness of his Virtues, like frantick People, fell upon the Physician that went about to cure them. One Night as he was resting in his little Cell, a Monk came and seized on his Throat, to strangle him; but he was miraculously preserved by one of his Disciples called *Gilbert*. Another Time, being above an hundred Years of Age, he was slandered; and most falsly accused by a wicked Man (that bore a religious Weed) of a foul Fact that could not stand with his Sanctity nor with his Age. For which he was proceeded against with the same Rigour and Severity, as if he had been truly guilty. But God comforted him and commanded him to say Mass, notwithstanding all the Censures they had put upon him. How was he persecuted by the Devils? How often did they use all Means possible to affright him, appearing in fearful Shapes, beating him in his Cell, raising Storms and Tempests, and leaving nothing undone which might make for his Ruin? Yet our Lord gave him the Victory and a Triumph over all the Powers of Hell, because he had perfectly overcome himself by Humility and Patience. So that he became

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came dreadful to the Devils, that ſought to terrify him, and drove them out of the Bodies and Souls which they poſſeſſed. He had the Gift of Prophecy, and a ſupernatural Light from Heaven to underſtand the holy Scripture, and write upon the *Pſalms*. Upon which he made a moſt admirable Expoſition, which is kept to this Day, written with his own Hand in the Deſart of *Camaldula*. He was miraculouſly provided for in his Wants and Neceſſities, and comforted with heavenly Illuſtrations and Viſits: He was highly eſteemed and reverenced by the Lords and Princes of the Earth; and all the World ſeemeth to have been renewed by his Practices and admirable Virtues. He got many new Monaſteries to be built, as we ſaid, which he peopled with holy and virtuous Men; and reformed thoſe that were decay'd. He filled the Deſarts with Men that ſeemed to be living more in Heaven than upon Earth, eſpecially the Deſart of *Camaldula*, which he founded by a celeſtial Viſion.

In the Year of our Lord MIX, St. *Romualdus* being a hundred and two Years old, deſired to retire himſelf into ſome Solitude, thereby to attend with more Fervour to God, during the ſmall Remnant of his Life. He went therefore to the Mount *Appennine*, which divideth *Italy*; and being upon the top of the Mountain, in a pleaſant Field, abounding with Fountains, after he had walked till he was weary, he ſat down, and fell aſleep cloſe by a Spring; where he had a myſterious Dream, not unlike to that of the Patriarch *Jacob*; for he ſaw a Ladder reaching from Earth to Heaven; and his Religious cloathed now not in black but in white, mounting up this Ladder unto God. Wherefore confiding in the divine Goodneſs, and underſtanding it to be his Will, he went to the Lord of the Place, and begged that Field. The Lord's Name was *Maldula*, a Count who having had the ſame Viſion gave it him freely, and alſo a Houſe belonging to it, to build there a Church and Cloyſter for his Religious. And hence is the Seat called *Camaldula*, which is as much as to ſay *The Camp or Field of* Maldula. In this Place he founded Hermitages, and changed the black Habit, which formerly they wore, into a white one. This Hermitage was the Principal and Head of the Order, and there began the new Paradiſe of theſe celeſtial Men, whoſe Life is a continual Penance and Contemplation. And the great Froſts, Colds, and Snow, which lieth almoſt all the Year upon that Mountain, ſerve to make it a lively Repreſentation of the Croſs of CHRIST, wherein true Life conſiſteth. In this Houſe (which is truly the Houſe of God) for ſix hundred Years religious Diſcipline and Obſervance hath continually flouriſhed: And our Lord doth particularly govern, conſerve, and maintain that bleſſed Family; and his Vicars, the Popes have honoured it, confirmed its Conſtitutions, and granted it divers Privileges. And many famous Men, Seculars, Eccleſiaſticks and Regulars have embraced that holy Inſtitute, and become Children of St. *Romualdus*. And whatſoever they have done in the Service of the Church (which is very much) is all to be aſcribed to ſuch a Father and Maſter; who having ſettled the Affairs of his Order, abounding with Grace and Merits, reſted in Peace upon the nineteenth of *June* in the Evening, in the Year MXXVII, it being the hundred and twentieth Year of his Age. The Day of his Death was foretold him twenty Years before. He died in the Monaſtery of the Valley of *Caſtro*, which he had built in *Mark-Ancona*, where his Body was buried; and after, in the Year MCCCCLXVII, which was four hundred and forty Years after his Death it was found entire and uncorrupt, with a very ſweet, white, and venerable Countenance. It was covered with a Hair-ſhirt under his Habit. Afterwards it was tranſlated to the City of *Fabriano*, in the Church of St. *Baſil*, which is of his own Order, where it is at preſent: And upon the Day of his Tranſlation, which happened in the Year MCCCCLXXXI, on the ſeventh of *February*, the Catholick Church keepeth his Feaſt, as appeareth by a Bull of *Clement* VIII, where he commands it to be obſerved with a double Office of Abbot and Confeſſor, given the ninth of *July*, in the Year MDXCV. In which Bull he hath theſe Words, which are a Summary of the Saint's Life. *It ſeemeth that we are to reckon among the chief Saints, the glorious Anchoret*, Romualdus, *by Reaſon of many great and famous Titles, as are his Countrey, his Family, his Virtue, his high Contemplation of heavenly Things, and for that he was Founder of the Order of* Camaldula. *The Religion and Piety which he bore towards God was ſuch, that he ſeemed not to converſe in this World. So retired he was from the Company and Sight of Men, ſo familiar with the Saints, and accuſtomed to the Communication of thoſe, who do enjoy God (who ſometimes appear'd viſibly to him) as if he had lived in Heaven, and not upon Earth. His Charity and Love of his Neighbour was in that high Degree, that he purchaſed his Father's Salvation by his Prayers and Tears, wherewith he drew him into Religion, and conducted him to Glory. So powerful was his Example that it moved many Kings, and Princes, and People of great Quality to come into the Deſart, and change their dainty Fare and gallant Apparel into Penance and coarſe Attire. He delivered many from great Dangers of Body and Soul, and reſtored Health to many with the Sign of the Croſs. It is he that reſtored to its primitive Vigour and Perfection the Life and Profeſſion of holy Hermits, which was much*

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much decay'd in all Italy. *He was ſo humble, and had ſo great a Contempt of himſelf, that the Holy Ghoſt, who governs and accompanies the humble, made Choice of him for his living Temple; and therefore gave him the Knowledge of the holy Scriptures, and Gift of Prophecy: And the more he abaſed himſelf, the more did God exalt him. In fine, he gave him a long Life in this World, and everlaſting Glory in Heaven.* The Life of St. *Romualdus* is written by St. *Peter Damian*, by *Peter Morigia* in the Hiſtory of Religions, by *Auguſtine* of *Florence* a Monk of *Camaldula*; and laſtly by *John de Caſtagnike*, of the Order of St. *Benedict*, a Man well known for his great Piety, Learning, and Preaching.

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The Life of St. APOLLONIA Virgin, and Martyr.

FEBRUARY 9.

THE Martyrdom of the bleſſed Virgin St. *Apollonia* is written by St. *Dionyſius* Biſhop of *Alexandria* in an Epiſtle that *Euſebius Ceſarienſis* relates in his Eccleſiaſtical Hiſtory in this Manner. St. *Apollonia* was of the City of *Alexandria*, and lived all her Life a Virgin, with great Modeſty, Diſcretion, and good Example. There was in the City a Magician, a cruel Enemy of Chriſtians, who by Inſtigation of the Devil, incited all the People to maintain their ancient Superſtition, and Worſhip of falſe Gods, and *to perſecute Chriſtians that impugned them, and*, as he ſaid, *broached a new and ridiculous Sect, and preached a crucify'd Man to be God.* The Words of this Sorcerer were as many Sparkles of Hell-fire, that fell upon the Hearts of that idolatrous Nation, as upon dry Stubble. And ſo kindled and enraged them, that preſently in a tumult they ruſhed into the Houſes of the Chriſtians, rifled and ranſacked all; and what was of any Value, they took away, and put Fire to the reſt; and ſpared not their Perſons, but killed or tormented all thoſe they could lay Hands on. Amongſt the reſt they apprehended St. *Apollonia* Virgin, who was well grown in Years, and of great and admirable Virtues and Merits, and much eſteemed and reſpected by all the City. They exhorted her to renounce the Faith of CHRIST, and to offer ſacrifice to the Idols; and becauſe the Saint would not liſten to them, they beat her ſo furiouſly that they broke her Jaws, and with great Violence pluck'd out all her Teeth. Then having prepared a great Fire they threatened to burn her alive, if ſhe would not blaſpheme CHRIST. But the Saint ſtanding ſtill a While to recollect her Soul, and make her Prayer to our Lord, and being inflamed with his Love, and that divine Fire which burned within her, by a particular Inſtinct of the Holy Ghoſt (without which ſhe ought in no Caſe to have done it) ſlipping out of their Hands, ran into the Fire, where ſhe was conſumed, to the Aſtoniſhment of the Gentiles, to behold the Saint more ready to catch at Death, than they were to give it her. This happened the ninth of *February*, in the Year CLII, in the Time of St. *Fabian* Pope, and *Philip* Emperor. The Church keeps her Feaſt on the Day of her Martyrdom. St. *Apollonia* is a Patroneſs of thoſe that have Pain in their Jaws, or are troubled with the Tooth-ach; and by her Interceſſion God doth many Favours to thoſe that devoutly call upon her for Succour.

FEBRUARY 9.

The Life of St. VALENTINE Prieſt, and Martyr.

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AMong the glorious Martyrs, that under *Claudius* the ſecond Emperor, gave Teſtimony of the true Faith, and ſhed their Blood for JESUS CHRIST, one was *Valentine* a Prieſt, venerable for Sanctity and Learning. Who being apprehended, was loaded with Irons, and after two Days brought into the Emperor's Preſence. When *Claudius* ſaw him, he ſaid mildly unto him, *Valentine, Why doſt thou refuſe our Friendſhip, and art a Furtherer and Maintainer of our Enemies? I hear thee commended for a ſober and prudent Man; and I find thee on the contrary to be vain and ſuperſtitious.* St. *Valentine* made anſwer; *O Emperor, if you did well underſtand the Gift of God, you and your Empire ſhould be happy. You would reject the Devils and thoſe Statues which you adore, and you would acknowledge him to be the true and only God, who created Heaven and Earth; and his only Son* JESUS CHRIST. There was ſtanding by the Emperor a learned Man who ſpoke aloud to *Valentine*, ſo that all might hear him; *What do you think then of our Gods*, Jupiter *and* Mercury? *That they were miſerable Men* (ſaid *Valentine*) *wicked, and that they paſſed their whole Life in diſhoneſt and filthy Pleaſures of the Body.* The Man could

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FEBRUARY 14. could not hold from exclaiming aloud: *He hath blaſphemed the Gods and the Rulers of our Common Wealth.* And as the Saint deſired the Emperor to hear him with Attention, and exhorted him *to do Penance for ſo much Chriſtian Blood unjuſtly ſhed; to believe in* CHRIST, *and to be baptized; for this was the only Means to ſave himſelf, and enlarge his Empire, and even to get great Victories over his Enemies*; the Emperor ſeemed to like the Diſcourſe, and willingly to give Ear unto it; which *Calphurnius* obſerving, who was Governour of the City, cried out before the People, *Do you ſee how this Man is deluding our Prince? Is it poſſible that we ſhall now forſake that Religion, which we have been born and bred up in, and received from our Fathers and Grandfathers?* Claudius hearing this; and fearing a Tumult and Uproar of the People; bid the Governour himſelf examine *Valentine*; and if he gave not a good Account of his Life and Doctrine, to puniſh him as a ſacrilegious Perſon; otherwiſe not to condemn him. The Governour committed the Cauſe to his Lieutenant, *Aſterius*; who took the Martyr to his Houſe; who begged of our Lord *to enlighten thoſe that were blinded with the dark Miſt of Idolatry, and grant them the Knowledge of* JESUS CHRIST, *who is the true Light of the World.* *Aſterius* heard him praying, and ſaid unto him: *I have always admired you for your ſingular Prudence; and yet I hear you ſay that* CHRIST *is the true Light.* St. *Valentine* reply'd, *He is not only the true Light, but alſo the only Light, that enlighteneth all Men, that come into the World. If this be ſo, I will make Trial of it preſently,* ſaith *Aſterius, here is a little Girl, whom I have adopted for my Daughter, who hath been blind theſe two Years: If you can make her ſee, and reſtore her the Light, I will believe that* JESUS CHRIST *is the Light, and God, and I will do whatſoever you ſhall appoint me.* And with this called for the Girl, to bring her before the Saint, who laying his Hands upon her Eyes made this Prayer: *Lord* JESUS CHRIST, *who art the true Light, enlighten thy Servant.* And at the very Inſtant the Child recovered her Sight. And *Aſterius* with his Wife fell down at St. *Valentine*'s Feet, and beſought him, that *ſince by his Means they were come to know* CHRIST *to be the true Light; he would inſtruct them, what they were to do to be ſaved.* The Saint enjoined them to break in Pieces all the Idols they had, to faſt three Days, and to pardon all thoſe who had done them any Wrong; and then to be baptized; which if they did, they ſhould be ſaved. *Aſterius* fulfilled all that was commanded, and ſet at Liberty all the Chriſtians which he had in hold, and together with his whole Family, in Number forty ſix Perſons, was baptized. When this came to the Emperor's Knowledge, fearing ſome great Tumult might ariſe upon it, for Reaſons of State, he commanded them all to be apprehended, and put to Death by different Torments. And the Father and Maſter of them all St. *Valentine*, after a long and ſtreight Impriſonment, was cruelly beaten and bruiſed with knotty Cudgels; and at length beheaded in the Way *Flaminia*; where afterwards Pope *Theodore* dedicated a Church to God in his Honour. St. *Gregory* maketh Mention of this Saint. He was martyred in the Year CCLXXI, in the Reign of *Claudius* II. upon the fourteenth of *February*, when his Feaſt is kept.

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The Life of the Saints FAUSTINUS *and* JOVITA, *Martyrs.*

FEBRUARY 15. ST. *Fauſtinus* and St. *Jovita*, invincible Martyrs of CHRIST, were Brothers, nobly born, but much more noble becauſe they were Chriſtians, and ſhed their Blood for CHRIST by a painful and long Martyrdom, which they endured, being put to moſt exquiſite and cruel Torments in divers Cities of *Italy*. Theſe happy Soldiers of CHRIST were born at *Breſcia*, the chief City of *Lombardy*. From their Childhood they were piouſly inclined, modeſt, courteous, and ſtreightly linked together with the Band of fraternal Charity; *Fauſtinus*, that was the elder, was ordained Prieſt by *Apollonius*, Biſhop of that City, and *Jovita* was a Deacon. The holy Brothers began to exerciſe their Function, to the great Profit and Edification of the Faithful; and by their Preaching many Gentiles were converted to our holy Faith. Chriſtian Religion began to encreaſe and flouriſh; and the Worſhip of falſe Gods did daily diminiſh; and the Fame of the two Brothers was ſpread through all thoſe Parts, and noiſed abroad through ſeveral Towns of no ſmall Diſtance. The Devil envying this happy Progreſs, and reſolved to diſturb it, ſtirred up one *Italicus*, a Miniſter of his, and deadly Enemy of CHRIST and his Church. This Man perſuaded the Emperor *Adrian to advance and continue the Perſecution which* Trajan *his Predeceſſor had begun againſt the Chriſtians; and in the firſt Place to put to Death* Fauſtinus *and* Jovita, *who were principal Preachers of that Superſtition, if he would have the Gods to be favourable to him, and ſecure his Empire.* The Emperor

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FEBRUARY 15. Emperor gave the ſaid *Italicus* ample Commiſſion to proceed againſt the two Brothers, and the reſt of the Chriſtians, which he preſently made uſe of; for coming to *Breſcia* he apprehended *Fauſtinus* and *Jovita*, and ſetting before them the Emperor's Orders, exhorted them to be obedient, and made them great and large Promiſes, if they would comply; and on the contrary threatened all kind of Torments, if they were ſtubborn and refractory. But finding them conſtant in confeſſing the Faith, he thought it not fit to proceed farther, till the Emperor who was going into *France*, ſhould come to *Breſcia*, where he was expected, that he might know his Will concerning the Brothers, that were very conſiderable Perſons for their Nobility. The Emperor came, and being acquainted with all that had paſſed, ſtrived to bring them to adore his Gods; he cauſed them to be led to the Temple of the Sun, where there ſtood an Idol of the Sun, moſt richly adorned with innumerable Rays of the fineſt Gold, which caſt forth a moſt reſplendent Light: The Saints addreſſed themſelves by Prayer to the God of Heaven, and in a Moment that glorious Statue was all covered with Soot, and the bright-ſhining Beams became as black as a Coal. The Emperor ſtood amazed at this ſtrange Change; and commanded the Prieſts and Miniſters of the Temple to clean the Statue, and rub off the Soot: But as they offered to touch it, it fell to the Ground and crumbled into Aſhes. Whereupon the Emperor being much incenſed, condemned the Saints to be devoured by wild Beaſts. There were let looſe upon them four Lions, that made ſuch a fearful roaring, that the Gentiles there preſent did tremble, but as they drew near to the holy Brothers, they fawned upon them, and licked their Feet. After the Lions, were let out Leopards, Bears, and other moſt ſavage Beaſts; and the more to provoke them, there were applyed to them burning Torches; and for all this, towards the Saints they were as gentle as Lambs, but fell ſo fiercely and furiouſly upon the Executioners, that they tore them all in Pieces. And whereas the idolatrous Prieſts aſcribing this miraculous Preſervation of the Saints to the God *Saturn*, would have them to acknowledge as much, and therefore brought unto them his Statue to be adored; the Beaſts alſo worried them, as likewiſe *Italicus* that accompanied them, and had been the principal Author of this Perſecution. The Gentiles ſtrangely perplexed and frighted with this Accident, cryed out, *O God* Saturn *help thy Miniſters.* But their miſerable God *Saturn* lay on the Ground, trampled upon by the Beaſts, and imbrued in the Blood of his unfortunate Miniſters. The Wife of *Italicus*, whoſe Name was *Afra*, as ſoon as ſhe heard what was become of her Huſband, like a poor deſperate Woman, came running to the Amphitheatre, where the Emperor was ſitting, and cryed out with a lamentable Voice, *What Gods are theſe*, Cæſar, *which you do adore? Gods that cannot defend their Miniſters, nor help themſelves, and yet for their Sake am I this Day become a Widow.* And ſo renouncing the falſe Gods, ſhe became a Chriſtian together with many others there preſent; and amongſt them was *Calocerus*, a principal Man of the Court, whoſe Example was followed by a great Train of Servants and Officers that were under him. And that all might evidently ſee that theſe Wonders were wrought by the Power of God, who made the Beaſts ſo quiet and gentle to the Saints, and permitted them to be moſt fierce and cruel to his Enemies; the Saints commanded them to go out of the City quietly, without doing harm to any Creature; as they did, and went into the Deſart. FEBRUARY 15.

After this by the Emperor's Order the holy Martyrs were laid upon a Bed of Iron fiery-hot; And they, as if they had been in a Bed of Roſes, with great Joy gave Thanks to God, and ſung Pſalms and Hymns in the midſt of the Flames: From thence they were taken and carried to Priſon, and ſtrict Order given that none ſhould go to ſee or ſpeak with them, nor that any Thing ſhould be given them to eat or drink, that ſo they might periſh with Hunger and Thirſt. But who is able to contend with God? There came Angels from Heaven to comfort and encourage thoſe ſtout Warriours of our Lord, they brought a heavenly Light into the dark Dungeon, and gave new Comfort and Joy to the holy Brothers, that were already abundantly content and ſatisfied with ſuffering for CHRIST. The Emperor conſidering the Conſtancy of the Martyrs, the great Number of thoſe, who by their Example were become Chriſtians, and the Authority and Vogue which they had in the City, fearing ſome Sedition, commanded that all that Multitude which had been converted by the Example of *Calocerus*, ſhould be put to Death; but *Calocerus* himſelf, with the Brothers *Fauſtinus* and *Jovita*, ſhould be led in Chains to *Milan*, whither the Emperor was going; there they were tormented afreſh: They tyed them all three upon the Ground, with their Faces up, and with Tonnels poured melted Lead into their Mouths, ſo to rid them of Breath and Life; but the Lead (as if it had been endowed with Reaſon and Diſcretion) burnt the Tormenters, without doing any harm to the Martyrs. Then they put them upon the Rack, and clapped burning Plates to their Sides. *Calocerus* felt exceſſive Pain cauſed by the Fire, which penetrated to his very Entrails; and ſaid to his Companions, *Fauſtinus* and *Jovita*,

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Jovita, Pray to God for me, O holy Martyrs, for this Fire pains me exceedingly; and they answered, *Be of good Courage*, Calocerus, *this will soon paſs, and* JESUS CHRIST *will aſſiſt and help you.* And ſo it fell out; for preſently *Calocerus* was refreſhed, and found ſo great Eaſe and Comfort, that he told them that he felt no more Pain. And notwithſtanding they threw Towe, Roſin, and Oil into a great Fire round about the Saints, the Fire loſt all its Force, and the Martyrs repleniſh'd with great Content, praiſed our Lord; which cauſed many of the Spectators, who admired what they ſaw, and could not conceive thoſe Things to be the Work of our frail Nature, to acknowledge the Author of ſo great Wonders, and embrace our holy Faith. The Emperor not knowing what to do, and eſteeming it an intolerable Diſgrace to be overcome by the Martyrs, delivered *Calocerus* over to *Antiochus*, one of his prime Officers, to put him to Death; and returning back to *Rome* commanded *Fauſtinus* and *Jovita* to be led after him, where when they were arrived, they were again cruelly tormented; but viſited and comforted by the chief Biſhop and Paſtor, the Pope. From *Rome* they were carried to *Naples*, where their Torments were again renewed, and afterwards being caſt into the Sea, they were taken out thence by an Angel; and by the Power of him, who was fighting in them, they got the Victory in all their Combats; and from their Torments came forth more pure and ſhining, than Gold out of the Crucible. Laſtly they were led back to *Breſcia*, to the End that all thoſe who had been converted to CHRIST by their exemplary Life and Conſtancy, might be diſmayed by their Death. This was the Intention of the Tyrants: But God had a different Meaning; which was to honour, illuſtrate, and defend that City, wherein they had been born, with their Blood, Interceſſion, and Merits; there they were beheaded out of the Gate that leadeth to *Cremona*, whilſt upon their Knees they were recommending their Souls to God, who had armed them with Strength and Conſtancy to fight valiantly, and ſuſtain ſuch horrible Batteries, and now made them worthy of his Glory, rewarding them with a Crown of Martyrdom, upon the fifteenth of *February*, in the Year CCII, according to *Baronius.* The *Roman* Martyrology ſaith, that they were martyred by *Adrian* Emperor; and the *Roman* Breviary ſaith, that it was in the Perſecution of *Trajan.* The Torments which theſe holy Martyrs were put unto, were ſo many, and of ſo different kinds, that *Trajan* might have begun them, and *Adrian* ended them; although it be more probable that all paſſed under *Adrian*, who began no new Perſecution, but carried on that which his Predeceſſor *Trajan* had ſet on foot; and ſo from its Author, it may well be called the Perſecution of *Trajan.*

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The Life of St. SIMEON *Biſhop and Martyr.*

FEBRUARY 18.

HEgeſippus, a moſt ancient Author, writ the Life and Martyrdom of St. *Simeon*, Biſhop of *Jeruſalem*; and it is related by *Euſebius* in his Eccleſiaſtical Hiſtory in this Manner. St. *Simeon* was Son of *Cleophas*, and Couſin (according to the Fleſh) to CHRIST our Redeemer. He led ſo holy a Life, and was of ſo great and high Merits, that after St. *James* the Leſs was put to Death by the *Jews*, for having publickly and with great Liberty confeſſed CHRIST to be the Son of God; the Apoſtles and Diſciples of our Lord, that were then living, aſſembling together from ſeveral Places, made Choice of him to ſucceed St. *James*, and conſecrated him the ſecond Biſhop of *Jeruſalem.* He governed that Church with great Sanctity for ſome Years, till the City was deſtroyed by *Veſpaſian* and *Titus* Emperors, and lived to the Reign of *Trajan*; who by a falſe Reaſon of State, began a cruel Perſecution againſt the Chriſtians, as Enemies of his Gods; and alſo againſt all *Jews*, that were deſcended of *David*'s Line, becauſe he heard it reported, that of that Race ſhould be born a King and a Meſſias, ſo powerful that he ſhould free and deliver that People from Servitude, and ſhould make them glorious and dreadful to all their Enemies. St. *Simeon* was accuſed, being now ſixſcore Years old, to *Atticus* (who had been Conſul, and was then Governor) for being a Chriſtian and of *David*'s Race. *Atticus* had much Diſcourſe with *Simeon*, to perſuade him to renounce the Faith of CHRIST, and obey *Cæſar*; and when Words would take no Effect, he commanded him for a long Time to be whipped every Day, and put to other cruel Torments; which the holy old Man endured with ſuch admirable Conſtancy, always keeping the ſame Serenity of Countenance, that as well the Judge, as all the Standers by did admire that a Body ſo ſpent and conſumed with Years and Labours, could ſuffer ſuch ſharp and bitter Pains. But our Lord, who hath given Force and Ability to ſo many little Children, ſo many tender Virgins, to paſs for his Love through Fire and Water, and

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The Chair of St. PETER *at* Antioch.

FEBRUARY 22. THE Feast of the Chair of St. *Peter* at *Antioch* is kept by the holy Church on the two and twentieth of *February*, to declare unto us the Benefit which all the World received by the Institution of the Apostolical Chair, and the Power which CHRIST gave unto St. *Peter*, when he made him his Vicar, and the fundamental Stone of the Edifice of his Church; as we explicated in the Feast of his Chair at *Rome*, the eighteenth of *January*. That which is particularly to be noted in this Feast of *Antioch* is, that after CHRIST our Lord was ascended into Heaven; the glorious Apostle St. *Peter* began presently to exercise his Office of universal Pastor and Head of the whole Church; first in *Jerusalem* through all *Jewry*, by presiding in Councils (as when he proposed to the other Apostles and Disciples to name some other in the Place of *Judas*) by speaking always as the Head and Tongue of the rest, preaching and converting so many Souls to our Lord, working innumerable Miracles, visiting and encouraging all the Faithful in those Provinces. Then he passed into *Syria*, and into the City of *Antioch*, which is the Chief and Metropolitan of the rest: Where notwithstanding at first he endured many great Tribulations, and was mocked, abused, imprisoned, and diversly persecuted by those that were Enemies of the Light and Truth; yet having received his Doctrine, and being brought from the Blindness and Ignorance in which they had lived, they esteemed and honoured him very much, and building a Church to the living God placed in it a Seat and Chair, in which the Apostle preached. And the Number which he, as also St. *Paul* and St. *Barnaby*, converted by their Preaching was so great, that the Faithful, who before were called Disciples, there first took the Name of Christians. And because St. *Peter* placed his Chair at *Antioch*, and there principally declared and exercised his Authority, and the Faithful flocked thither to address themselves unto him with their Doubts and Difficulties (although he resided not always in that City, but as universal Pastor visited other Churches) this Feast of St. *Peter*'s Chair was instituted, in Memory of so great and signal a Benefit. St. *Peter* was seven Years at *Antioch*, and then by divine Ordinance and Revelation he transferred his Apostolick See, to the City of *Rome*, which was Head of the World, but withal Mistress and Teacher of Superstitions and Errors; for (as St. *Leo* saith) Rome *honoured and adored as Gods, whatsoever Monsters in all other Provinces blind Paganism esteemed for Deities*; that so the new Light of the Gospel that came from Heaven might shine the clearer in that profound Depth of Obscurities; and that the Head being once conquered, with the Seat of the *Roman* Empire, the rest of the World might with greater Facility be subdued. And our Lord JESUS CHRIST, who was declared *King of the* Jews, Greeks, *and* Latins, by the Title which in these three Languages was written upon the glorious Standard of the Cross, ordained that St. *Peter* Prince of his Apostles, and his Vicegerent on Earth, should embrace with preaching these three Nations, and in them all other Nations of the World; and that he should preach the Gospel first to the *Jews*, then to the *Grecians*, and lastly to the *Romans* and *Latins*, to give us to understand that he is universal Pastor of all; and his Successors in like Manner. St. *Ignatius* maketh mention of this Solemnity in his Epistle to the *Magnesians*, and *Juo* Bishop of *Charters* in a Sermon; as also the Council of *Tours*, which was held in the Time of Pope *Pelagius*, speaketh of it: And before these St. *Clement* Pope treateth largely of what happened to St. *Peter* at *Antioch*. FEBRUARY 22.

The Life of St. MATTHIAS *Apoſtle.*

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THE Son of God being come from Heaven, to redeem the World, and conquer the Hearts of Men, choſe for this Conqueſt twelve Apoſtles, Fiſhermen, mean, poor and ignorant; whom he armed with his Spirit and Grace, that like ſtout and valiant Captains, they might make War againſt Sin, the Devil and Hell. He would have them to be in Number twelve, having been figured by the twelve Patriarchs, by the twelve Titles of the Altar, by the twelve Princes that carried the Ark of the Teſtament, by the twelve Stones in the River of *Jordan*, by the twelve Fountains, by the twelve Oxen of the Lavatory that was in the Temple, by the twelve *Hebrew* Spies, by the twelve Lions of *Solomon*'s Throne, by the twelve precious Stones of *Aaron*'s Rational, by the twelve Stars of the Crown which the Woman that was environed with the Sun carried on her Head, by the twelve Foundations and twelve Gates of the heavenly *Jeruſalem*. Among theſe twelve Apoſtles there was one Traytor, *Judas Iſcariot*, who after he had been preferred to the greateſt Dignity that is in the Church, which is the Apoſtleſhip, and had lived ſome Years in the School of CHRIST, preached, and wrought many Miracles in *Jewry*, being overcome at length with Avarice, ſold his moſt bleſſed and ſweet Maſter for thirty Pence, and delivered him into the Hands of his Enemies; then ſeeing him condemned to Death, deſpairing of Pardon of ſo foul a Crime, hung himſelf with his own Hands, and burſting in the midſt, gave his unfortunate Soul to the Devil. Which ſad Example may make all the World tremble, when we conſider that there is no Security in this Life. Wherefore let not him that ſtands, grow proud, but give Thanks to our Lord who upholdeth him, and humbly beg of him not to withdraw his Hand, leſt he ſhould fall. It may teach us alſo that to become good, it is not ſufficient to be in good Company, if we do not profit by their good Life, and imitate their Example; and that there is no Place ſecure, how holy ſoever it be, if a Man ſtandeth not upon his Guard, and liveth not with great Care and Circumſpection; ſince that Angels fell from Heaven, our firſt Parents from Paradiſe, and *Judas* from the College of the Apoſtles, and Company of our Lord. Moreover, by *Judas*'s Fall we may learn, that when he that hath received great Favours and Gifts of God, and thereby ſtands more obliged to ſerve him, once falleth, it is not an ordinary Fall that he gets, but he tumbleth headlong, and falleth down to the very Bottom of Iniquity, as *Judas* became the Captain and Leader (ſaith St. *Peter*) of thoſe who came to apprehend CHRIST: For of good Wine they ſay is made good Vinegar; and of a great Saint a great Devil, when he perſevereth not in his Sanctity. Hence it is, that a religious Man that liveth obſervantly in his Order, and perſevereth in it till Death, is a Pattern of Virtue and a Picture of Heaven; and another that yielding to his Frailty, turneth his Back to God, and like an Apoſtate leaveth his good Practices, commonly becometh a Scandal and ſtumbling Block to thoſe with whom he liveth, although no Man may wonder at it, for what we have now ſaid.

Judas therefore having come to ſo unhappy an End, and fallen from the Height of the apoſtolical Dignity into the Extremity of Miſery, St. *Luke* writeth in the Acts of the Apoſtles, that after the Aſcenſion of our Lord and Saviour into Heaven, all the Apoſtles and Diſciples being aſſembled together, St. *Peter* roſe up, as the chief and univerſal Paſtor of all, and firſt having briefly related unto them *Judas*'s Crime and Puniſhment, ſaid, *That to fulfil* David's *Prophecy, there ought to be choſen from among thoſe that were there, and had converſed with* CHRIST *from the Baptiſm of St.* John *till the Day that he aſcended the Heavens, one that might be in* Judas's *Room, and be Witneſs and Preacher of the Reſurrection of our Lord, with the reſt of the Apoſtles.* And this being approved of by all that were preſent (who were about ſixſcore Perſons) by common Conſent they made Choice of two out of all, *Joſeph*, that was ſurnamed *Barſabas*, and for his great Sanctity was called the Juſt, and *Matthias*; who were both of the ſeventy two Diſciples of our Lord; and betaking themſelves to Prayer they humbly beſeeched him, who alone is the Searcher of all Hearts, to declare his good Pleaſure concerning theſe two, whom they preſented unto him, which of them he had choſen to ſerve him in the Office of an Apoſtle, in Place of the Traytor *Judas*. Our Lord manifeſted his Will by ſending (according to St. *Dennis Areopagite*, and ſome other Doctors) a Ray of divine Light upon St. *Matthias*, which was a viſible Sign that our Lord had choſen him; although others are of Opinion that he was choſen by caſting of Lots, according to a Cuſtom practiſed in the old Law, which Lots being commended to God by the humble and devout Prayer of the Faithful, were directed by him. Others interpret

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interpret the Lot to be the Election which the Apoſtles and the reſt of the Faithful made of the Perſon of St. *Matthias*, as they were moved unto it and inſpired by God; whom they humbly beſeeched to incline them to chuſe him that was the fitteſt for that Charge; and our Lord granting their Requeſt inſpired them to make Choice of *Matthias*, as they did with an unanimous Conſent and Vote. And this Expoſition ſeemeth to be more conformable to the *Greek* Text; for whereas we read, *he was numbred with the Apoſtles*, the *Greek* Text addeth, *by Suffrages or Votes.* So that when it is ſaid, that the Lot fell upon *Matthias*, the Meaning is that he was preferred before *Barſabas* to enjoy the apoſtolical Dignity, and that he was choſen by God, becauſe the Apoſtles in the Election were not guided by Affection of Fleſh and Blood, nor had any regard that *Barſabas* was of kin to CHRIST our Lord, and Brother of three Apoſtles; but only attended to the Light and Inſtinct of the Holy Ghoſt, who inſpired them to prefer *Matthias* in their Election before *Joſeph*, altho' he were both in Name and Works a juſt Man. And this to teach us that in diſpoſing of Eccleſiaſtical Offices and Benefices, we are not to be moved by Fleſh and Blood. By this Election alſo it is given us to underſtand of how holy a Life and great Deſerts St. *Matthias* was, ſeeing that in the Diſpute of ſo high a Dignity he was preferred before a juſt Man, and found to be more fit to be reckoned in the Number of the Apoſtles.

It is no new Thing in Holy Scripture to term the Election of God *a Lot*; for in the ſame Diſcourſe of St. *Peter* to the Diſciples, he calleth the Apoſtleſhip of *Judas* a *Lot*, not that it was given him by Lot (for it was given no other Ways than by the good Pleaſure and free Will of our Lord and Saviour) but becauſe, as it is not in the Power of Man for ſuch a Lot to fall unto him, ſo was it as little in *Judas*'s Power to be choſen for ſo ſublime a Dignity. And St. *Paul* calleth the like Election a *Lot*; and *Solomon* ſaith of himſelf, that *he had obtained a good Soul by Lot*, which God had freely beſtowed upon him. St. *Matthias* as ſoon as he was made an Apoſtle, began to exerciſe his Function; and having received the Holy Ghoſt together with the other Apoſtles, preached to the People the ineffable Myſtery of the Croſs, with great Holineſs of Life, Fervour of Spirit, and celeſtial Doctrine: For beſides that he had ſtudied and learned well in his Youth, the Holy Ghoſt was his Maſter and Doctor, who illuminated his Underſtanding with his Light, and inflamed his Affection with his Heat, and gave him a Tongue of divine Fire to inflame the Hearts of his Auditors. In dividing Provinces amongſt the Apoſtles, *Jewry* fell to St. *Matthias*'s Lot, where he preached moſt admirably and divinely, and converted innumerable Souls to our Lord, as St. *Iſidore* ſaith in his Life: And he advanced with his Preaching and Inſtruction even into the fartheſt Parts of *Ethiopia*, as is related by *Sophronius*, *Nicephorus*, and *Dorotheus*. He took many long and painful Journeys, and ſuffered great Perſecutions both from *Jews* and Gentiles, by whom at laſt he was ſtoned and beheaded for CHRIST our Lord, and endured his Torments moſt willingly and joyfully. He died about the ſixtieth Year of CHRIST, in the Time of *Nero* the Emperor. The Body of St. *Matthias* in Proceſs of Time was brought to *Rome*, and is kept at *Sancta Maria* Major, where his Head is to be ſeen: Although *John Eckius* a *German*, a grave and learned Man, who diſputed againſt *Martin Luther*, and put him to Silence, writeth that the Body of St. *Matthias* was brought from *Rome* to *Augſburg* in *Germany*. It may well be that ſome Reliques or Part of the Body might be brought, and that the Head and greateſt Part of his Body remain ſtill at *Rome*, where at this Day it is honoured and reverenced.

FEBRUARY 24.

The

The Month of *MARCH.*

The Feaſt of the Angel Guardian.

MARCH 1. IN divers Churches in *Spain* the Feaſt of the Angel Guardian is kept at different Times. Some keep it on the firſt of *March*, others upon other Days and Months, all with great Reaſon: For although on the Feaſt of St. *Michael* the Archangel, which is the twenty ninth of *September*, the univerſal Church giveth Thanks to our Lord, for the Benefits we continually receive from him by Means of his holy Angels; and praiſeth him for having created them ſo excellent, ſo wiſe, ſo full of Grace and Glory; as alſo honoureth theſe ſovereign Spirits, as Citizens of Heaven, Friends and Favourites of God, Preſidents and Governors of all inferior Things; notwithſtanding the good Turns and Benefits, which every one in particular receiveth from his Angel Guardian, are ſo great, frequent, and ordinary, that there is all Reaſon for us to dedicate unto their Honour a particular Feaſt, thereby to encourage us the more to the Service of our Lord, and to render them a return of grateful Thanks, ſeeing we have no other Means to requite the Care and Vigilancy which they have perpetually over us. For it is a certain Truth, received by all holy Doctors that every Man (excepting CHRIST our Saviour) from the Moment that he entereth into the World, hath an Angel deputed him by God, to guard, defend, and protect him: We ſay that CHRIST had no Angel Guardian, becauſe he being God and Lord of Angels, had no need of an Angel to guard him. Yea it was juſt that all the Angels ſhould ſerve him, and wait upon him as they did. We ſay alſo that the Angel begins his Guard and Cuſtody from the Time that the Child entereth into the World, and cometh forth of its Mother's Womb, for whilſt it abideth there, the ſame Angel that keepeth the Mother, doth guard likewiſe the Child within her; as he who looketh to the Tree hath Care of the Fruit hanging upon it.

The Benefit which God doth to Man, in aſſigning him a particular Angel, to protect, defend and take Care of him; is admirable, ſingular and divine. For that ſovereign Majeſty not content to have given him for his Service, the Heavens, the Elements, in a Word all corporeal Creatures, and to have made him, as it were Lord of the whole Frame of the World, hath moreover ordained that the Angels themſelves ſhould be Governors and Tutors of Men: And that ſo noble a Prince, ſo excellent, ſpiritual, and ſo happy, ſhould take upon him the Tuition and Cuſtody of Man, and ſerve as a Tutor, Maſter, and Guide given to a little Child, to form and faſhion his Manners, inſtruct his Ignorance, and conduct him in the direct Paths of Truth. If *Alexander the Great* could ſay, that he eſteemed it more to have had *Ariſtotle* for his Maſter, than to have been Son of *Philip* King of *Macedonia*; with how much more Reaſon can every Man glory to have an Angel his Tutor, who is without all compariſon wiſer than all Philoſophers, and more powerful than all the Princes of the World? The Neceſſity that we have of this celeſtial Aid and Succour of the Angels, ariſeth from the Immortality of our Souls, which are to be Companions to the Angels, and to fill up the Seats, which the rebellious Spirits by their Fall left empty. And being, as we are, ignorant and weak, and having to do with moſt crafty and powerful Enemies, who in this ſo dark, ſlippery, and dangerous Way, are continually environing us, and like ſo many hungry Lions, ſeeking to devour us; we ſtand in need, for our Security, of ſome to help us, by driving away our Darkneſs, ſtrengthening our Infirmity, and diſarming our obſtinate and cruel Adverſaries. MARCH 1.

It were requiſite to have the Tongue of Angels to ſpeak worthily of the Favours and Benefits, which we are continually receiving from our good Angels; for they are ſo many and ſo great that we are not able to count them or underſtand them. For who knows the innumerable Slights, that the Devil uſes

MARCH 1. to hinder a Child that cometh forth from its Mother's Womb, from receiving holy Baptiſm? Or to render it blind, lame, or deformed in Body; dull, blockiſh, and ſtupid in Mind? And when it cometh to the Years of Diſcretion, how many Ways he endeavours to obſcure its Underſtanding, and take from it the Affection and Love of the ſovereign Good, intangling it in that Manner, that it cannot walk in the Paths and Ways of God, who created it? All which Miſchief the good Angel keepeth off, by enlightening the Underſtanding, and ſtirring up the Will of Man, to preſerve him from the Dangers of Soul and Body. O how careful is he about his Pupil recommended to his Care, when he is in danger of falling? How doth he withdraw him from ſlippery or rugged Ways, that he may not ſlide or ſtumble? How readily doth he ſtretch forth his Hand, when he perceiveth his Foot to ſlip, to ſtop him from falling, or to break the Force of the Fall? How quickly doth he raiſe him up after a Fall? How often doth he break the Snares and Gins laid by the Devil to entrap him? And diſcovereth unto him the Hook that lieth under a fair Bait of a ſenſual Delight and Pleaſure? Or if he chance ſometime to ſwallow it, how ſoon doth he break the Thread it was ty'd to, and maketh him vomit it up again? What ſhall I ſay of the holy Inſpirations, wholeſome Advices, profitable Counſels, bitter Remorſes, and neceſſary Reprehenſions, which he uſeth, to make him bridle his Paſſions, keep in the right Way, and permit himſelf to be guided and governed by God? How often doth the virtuous Man who is deſirous of his Salvation, find himſelf in Deſolation; and apprehending the Way of Virtue to be hard and full of Difficulties, beginneth to loſe Courage, and begging of our Lord like another *Elias*, to take him out of this Life, layeth him down to ſleep in the Shade of a Juniper Tree, where the Angel awakes him, comforts and ſtrengtheneth him, and feedeth him with the Bread of Life; by Virtue whereof being encouraged, he walks, runs, flies, as if he were carried on with the Wings of his Angel, till he arriveth at the holy Mount *Horeb*. This is what the Prophet ſaith in expreſs Terms, *Our Lord hath given his Angels charge of thee, that they keep thee in all thy Ways. In their Hands they ſhall bear thee, leſt perhaps thou knock thy Foot againſt a Stone.* They are thoſe, who when we are careleſs of ourſelves, are ſollicitous of us and of our good, that watch when we ſleep, and are always at our Elbow ready armed to defend us: Thoſe that rejoice at our ſpiritual Profit, and are ſorry for our Loſs: Thoſe that preſent our Prayers and good Deeds to our Lord, and demand of him Pardon for our Sins: Thoſe who at the Hour of our Death aſſiſt us with a more particular Care and Vigilancy, to preſerve us from the Jaws of the fierce and infernal Dragon, who labours eth what he can to devour us: Thoſe that accompany our Souls, and bring them before Almighty God; thoſe that do viſit and comfort them in Purgatory: In fine, thoſe that in all Dangers of Body and Soul, in Proſperity and Adverſity, by Day and by Night, at all Times and Places do ſtand by us, keep us Company, protect and defend us. We know ſome of the good Turns they do us, but the far greater Part we do not know, they being ſo many in Number, and ſo hidden from our Eyes, as alſo becauſe they do not conſiſt only in Favours which they do us, but alſo in the Harms and Miſeries which they hinder, and by their Providence prevent and drive away from us. All this the holy Angels do out of their Charity towards us; who underſtanding full well the Greatneſs and ſovereign Majeſty of our Lord, have ſo great a Deſire to ſerve him, that they eſteem it a ſingular Happineſs that he is pleaſed to employ them, although it be in ſo mean a Thing as is the Guardianſhip and Cuſtody of Men, who being compared with them, are as little Children in reſpect of the wiſeſt Men. The great Doctor of the Church St. *Auguſtine*, ſpeaking of this ſo ſignal a Benefit, which our Lord doth to Man, in giving him an Angel for his Guardian, expreſſeth himſelf in moſt grave and weighty Terms, which I thought fit to cite here (in his Soliloquies, Chapter 24.) *Thou haſt not been content, my God, to have made me Lord of all thy Creatures; but haſt given me theſe ſovereign Spirits, to be Angels to guard and defend me, and to accompany me in all my Ways, that I may not fall or ſtumble. Theſe are the Centinels, that always watch upon the Walls of this new* Jeruſalem; *they are the Hills that do environ it, the Guards that defend us, the Citizens of that bleſſed City our Mother, whom thou ſendeſt for the Good of thoſe that are to be Heirs of thy Glory; that they may keep them Company in all their Voyages, defend them from their Enemies, admoniſh them, encourage them, and offer up their Prayers before the Throne of thy ſovereign Majeſty. With great Care and Vigilancy in all Places and at all Times they aſſiſt and aid us, and provide for our Neceſſities: They are ſollicitous Mediators between thee and us, offering up to thee our Sighs, and obtaining for us thy Grace and Benediction. They are always with us, they enter in and go out with us, conſidering with great Attention, the Piety and Integrity of our Converſation, with what Earneſtneſs we ſeek thy Kingdom, and the Juſtice thereof, with how great Fear and Trembling we ſerve thee and rejoice in thee. They help us when we labour, guard us when we reſt,*

MARCH 1. *reſt, hearten and abet us when we fight, crown us when we overcome, compaſſionate us when we ſuffer for thee, aud rejoice when we do joy in thee. Great is the Care they take of us, and marvellous the Charity they have for us. And all this ſpringeth from the Honour they bear to that ineſtimable Charity of thine, wherewith thou loveſt us. For they love thoſe whom thou loveſt, and guard thoſe whom thou guardeſt, and forſake thoſe whom thou forſakeſt: They abhor thoſe who do offend thee, becauſe thou doſt abhor them. When we do well, the Angels do rejoice, and the Devils are afflicted: When we go aſtray from Virtue, we make the Devils glad, and deprive thy Angels of their Joy. For they rejoice when the Sinner doth Penance, and the Devil rejoiceth when the juſt Man returneth back from his Courſe of Penance. Wherefore, O moſt ſweet and bountiful Father, do us this Favour, that theſe holy Angels may always have Joy in us, and that by them you be praiſed in us, that we may ſoon come to be one Flock and one Fold with them; and may all join to give Praiſe and Glory to thee, as Creator of Angels and Men. When I ſay this, Lord, I do honour and praiſe thee for this excellent Gift, and for having put us under the Cuſtody and Protection of Angels, for, as if it had been but a ſmall Thing to have given to our Service whatſoever is under Heaven, you have alſo added that which is above the Heavens. Let the very Angels themſelves, O Lord, bleſs thee for this Favour, and all thy Works praiſe thee, and all thy Saints glorify thee, becauſe thy Name is admirable through all the Earth.* All this is out of St. *Auguſtine*, which doth excellently well declare how great a Benefit it is to have an Angel Guardian, and in what conſiſteth his Office, and the Acknowledgment and Gratitude which is due for the ſame. For which Cauſes this Feaſt was inſtituted.

But to comply entirely with our Obligation, beſides the celebrating this Feaſt with ſpiritual Joy and Devotion; four Things we are to do tending to our Profit, in Recompenſe of the Favours, which we receive of our Lord, by the Miniſtry of our Angels. Three of them St. *Bernard* declares explicating that Paſſage of the nineteenth *Pſalm*, *He hath given his Angels charge of thee, that they keep thee in all thy Ways.* Thus he ſaith, *How great Reverence, Devotion, and Confidence ought theſe Words of the royal Prophet to cauſe and ſtir up in thy Breaſt? A great Reverence for the continual Preſence of the Angels, a rare Devotion for their Affection and Love towards thee, and a ſweet Confidence for the Guard and Cuſtody they have of thee. Live always with Modeſty and Reſpect where the Angels are ever preſent, for God hath commanded them to accompany thee in all thy Ways. In every Place, in every Houſe, in every Corner, give Reverence and Reſpect to thy Angel; and commit not that before him, which thou wouldeſt not dare to do in my Preſence.* So that St. *Bernard* adviſeth us to practiſe that which ſome grave Philoſophers have preſcribed for the ordering and reforming of our Life, who ſay, that to get a Command over ourſelves, and not to be led away with our ſenſual Appetite, or not to ſpeak or do any thing unbeſeeming the Gravity and decent Behaviour of a perfect Man, we are to make Account that we have ſtill by us at our Elbow ſome Perſon, for whom we have a Love and Reſpect, who doth mind all we do or ſay. For ſo we ſhall be careful to avoid whatſoever may be diſpleaſing or offenſive to him. For this Apprehenſion is a Curb to a Man, refraining him not only from wicked Deeds, but alſo from unſeeming Thoughts. St. *Bernard* therefore teacheth us to take our Angel Guardian for Witneſs of our Thoughts, and Actions, that we may not do in his Preſence what we ſhould be aſhamed to do before another Man, who, be he never ſo grave, certainly is ſtill inferior to an Angel, and conſequently deſerveth not, that ſo much Reſpect ſhould be ſhewn unto him. The holy Father addeth in the ſecond Place, that we are to bear great Devotion to the holy Angels, for the Love they have for us. For if naturally *Love begets Love, and Gifts*, as they ſay, *do ſplit Rocks*, who hath a Heart ſo hard, inhumane, and flinty, that will not be moved and ſoftened by the many and continual Gifts which he receiveth from his Angel Guardian? Whence ariſes the third Thing preſcribed by St. *Bernard*, the Confidence which we are to have in the Safeguard and Protection of our good Angel. *For theſe bleſſed Spirits*, as the Saint addeth, *are not only, and ſimply with us, but are alſo always in a Readineſs to favour and aſſiſt us. They are preſent to defend, preſent to help us.* And he concludeth thus; *Let us therefore be devout, let us be grateful to ſo excellent Tutors. Let us afford them the Honour and Reverence which we owe them.* And in another Place he ſaith, and St. *Bonaventure* after him, *The holy Angel is a faithful Paranymph that knoweth the reciprocal Love which is betwixt God and the Soul, and is not jealous of it, becauſe he ſeeketh not his own Glory but that of his Lord. He is the Mediator between the Lover and the Beloved, offering the Deſires of the one, and bringing the Gifts of the other, awakening the Spouſe, and appeaſing the Bridegroom; and ſometimes, though ſeldom, he unites them to each other, raviſhing the Soul, or leading her to her Spouſe, that he may rejoice and delight in her; becauſe he is a domeſtick Servant, and familiar, having free Acceſs to the Palace and the royal Chamber, and always beholdeth the Face of the King, and therefore fcareth not to have the Repulſe or a* Denial

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MARCH 1. *Denial of his Requeſt.* But a fourth Duty towards our Angel Guardian is the principal, and the moſt important of all, to wit, the Obedience which we owe him, by hearkening to his interior Voice, and wholſome Advices, as of our Tutor, Governour, Maſter, Guide, Defender, Mediator, as well in order to the avoiding of Sin, as for the following of Virtue, and increaſing in all manner of Perfection, and in the Love of our Lord. We have an Enemy that is always working and contriving our utter Ruin and Deſtruction, to wit the Devil; and one ſure and certain Friend, which is our good Angel; who with all his Power is continually procuring our Good. The Devil purſues us out of his Hatred to God, and Envy of our Felicity, that we may not gain what he hath loſt; and the good Angel is moſt careful and ſollicitous of us, for the Love he beareth to God, ſeeing how dear we are to his Majeſty, and how expreſly he hath recommended us to his Charge and Protection. And is it not then a great Folly to hearken to our deadly Enemy, and follow his Counſel, whoſe only Joy is our Sorrow, and Content our Ruin and Torment; and on the contrary to ſtop our Ears to the Admonitions and Advices of ſo cordial and faithful a Friend, that lamenteth our Sins, rejoiceth for our Merits, and triumpheth for our Victories? Whenſoever there is propoſed to us any Good to be done, or evil to be avoided, we feel this Contraſt and ſpiritual Conflict within us: For our Enemy ſtriveth to hinder the Good, and incline us to Evil; and the holy Angel on the contrary laboureth to withdraw us from committing Sin, and ſtirreth us up to a good work; and in theſe Occaſions if we be not quite Senſeleſs and void of Judgment, we ought to obey our good Angel, as a moſt prudent Counſellor and faithful Friend, to content him, and benefit ourſelves; and muſt deteſt *Satan*, and caſt away his wicked Suggeſtions to ſpite him, and deliver ourſelves from his Tyranny; always praiſing our Lord God as well for his other innumerable Benefits, which we have received from his bountiful Hand, as particularly for this which he hath done us, in appoining Angels for our Guardians. And ſo ſhall we celebrate this Feaſt as we ought, to God's Glory, the Honour of the Angels, and Fruit of our own Souls; which God grant us through their Interceſſion, ſince he was pleaſed to create us for that End. MARCH 1.

The Life of St. CASIMIR, *Great Duke of* Lituania, *Confeſſor.*

MARCH 4. CAſimir Jagellon, the third of that Name, King of *Polony*, and great Duke of *Lituania*, had twelve Children, ſix Sons and as many Daughters by his virtuous Lady, *Elizabeth* of *Auſtria*, Daughter to *Albert* II. Emperor. This *moſt holy and moſt religious Queen* (as a grave Author ſtyleth her) uſed a very ſingular Care and Diligence to bring them all up in the Fear and Love of God. But none profited ſo much by her pious Induſtry, as did the ſecond Son, St. *Caſimir*, who ſhone among the reſt of his Brothers as the Diamond among other precious Stones. Together with his Nurſe's Milk he ſucked in the Principles of Virtue; and was ſcarcely got out of his Infancy, when he was far advanced in Sanctity. He was much eſteemed for his excellent Wit, and admirable good Nature, and for ſo courteous and affable a Diſpoſition, that he won the Hearts of all that had to do with him. In the midſt of courtly Delights, and of a great Liberty of living as he pleaſed, he kept ſo ſtrict a Guard over his Mind and Senſes, and was ſo eſtranged from Vice, that he had a Horror and Deteſtation of all that had any Affinity with it. No body could ever obſerve in him any light or immodeſt Geſture, nor hear fall from his Mouth any Word, that had not a moſt chaſte and innocent Meaning. The Staidneſs of his Comportment, the Modeſty of his Countenance, and the admirable Temper of Sweetneſs and Severity which appeared in his Eyes, did extinguiſh all diſhoneſt Thoughts, and excite a Love of Purity in the Hearts of thoſe that converſed with him: And the moſt virtuous were ſure to have the firſt Place in his Affection and Favour. His Study of Mortification, and the Affliction of his Body was continual and exceſſive great, although his Humility concealed as much of it as was poſſible, from the Eyes of Men. His Faſts were very rigorous and frequent; under a princely Attire he wore ordinarily a rough and pricking hair Shirt. A great Part of the Night he ſpent in Prayer; and then threw down his weary and exhauſted Body upon the bare Floor, knowing that Chaſtity never reſteth more ſecurely than upon a hard Bed. Oftentimes alſo in the Dead of the Night, in moſt ſharp and bitter Weather, he went barefoot to ſome Church, and there lying proſtrate upon his Face before the Door, bathed the Ground with Tears. What cannot even a tender Body ſuffer and endure, if the Soul be in love with God? But he, who was ſo hard and rigorous to himſelf, was full of Compaſſion and Tenderneſs towards MARCH 4.

MARCH 4. wards his Neighbour. Every Man's Miſery and Affliction he eſteemed to be his own; and therefore was an Eye to the Blind, a Foot to the Lame, a Support to the Deſtitute and void of Help, a Father of Orphans, a Nouriſher of the Poor and Needy; ſo that he was commonly called, *The Father and Defender of the Poor*; the braveſt Title that a Prince can glory of. His chief Care and Study was to conſerve and advance Catholick Religion; and to extinguiſh or drive Hereſy out of all his Father's Dominions; and therefore he perſuaded him to enact a Law, that no new Church ſhould be built for Hereticks, nor any old one repaired. And he was ſo obedient a Child of our holy Mother the Catholick Church, that upon no Pretext he could be brought to tranſgreſs any of her Precepts or Decrees. Being once ſick he was adviſed by the Doctor upon a faſting Day, to eat ſome Meat, which, unleſs it be in ſuch an Occaſion, is not lawful on thoſe Days to be eaten. And he anſwered moſt reſolutely, *That he had rather die out of Hand, or remain all his Life long ſick, than fail in the exact Obſervance of the leaſt Ordination of the Church.* Let all delicate and nice Catholicks take Notice of this Example, and be aſhamed of themſelves; that for ſome little Defluxion forſooth or Headach, they make no Scruple to diſpenſe with themſelves in Laws and Precepts that oblige all the faithful.

If any one be deſirous to know how theſe and many other heroical Virtues came to ſpring ſo happily, flouriſh ſo pleaſantly, and bring forth ſuch admirable Fruits in the Heart of this moſt holy Prince; and that in a Royal Court and Palace, the Air whereof is not ordinarily favourable to Innocency and Virtue: I anſwer, that like to St. *Auguſtine*, he water'd the Garden of his Soul with two continual Streams, the one flowing from *the Side of the Lamb*, the other from *the Breaſts of the Virgin.* My Meaning is, that his tender and cordial Devotion to the ever glorious Virgin *Mary*; and a conſtant Memory of the bitter Paſſion of our Lord JESUS CHRIST, preſerved him always pure from Vice, and enriched him with heavenly Graces. His moſt frequent and delightful Entertainment was in the holy Wounds and Sufferings of our Lord; and he would have eſteemed that Day little better than loſt, which he ſhould have paſſed over without a ſerious and devout Meditation upon ſome Myſtery of his painful Life and Paſſion. Hence he ſo quickened and ſtrengthened his Faith, that he aſſiſted at holy Maſs with as great Devotion and Attention, as if he had ſeen our Saviour dying upon Mount *Calvary*; for he did moſt aſſuredly believe that (as St. *Auguſtine* ſpeaketh) *The Sacrifice of our Redemption, which was offered for us upon the Croſs, whereby the Hand-writing was blotted out, which carried our Condemnation in it, is daily diſpenſed from the holy Altar.* And by his Piety in this kind he exceedingly condemns the moſt ſtupid Ingratitude of all thoſe, who come to theſe divine Myſteries with ſo little Reverence, as if they had no Reſpect of the Preſence of God, worthy of all Adoration. As for his Devotion to our bleſſed Lady; he had dedicated himſelf to her Service from his Childhood, always loving her as his Mother, honouring her as his Queen, and confidently making his Recourſe unto her, as to a ſecure Refuge and Succour. Amongſt his other Duties towards this ſovereign Princeſs of Heaven and Earth, he recited daily a devout Hymn which himſelf had compoſed of her Praiſes in Rhyme; which beginneth thus; *Omni die dic Mariæ Mea Laudes anima.* Which he would have to be buried with him, and laid upon his Breaſt; as a Preſervative of his Heart even after Death. But no Duty or Devotion was more grateful unto her, than his ſingular Care of conſerving Chaſtity, which in her Honour and Imitation he maintained all his Life long, without Spot or Blemiſh, knowing that *Incorruption*, by the Teſtimony of holy Scripture, *maketh a Man like to God*; and at his Death left a moſt remarkable and pubick Teſtimony to the whole World of the high Eſteem he had of it. For as he was altogether taken up with his accuſtomed Exerciſes of Devotion and Charity, he fell into a dangerous Sickneſs, which caſt not only the Court, but alſo the whole Kingdom into great Sorrow and Deſolation: A Conſult of Doctors was called, who agreed, that the only Cure of his Diſeaſe would be to marry. But the virtuous Prince, who underſtood better the Price and Value of Chaſtity, than the Doctors did the Nature of his Sickneſs, anſwered them plainly, *That he cared not for Life, if it were to coſt him his Purity, which he eſteemed to be the beſt and moſt excellent Part of his Soul: And that he would chuſe to die preſently rather than to live many Ages with the Loſs of that heavenly Treaſure.* O bleſſed Man, worthily ſtiled *The Martyr of Chaſtity!* Certainly in this Virtue he ſurpaſſed the Angels; for their Purity is neither expoſed to Danger, nor aſſaulted by Combat: And he maintained his with Loſs of his Life. His only Parallel is the glorious Mother of God, whom as in other Virtues, ſo moſt particularly in this he did ſtudy to imitate. For as our bleſſed Lady (who was the firſt that diſplay'd the Enſign of Chaſtity, and vowed to God an undefiled Sanctity of Soul and Body) made Difficulty to accept of the higheſt Dignity of being Mother of God, if it could not ſtand with her inviolably-grounded Purpoſe of perpetual Virginity; ſo this Client of the all-immaculate Virgin, willingly and freely renounced

MARCH 4. nounced his Princedom and his Life in the very Flower of his Age, which he could not otherways keep than if he would ceaſe to be a Virgin. What a Check is this heroical Example unto all thoſe, who by a lewd Life do, like Swine, trample under their Feet this ineſtimable Pearl of Purity! How far are they from ſacrificing their Lives to Chaſtity, who are ſuch Enemies of it, that they are content even to ſhorten their Days by abuſing and deſtroying it. This generous Reſolution of the moſt chaſte Prince was rewarded by a Revelation which God gave him of the Day, in which he was to depart out of the World, to wit, the fourth of *March*, in the Year of our Lord MCCCCLXXXIX. On which Day St. *Caſimir*, having ſpent moſt innocently and holily twenty four Years and five Months in this Mortal Life, armed with all the Rites and Sacraments of the Catholick Church, amidſt the Choirs of Prieſts, and religious Men, recommending to God his happy Paſſage, and a greater Company of heavenly Spirits, attending it; with a Crucifix in his Hand, which he often ſprinkled with Tears, preſſed to his Lips, and apply'd to his Heart; as he was ſweetly and amorouſly entertaining himſelf with his dear Lord and Saviour, and repeating thoſe Words: *Lord into thy Hands I do recommend my Soul*; rendered up his pure Spirit to be joined to the Fountain of Purity; which was ſeen environed with a moſt clear and bright Light to be carried by the Hands of Angels into Heaven. His Body was buried in the Church of St. *Staniſlaus*, in a Chapel of our bleſſed Lady; and in the Year MDCIX was found entire and freſh, with that Hymn which, as we ſaid, he gave Order ſhould be buried with him, upon his Breaſt, an evident token of his virginal Intergrity, which is the beſt Balm to conſerve Bodies from Corruption. God Almighty was pleaſed to declare his Glory by many and great Miracles and Favours wrought by his Merits and Interceſſion. Whereof I have thought fit to recount one very ſignal and remarkable. In the Year MDXVIII, the *Muſcovites*, with a moſt powerful Army invaded *Sigiſmond* I. King of *Polony*, and Brother of St. *Caſimir*. The King being embroiled then with other great Affairs could not levy above two thouſand Men to oppoſe againſt them. And theſe marching under the Command of the Generals *Gaſtold* and *Boracinſki*, when they came as far as the River *Dune*, the Water being then exceeding high, were at a Stand, not knowing what Means to uſe to paſs over; when behold there appeareth before them St. *Caſimir*, gallantly mounted, and glittering in Armour as bright as the Sun, who bids them follow him, which they did, and paſſed over the River without Difficulty. It was as eaſy under the ſame Conduct to defeat the Enemy, as it was to paſs the Water. In a Word, the *Muſcovites* were quite routed, and the *Polonians* got a moſt famous Victory. Whereupon King *Sigiſmond* reſolved to negotiate with the Pope *Caſimir*'s Canonization; but ſome other Buſineſs intervening, he did not urge the Matter as he ſhould have done. Wherefore God permitted him to ſtand in need the ſecond Time of the Aſſiſtance of his Saint. For the Year following the Duke of *Muſcovy* nothing daunted with his former Defeat, bringeth into the Field a ſtronger Army than he had done before. Then King *Sigiſmond* acknowledging his Ingratitude, made a ſolemn Vow to ſollicite as efficaciouſly as he could, his Holineſs to declare his Brother *Caſimir* a Saint. And no ſooner had he made his Vow, but his Men though in Strength and Number inferiour to the *Muſcovites* beholding St. *Caſimir* marching again before them in the Air, conceived ſo great Courage and Vigour, that like raging Lions they fell upon the Enemy, and made him recoil back, notwithſtanding that the Duke with his Example and Words encouraged them, all that he could, to ſtand their Ground, and fight manfully. But what is all the Power of mortal Men able to do againſt one Saint, who oppoſeth it? The *Polonians* eying St. *Caſimir*, who went before them, ruſhed in upon the *Muſcovites*, put them all to Rout, killed divers of them, took many Priſoners, and loſt not a Man of their own. The King, when he received News of the Victory, went with all that were about him to St. *Caſimir*'s Tomb, to give him Thanks for ſo ſpecial a Favour; and preſently diſpatched ſome to Pope *Leo* X. to procure his Canonization. His Holineſs after due Informations taken of his Life and Miracles, with the accuſtomed Ceremonies canonized and declared him a Saint, in the Year MDXX. And Pope *Paul* I. at the Inſtance of *Uladeſlaus*, then Prince, afterwards King of *Polony* and *Sweden*, commanded his Memory to be celebrated throughout the Chriſtian World, and his Feaſt to be kept under the Title of a Confeſſor upon the fourth of *March*. His Life is gathered out of *Gregory Snuciſki* Canon of the Cathedral Church of *Vilna*, and *Zachary*, the Pope's Nuncius in *Polony*, as alſo out of the *Roman* Breviary.

The

The Life of St. Lucius *Pope, and Martyr.*

MARCH 4. WHEN St. *Cornelius*, Pope and Martyr was ſent into Baniſhment for CHRIST our Lord's Sake, St. *Lucius* kept him Company, who was a Prieſt and Son of *Porphyrius* a *Roman* Citizen. And after *Cornelius* was martyred, he ſucceeded him in the Apoſtolick Chair, in the Reign of *Gallus* and *Voluſius* Emperors, by whom he was likewiſe baniſhed, but by God's Will ſoon reſtored again to his Church. St. *Cyprian* writ to him to congratulate with him for his Return, and hath theſe Words: *It is but a while ſince, moſt dear Brother, I gave you Joy, that God had honoured you with prieſtly Dignity, and the Title of a Confeſſor in the Government of his Church. But now we give you no leſs Joy, and to your Companions alſo, and all the reſt of the Brethren, that he hath reſtored you again to your Church with the ſame Glory, and to your great Praiſe, that ſo a Paſtor might not be wanting to feed his Flock, nor a Pilot to guide his Ship, nor a Governor to rule his People; and that the World might know that he ordained your Baniſhment not to deprive the Church of her Biſhop, but to have him to return unto her, richer in Merits and victorious. For the honour of Martyrdom was not leſs in the three Children, for that they did not die, but came ſafe and entire out of the Furnace of* Babylon; *nor was* Daniel *leſs perfect, or worthy of Praiſe, for having been preſerved from the Lions, by whom according to the ordinary Courſe he would have been devoured. In the Confeſſors of* CHRIST, *Martyrdom, which is deferred, doth not diminiſh the Merit of their Confeſſion, but manifeſteth the Greatneſs of God's Succour and Protection.* The ſame St. *Cyprian* in another Epiſtle praiſeth him much, together with his Predeceſſor St. *Cornelius* Pope; and ſaith, *That they were full of the Holy Ghoſt, and glorious Martyrs of our Lord.* St. *Lucius* ordained that two Prieſts and three Deacons ſhould always accompany the Biſhop, to be as it were Witneſſes of his Life and Actions, *That their Preſence might oblige him to be wary and circumſpect in his Demeanour, and that no Body might be ſo bold as to ſpeak amiſs of him, knowing that he hath Witneſſes to prove his Innocency.* At that Time God Almighty, to chaſtiſe the Gentiles, who ſtrangely perſecuted our holy Religion, and were never ſatiated with the Blood of Chriſtians, ſent a great Peſtilence, which laſted ten Years; and beginning in *Ethiopia* ſpread itſelf through all the Provinces of the World; and ſcarcely was there any City, Village or Houſe which was not infected with it, with ſuch Violence that the greater Part of the Inhabitants of the Earth died of it. St. *Lucius* gave Orders twice, and ordained four Prieſts, four Deacons, and ſeven Biſhops. He was crowned with Martyrdom under the Emperors *Gallus* and *Voluſius*, though the *Roman* Martyrology and other Authors ſay, that he died in the Perſecution of *Valerian*; becauſe that Perſecution was ſo called, for that *Valerian* whilſt he was Cenſor, made Laws againſt Chriſtians, which other Emperors, and himſelf alſo, when he came to that Dignity, put in Execution with great Severity. As St. *Lucius* was led to Martyrdom, he recommended the Church and his Flock to St. *Stephen*, his Archdeacon, who ſucceeded him in the Popedom. *Euſebius* ſaith that St. *Lucius* was Pope but eight Months; but ſeeing he gave Orders twice, as is recorded in the Book of the *Roman* Biſhops, he muſt neceſſarily have held the Seat longer. He died in the Year of our Lord CCXC, and was buried in the Church-yard of *Calixtus*. Pope *Clement* VIII. in the reformed Breviary ordained, that the Feaſt of St. *Lucius* Pope and Martyr, ſhould be kept on the fourth of *March*. All the *Roman* Martyrologies of *Bede*, *Uſuardus*, and *Ado*, make mention of him. MARCH 4.

The Life of St. Thomas *of* Aquine, *Confeſſor and Doctor.*

MARCH 7. THE bleſſed St. *Thomas* of *Aquin*, Light of the Catholick Church, Angelical Doctor, the ſecure Guide of Schoolmen, Ornament and Glory of the holy Order of St. *Dominick*, was very nobly born, and was Son of the Counts of *Aquine*. His Father was called *Landulphus*, and his Mother *Theodora*: This Lady being big with Child with St. *Thomas*, there came a holy Hermit to her, who had hanging about his Neck an Image of our bleſſed Lady, and at the Feet of it a Picture of St. *Dominick*; and told her *that God would enlighten her, and that ſhe ſhould bring forth a Son, who ſhould take the Habit of St.* Dominick, *and be an Honour to his Family, and a Light unto the World.* MARCH 7.

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MARCH 7. *Theodora* reply'd, *God's Will be done.* The bleſſed Babe coming into the World was received by his Parents as given them by the Hand of God. At the holy Font they named him *Thomas*, from his great Grand-father by the Father's Side, *Thomas* Count of *Samacolla*, Favourite of *Frederick* the ſecond Emperor, and his chief General in ſeveral Expeditions. As his Nurſe was once wrapping him up in ſwadling Bands, ſhe perceived that he held faſt in his Hand a little Scrowl of Paper, and as ſhe would have taken it from him to ſwath him more at Eaſe, the Child cryed ſo pitifully, that the Nurſe was fain to forbear: But by and by the Mother came and took it out of his Hand, and unfolding it found written therein theſe Words, *Ave Maria*, and not being able to pacify him otherwiſe, gave it him again; and he immediately put it into his Mouth, and chewing it with his tender Gums at length ſwallowed it, ſhewing hereby, that with his Milk he ſucked in the Love of the moſt pure Virgin, unto whom he was ever devout all his Life. During his Infancy, if at any Time he cryed, the beſt Means to quiet him, was to give him ſome Book, that he might turn over the Leaves of it, and it preſently ſtilled him. When he was five Years old, his Parents ſent him to the Monaſtery of Mount *Caſſin*, that from his Childhood he might learn among thoſe holy Monks the Fear and Love of our Lord: For the glorious Patriarch St. *Benedict*, underſtanding well of what Importance it is for the Reformation and good Government of the Chriſtian Commonwealth, that Noblemen and Gentlemen's Sons be vertuouſly bred from their tender Age; to do this Service to our Lord, and ſo conſiderable a Benefit to the World, took upon him in his Life-time the Education of Children of good Quality in his Monaſtery of Mount *Caſſin*, not regarding the Quiet and Recollection which his Religious profeſſed; and recommended this laudable Practice and Inſtitution to his Children and Succeſſors, which they continued to the Time of St. *Thomas*, who coming thither ſo young, ſurpaſſed all the reſt of the Children that were brought up there, in Tranquillity, Sweetneſs, Silence, Modeſty, and Obedience to his Maſter, and thoſe who had Care of him, ſhunning always ſuch Children as were turbulent and unruly, and keeping Company with thoſe that were more ſtayed and devout; for as to himſelf, he was ſo addicted to Piety, that he ſpent every Day two Hours in Prayer, and with a laudable Curioſity did often aſk of the Religious, under whoſe Charge he was, *to declare to him what God is*; and he carefully minded and kept in his Heart the good Counſel that was given him. At the Age of ten Years he was brought back to *Naples* to ſtudy; his Maſter in Grammar, Rhetorick, and Logick, was one *Martin*, a famous Man; and in Philoſophy, *Petrus Hibernicus*, *Peter* of *Ireland*, from whence he came to teach School in *Italy*, alſo a very renowned Man. St. *Thomas* had a great and ſharp Wit, by Means whereof he did ſo advance in thoſe Sciences, that he left his Companions far behind him, and gave remarkable Signs of what he would prove in Time. All Men's Eyes were upon him for his Nobility, his great Judgment and Underſtanding; and much more for the rare Example which he gave, and for the grave and chearful Modeſty which ſhone in him. When he came from Mount *Caſſin*, our Lord had already touched his Heart, and inclined him to a Contempt of earthly Things with a high Eſteem of thoſe of Heaven. This made him often confer with the Fathers of St. *Dominick*'s Order, who had newly founded a Convent at *Naples*, and flouriſhed with a great Repute of Sanctity. And one of them perceived in St. *Thomas*'s Face a radiant Light, which ſpread it ſelf in Rays all about him, and ſhone upon all the Company, whereat he was much aſtoniſhed. *Thomas* was moſt intimate and familiar with Father *John* of *St. Julian* of the ſame Convent, a devout and venerable Man, by whoſe Means he came to take the Habit of St. *Dominick*, being now fourteen Years of Age, and he received it from the Hands of St. *Thomas Tolentin*, who was then Prior of the Convent of *Naples*, and afterwards was made Patriarch of *Jeruſalem*.

His entering into Religion cauſed great Admiration and much Diſcourſe at *Naples*, becauſe he was very young, nobly born, and of great Hopes and Expectation; and the Wonder was the greater, becauſe the Order which he entered into was yet but new, and not ſo famouſly known in the World. Some murmured againſt the Fryars, as if they had enveigled him; others ſaid that his Parents ſhould in no caſe permit him to remain there; others ſaid it was Levity and Childiſhneſs in him: But amongſt ſo many that were troubled at his Entrance, there wanted not ſome, who had the Grace to follow the Example; and in Imitation of St. *Thomas* to ſue a perpetual Divorce with the World. When the News was brought to his Mother, ſhe came from *Roccaſecca*, where ſhe lived, to *Naples* to ſee her Son: But he knowing with what Intention ſhe came, and fearing that his Mother's Words might have too great Force and Power over him to decline the Danger which ſuch Encounters bring with them, deſired and importuned the Prior to convey him to ſome other Place, becauſe he would not venture himſelf alone with his Mother. The Prior condeſcended to what the Novice requeſted of him, as well to give him content,

March 7. tent; as alſo becauſe he feared leſt the Mother being ſo great and powerful a Lady, might take him away by Force; and ſo the Order might come to be deprived of that Treaſure wherewith God had enriched and ennobled it: Therefore he was ſent away preſently to *Rome* to the Convent of St. *Sabina*, in Company of ſome religious Men. His Mother reſolved to follow him to *Rome*, where ſhe alſo miſſed of him, becauſe the Prior had already ſent him towards *Paris*, there to hear his Courſe of Divinity, and this with *Thomas*'s Conſent, for it was not judged fitting that a Youth ſhould run the Hazard of being tempted by the Tears of ſo afflicted and paſſionate a Woman as his Mother then was. When his Mother perceived that the Religious would not truſt her with her Son, although ſhe took her Oath that ſhe did not intend to draw him from Religion, but rather to encourage him to perſevere in it; ſhe was highly offended, and writ unto her two Sons, *Landulfe* and *Arnauld* (who were two prime Commanders in the Emperor *Frederick*'s Army) charging them to beſet all the Ways which their Brother *Thomas* was to paſs through to go into *France*, to take him, and ſend him to her. And they uſed ſo much Diligence in the Buſineſs, that by ſome Soldiers whom they employed, they took him, and ſent him to their Mother. The Soldiers would have taken off his Fryars Weed by Force; but he reſiſted them with ſuch a Courage, that ſhould they have torn him in Pieces they could not have done it, he overcoming their Inſolency and Outrages by his generous Spirit, and by the forcible Eloquence of his Tears. When St. *Thomas* arrived at his Mother's Houſe, it is not eaſy to expreſs the Joy which ſhe had to ſee her Son in her Cuſtody; for ſhe perſuaded herſelf that ſhe had got the Victory, becauſe he being ſo very young, might with little Pains be moulded as ſhe pleaſed. She uſed all the Art and Means, which ſhe could think of, to make him put off the religious Habit, mingling fair and flattering Language with Threats, Sweetneſs with Terrour, and Tears with Anger; and leaving nothing unattempted, which ſeemed likely to prevail with him. The holy Youth looked upon her as his Mother, and reſpected her as his Lady, and his Anſwers were full of Modeſty and Truth. He gave her to underſtand that he was much more obliged unto Almighty God than to her; and that ſhe ſhould find him ready and diſpoſed alike, to receive good or evil Entertainment from her. When the Mother ſaw what little Effect all her Plots and Deſigns did take, ſhe would no more contend with him herſelf; but recommended him to his two Siſters, that they might proſecute the Enterpriſe, and give their Brother no Reſt or Reſpite, till they had prevailed with him to quit the Habit of Religion, and abandon all Thought of it. The two Siſters wanted no Care or Diligence in acquitting themſelves of that Charge which their Mother had enjoined them, and employed all the attractive Allurements, which in ſuch Occaſions the corrupted Affection (or rather Paſſion) of Fleſh and Blood can make uſe of. Many a cruel Aſſault they made, but the holy Child's Breaſt reſiſted all conſtantly, and remained as firm as a Rock, or Wall of Steel againſt all their Endeavours and Attempts. Inſomuch that the elder Siſter, in ſtriving to overcome her Brother, was overcome by him; and forſaking all Pomp and Riches, and great Fortunes offered her in Marriage, became a religious Woman at *Sancta Maria de Capua*; in which Monaſtery ſhe was afterwards made Abbeſs, and lived and died with great Example of Sanctity and Piety. March 7.

But *Landulfe* and *Arnauld*, returning home from the Wars, when they ſaw their Mother extremely afflicted and troubled, their Siſters contriſtated, and their Brother *Thomas*, as they interpreted it, ſtubborn and obſtinate, reſolved as Soldiers of a high Spirit, to manage the Buſineſs by Force and Violence: Wherefore after they had reviled him with injurious and contumelious Language, they ſeized upon his Perſon, and abuſed him in that rude Manner, that they tore and rent his religious Habit. But nothing of this was able to make him alter his holy Reſolution; for on the contrary (as a Tree that is well planted taketh deeper Root by Froſt and Storms) he grew ſtronger and more ſettled in his good Courſe. He was led Priſoner with a ſtrong Guard to the Caſtle of *Roccaſecca*, where they afflicted him not only by a painful Detenſion of his Body, but much more by pernicious and diabolical Means, which they uſed to wound his Soul. They agree with a Woman newly married, young and handſome, but impudent and laſcivious; they make her great and fair Promiſes, if ſhe would talk with their Brother alone, and by her ſmooth Tongue and fond Dalliances bring him to Wickedneſs. This is the Invention of *Satan*, and a Stratagem of ſuch as are poſſeſſed by his Spirit; who trampling under Feet all reſpect due to God and Man, and tranſported with an unbridled Paſſion, are not contented to hinder others from doing good, but will become a Snare to draw them into Miſchief, and a keen two-edged Sword to pierce and kill their Souls. This vile Woman then entereth the Chamber, where the holy young Man was, intending to be his Ruin; ſhe uſeth all her Tricks and Devices, and applieth all the Engines of Hell to overthrow the Youth's Conſtancy, to bereave him of his heavenly and ineſtimable Treaſure, to ſatisfy her own Luſt, to content the two Brothers that employed her in

MARCH 7. ſo foul a Buſineſs, and ſhew them her Cunning and Power, and in fine to enjoy the Reward and Hire of her Wickedneſs. But our Lord, who had already choſen *Thomas* to be an Example of Chaſtity in his Church, did ſo arm him with his celeſtial Spirit, that after he had reproached this lewd Woman in few Words with her inſupportable Impudence, and yet perceived that inſtead of giving over, ſhe redoubled her unbeſeeming Geſtures, and became more importune in ſolliciting him, he took a Firebrand in his Hand, to expel and drive away that other helliſh Firebrand that was ready to burn and conſume him. That villanous Devil (for ſo I may well ſtyle her, who play'd the Devil's Part, and endeavoured to draw that pure and bleſſed Soul into Hell) finding ſo rude Entertainment, fled away with all Speed, and left St. *Thomas* alone ſo frighted and ſo aſhamed, that he ſeemed to ſuſpect and fear every one, even himſelf. For pure and chaſte Souls apprehend no temporal Danger or Loſs ſo much, as they fear any Thing that may ſtain or ſoil their virginal Integrity; which becauſe it is a ſingular Favour of God, and without his ſpecial Grace cannot be conſerved and kept by any Man, the virtuous Youth with the ſame Firebrand wherewith he had chaſed away the foul Wretch, made a Croſs upon the Wall, and caſting himſelf upon his Knees before it, with many Tears beſeeched our Lord to ſhelter him under the Wings of his Protection, as the Hen doth her Chickens, and defend him from the infernal Enemy that was hovering over to catch and make a Prey of him. And withal he offered unto his divine Majeſty both Soul and Body, obliging himſelf by Vow to ſerve him in perpetual Chaſtity all the Days of his Life; and the better to effect it, he implored the Favour and Aſſiſtance of the ever bleſſed Virgin. From the Agony which he endured in the Combat, or from the Sorrow and Reſentment he had of this their unworthy and baſe Proceeding, or that God would by this Means comfort him, he fell aſleep, leaning his Head againſt the Wall, and preſently there came two Angels from Heaven, to give him the Joy of his Victory, and to aſſure him that God had heard his Prayer, in Token whereof he ſent him the Girdle of perpetual Chaſtity; and with that they girt his Body ſo ſtrait, and put him to ſo much Pain, thas he cryed out, and therewith awakened. His Guards came running in, fearing that ſome Diſaſter had befallen him, and although they preſſed him with great Inſtance to tell them what had made him cry in that Manner, he never could be brought to tell it either to them or to any other Body, beſides his ghoſtly Father. But although this bleſſed Saint received thus from the Hand of God the precious Gift of Chaſtity; yet it is wonderful with what Care and Circumſpection he watched over himſelf, and how warily he ſhunned all Occaſions of endangering it, and particularly all Familiarity and Converſation with Women, inſomuch that when a certain Lady aſked him *Why he did fly Women ſo much, ſeeing that he was the Son of a Woman*; he anſwered, *Becauſe I was born of one, therefore I do ſhun them all.* And by this vigilant Care he conſerved his Virginity ſo entire, that after his Death Fryar *Reginald*, his Companion, to whom he had often made a general Confeſſion, did proteſt and take upon his Oath, *that he had paſſed his whole Life with as much Cleanneſs and Purity, as any Child hath, which is but five Years old.* St. *Thomas* was detained in Priſon two Years, perſecuted by his Friends, and favoured by God; forſaken by Men, and cheriſhed by Angels; enduring at the Hands of his Brothers and his own Mother (that was a Woman, a Chriſtian, and in fine a Mother) that Rigour and hard Uſage which Saints do ordinarily ſuffer from Tyrants and Enemies of CHRIST. But our Lord, for whoſe Sake he was perſecuted, gave him Strength and Comfort in his Sufferings, and Joy and Courage in his Afflictions; entertaining and ſolacing him with Prayer, Contemplation, and Study. And he was now and then viſited by Fryar *Julian*, who found ſome ſecret Device to get Acceſs to him, and under his Cloak brought unto him Cloaths to wear, and Books to read. But beſides the ſpiritual Conſolation and Profit of his Soul, it is ſtrange and wonderful how much, during this Time, he advanced in Knowledge and Learning; for being deſtitute of other Maſters, God took him in Hand to inſtruct and teach him; and the Afflictions which he ſuffered for his Love, were an admirable Diſpoſition for him to profit in that School.

After he had been kept two Years cloſe Priſoner, his Mother ſeeing his Conſtancy could not be ſhaken (whether that now ſhe underſtood it to be a Work of God, or elſe that ſhe had loſt all Hopes of prevailing with him) began to be more calm, and gave Way that his two Siſters underhand ſhould ſet him at Liberty, and procure him to be let down from a Window of the Caſtle; Notice being ſecretly given to the Religious of his Order to be there in Readineſs to receive him. They received him as an Angel ſent them from Heaven, and having him in their Hands, could ſcarcely believe they had him for Joy. They went privately with him to *Naples*, where he made his Profeſſion in the ſeventeenth Year of his Age. Soon after, the better to ſecure him, they carried him to *Rome*, and from thence to *Paris*, in the Company of Father *John* a Dutchman, General of the Order, who going for *France*, would by all Means take him along with him. After this again he was ſent

March 7. to *Cologn*, a City in *Germany*, where *Albertus Magnus*, a moſt eminent Doctor of the ſame Order, read Divinity with ſo great Fame and Reputation of human and divine Knowledge, that he was eſteemed an Oracle of Wiſdom. St. *Thomas* ſtudied ſome Years under him, and there paſſed over his Courſe of Divinity: He was very humble, obedient, devout, modeſt, and quiet: He ſhunned Company and all unprofitable Diſcourſe, was much addicted to Prayer, and the reſt of his Time he ſpent in Studies, ruminating continually and recording in Mind whatſoever he had read or heard. And being wholly taken up with ſuch ſerious Thoughts, he was ſo rigorous in the Obſervance of Silence, that he ſpoke not a Word, which gave Occaſion to his School-fellows, who obſerved him to be always ſilent, and withal big and corpulent, to ſtyle him *the dumb Ox*. For they attributed his religious Recollection and Silence to a natural Heavineſs and want of Diſcourſe or Underſtanding: But when the Time came that he was to ſhew himſelf in the ordinary Exerciſes of School, to wit Conferences, Diſputes and Defenſions, he ſoon made them alter their Opinion and Language, for he gave ſuch admirable Proofs of a moſt ſharp and quick Wit, and profound Underſtanding, that *Albertus*, his Maſter, being aſtoniſhed at it, ſaid one Day, *Do you call this Man the dumb Ox? Believe it, that if he live, he will bellow ſo loud, that his Voice ſhall be heard over all the World.* Whereby he ſeemeth to have propheſied the future Greatneſs of this his Diſciple, and the Light which his Wit and Doctrine was to give to the whole Church. From henceforward all began to look upon St. *Thomas* with better Eyes, to have a high Eſteem of his rare Talents and Abilities, to reverence his Virtue and religious Behaviour, and to underſtand that his ſtupendous Knowledge was more a Communication of Heaven, than an Acquiſition of Study; it ſeeming to them impoſſible for any human Wit in ſo ſhort a Time, to be able to attain to that Height of Learning which he had, without a moſt particular Favour and Aſſiſtance of God, for which they did very much reſpect and honour him. But this did no ways puff him up with a Conceit of himſelf; for the more he was eſteemed and reverenced, the more did he humble and ſubmit himſelf to every one, although by his piercing Wit and clear Inſight into Things, he unfolded and explicated with great Facility moſt hard and intricate Difficulties that were propoſed to him, which could not well be ſolved by others.

Having ended his Courſe of Studies under *Albertus* in *Cologn*, by his and his Superior's Order he returned back to *Paris*; where he took the Degree of Batchelor in Divinity, and began to explicate the Maſter of Sentences with that Clarity, Diſtinction, Subtility, and eaſy Manner of Deliverance, that none yet have equalled or come near to him. He continued his Lecture and ſcholaſtical Exerciſes, till he was made Doctor; which Dignity he undertook purely by Obedience, much againſt his Inclination and Deſire; eſteeming himſelf unworthy of that Honour, and the leaſt fit for it of any Man living. He betook himſelf, as he was accuſtomed to do in all other Affairs, to Prayer; and our Lord, who now would begin to diſcover the Treaſures which were incloſed in his Saint, and to place him in his Church as a burning Taper upon the Candleſtick, did comfort him in this Sort. There appeared to him in his Sleep a venerable old Man, who looking gravely and mildly upon him, aſked him *why he wept*; *Thomas* anſwered, *'twas becauſe he was commanded to be made Doctor, being not fit for it.* To which the old Man reply'd, *That he ſhould put his Truſt in God, ſince he took not that Honour upon him by his own Will, nor out of Ambition; but by the Appointment of God, declared to him by his Superiors: That Obedience is the moſt powerful and efficacious Means which a religious Man hath to get Grace and Favour with God*; he bid him alſo take for the Text of the Speech he was to make at his Commencement, thoſe Words of the *Pſalm* CIII. *Rigans montes de ſuperioribus ſuis: de fructu operum tuorum ſatiabitur terra. Watering the Hills from the higher Places of them: Of the Fruit of thy Works the Earth ſhall be filled.* With this he awakened, ſo animated, and full of Comfort and Joy, that the Day following he made his Act with extraordinary Applauſe and Admiration of all the Univerſity; and had for Concurrent in the ſame Degree St. *Bonaventure*, of the Order of St. *Francis*, who proceeded Doctor with him. And from henceforth our Lord did join and unite together theſe two Pillars of the Church, who were to ſupport it by their Doctrine, edify it with their Example, and defend their holy Orders from the Calumnies and moſt malicious Slanders, that by Means of the Enemies of Truth and Religion, were forged againſt them at *Paris*: For the two Orders of St. *Dominick* and St. *Francis* being then new for Habit, Rule and Profeſſion, ſome Doctors of that Univerſity, whoſe weak and bad Eyes were dazzled and troubled with ſo great a Light, writ and publiſhed ſcandalous Books againſt the Inſtitutes, which thoſe two Patriarchs had brought from Heaven for the good of the World. And it was neceſſary for the ſilencing and confuting the Authors of that Impiety, that St. *Thomas* and St. *Bonaventure* ſhould oppoſe and encounter them, and like good Children defend and vindicate their Parents and religious Orders. Our St. *Thomas* performed this Taſk very vigorouſly, and with a divine and profound Wiſdom, as

may

MARCH 7. may be seen in the Treatiſe which he compoſed of that Subject; but the Books of thoſe Doctors, together with their Authors, were condemned by the See Apoſtolick; Truth getting the upper Hand, and the Religious triumphing over their Enemies by a ſignal Victory: And although in this dangerous War there were many ſtiff and great Conflicts, wherein the Enemies did great Wrong and many Injuries to the Servants of our Lord, Almighty God permitted it all, to ſet forth in a clear Light the Malice of the one, and Patience of the others; and that Glory might be given to him who made them Conquerors and Victorious. This was the Occaſion of the great Friendſhip and intimate Familiarity between St. *Thomas* and St. *Bonaventure*, who reſembled much one the other in Sanctity, Learning, Spirit, and Zeal of CHRIST's Glory, and were true Companions and Collegues in maintaining it, ſo that there paſſed frequent Viſits between them, and as moſt loving and dear Brothers they communicated all their Deſigns and Affairs together. One Day St. *Thomas* going to viſit St. *Bonaventure*, found that he was buſy in writing the Life of St. *Francis*; and for fear of diſturbing him, returned back without ſeeing him; ſaying, *Let us permit one Saint to take Pains for another.* For his Sanctity gave him Light to diſcover the Sanctity of St. *Bonaventure*, and the Service which is done to Almighty God by writing Saint's Lives, that others may imitate them, as did St. *Bonaventure* by writing the Life of his holy Father St. *Francis.*

St. *Thomas* read in the Schools many Years at *Paris*, and afterwards at *Bolognia*, *Rome*, and *Naples*, ſpreading the Rays of his Light and Doctrine by his Tongue in Univerſities, and by his Pen through the whole World. For his Luſtre eclipſed the moſt learned Men of that Age, even as the Sun obſcures with its Light the twinkling of the Stars. And the Science of this Saint is ſo clear, bright, ſovereign and divine, that all the prime and greateſt Wits admire it, and the more excellent they are, the more they eſteem it. There is nothing ſo hard in Divinity or Philoſophy, which he maketh not eaſy; nothing ſo obſcure, which he giveth not light unto; nothing ſo hidden and ſecret, which he diſcovereth not. For he handleth Things with that preciſe Brevity, that each Word is a Sentence; and in few Lines giveth the Subſtance of what other Doctors have written at large, and this ſo clear, diſtinct, diſpoſed and knit together, connecting all ſo admirably, that his Doctrine ſeemeth like to the corporeal Light, by which we ſee and penetrate Things; and is withal ſo ſolid, ſound and ſecure, that there is nothing to fear, nothing to ſtop or ſtumble at. But what they ſay of the Unicorn, that where he dips his Horn and drinketh, the reſt of the Beaſts drink ſecurely after him without fear of Poiſon; ſo the Fountains of this holy Doctor are moſt pure and clean, and his Doctrine ſo ſecure and approved, that it is a ſovereign Treacle againſt the Venom of Hereſies, whereby they are all convinced. For there can ſpring up no Hereſy, which is not eaſily confuted and confounded by the irrefragable Grounds and Principles of his Doctrine. Whence it cometh that the Hereticks of our Time do much inveigh againſt it and abhor it; for it is the Sword that cuts and kills them; and all true Catholicks do highly extol and praiſe it, as a Pillar and impregnable Rock of the Church; and give to St. *Thomas* all the Titles of Honour, and glorious Elogiums they can think of, altho' they cannot commend and praiſe him ſufficiently. They ſtyle him *the Flower of Divinity, the Ornament of Philoſophy, the Delight of great Wits, the Temple of Religion, the Palace of the Church, the Angelical Doctor, the Shield of the Catholick Faith, the Scourge of Hereticks, the Light of Schools, a Man taught by God, and who drunk at the very Fountain of Divinity, the moſt learned Doctor amongſt the Saints, and the moſt holy Saint amongſt the Doctors.* And finally it is commonly ſaid, that *he who delights in reading St.* Thomas, *may preſume to have made no ſmall Profit in Learning.* And not only private and particular Men do thus qualify St. *Thomas* and his Doctrine, but Univerſities alſo; amongſt which that of *Paris*, together with the Biſhop, Dean, and Chapter of that Church, and Archbiſhop of *Vienna*, giving their Opinion of St. *Thomas*'s Doctrine, ſpeak thus of him; that *he is the clear Light of the univerſal Church, the orient Pearl of Churchmen, Fountain of the Doctors, ſpotleſs Mirror of that Univerſity, a bright ſhining Light placed upon the Candleſtick, by which all that enter by divers Ways of Life, and by the Schools of ſound Doctrine, have been enlightened, a Man of great Purity of Life, of a clear repute, and poliſh'd Learning, like a refulgent Star, and like to the dawning of the Day, who never taught nor writ any Thing contrary to Faith or good Life.* But the Teſtimony which Popes and the See Apoſtolick, which is the Miſtreſs of Truth, giveth St. *Thomas*, is far more conſiderable. Pope *Innocent* VI. in a Sermon upon the Praiſes of St. *Thomas*, ſpeaketh thus: *The Doctrine of this Doctor above all others (beſides Canonical) hath a Propriety of Words, an admirable Expreſſion, a pure and ſincere Verity in his Sentences, in ſuch a Manner, that whoſoever follows him, can never ſtray from the right and ſure Way; and whoſoever oppugneth him, is always ſuſpected to be ſwerving from the Truth. Urban* V. commandeth *that St.* Thomas's *Doctrine be followed as true and catholick.*

MARCH 7. *lick.* *John* XXII, who canonized him, ſaid, *that for him to be canonized there was no need of Miracles, becauſe as many Queſtions as he had treated, ſo many Miracles had he wrought.* Divers other Popes have given him extraordinary Praiſes; and in fine Pope *Pius* V. in a Bull of the ſecond of *April* in the Year MDLXVII, and ſecond of his Popedom, commanding the Feaſt of St. *Thomas* to be kept as ſolemnly as the Feaſts of the four Doctors of the Church, ſaith, *That this holy Doctor hath enlightened the Church by extinguiſhing an Infinity of Hereſies; and that ſuch Hereſies as have ſprung up ſince his Canonization have been diſcovered by the Light, and beaten down by the Force of his Doctrine*; which is proved to be true by the Authority which the Council of *Florence* under *Eugenius* IV. and the Council of *Trent*, have given to St. *Thomas*'s Doctrine, following it in their Canons and Definitions.

St. *Thomas* arrived to this great and divine Knowledge, both by the natural Strength and Livelineſs of his Wit, ſo quick and ſharp that he never read any thing which he did not underſtand; and Memory ſo excellent, that he forgot nothing which he thought worth keeping, and a moſt mature, ſolid and ſettled Judgment; as alſo by a continual and attentive Reading of all the holy Fathers, and ſerious conſerving and pondering of them, and a moſt earneſt and diligent Study to collect and gather all their Sentences, as an induſtrious Bee doth the Flowers of the Field, to fill his Hive, and give to the holy Church Wax and Light to be illuminated, and ſweet Honey to be fed and cheriſhed with. But certain it is that all this would not have been ſufficient to make up ſuch a Maſs of Knowledge, ſo rich and abounding, without greater Help and more than ordinary Favour of our Lord, who did ſupernaturally illuſtrate that pure Soul of his Servant, quicken and fortify the Eyes of his Underſtanding to ſee and penetrate thoſe divine Myſteries, and comprehend ſuch a Variety and Multitude of Matters different among themſelves. And the Saint confeſſed to Friar *Reginald* that what he knew, came unto him more by Prayer than by Study. For he pray'd as if he had lived by Prayer, and yet ſtudied as if he had done nothing elſe. And he was ſo abſorpt in God, that his Prayer and Study going Hand in Hand did wonderfully help and further one the other. Prayer gave Light to his Underſtanding, the better to comprehend what he ſtudied; and Study awakened his Affection, that he might more cloſely unite himſelf to God, and enjoy his ſweet Embracements. He never ſet himſelf to write, diſpute, read, argue, or anſwer, but firſt he fell to Prayer. And Prayer was ſo familiar to him, that he ordinarily ſpent therein whole Nights, excepting ſome ſmall Parcel of Time, which to ſatisfy weak Nature, he was conſtrained to afford to corporal Reſt. He had ſometimes three or four Scribes to whom at the ſame Time he dictated moſt different and profound Matters, which are yet to be ſeen in his Books. And it was uſual with him, whilſt he was writing, to be in Prayer. He would be anſwering to a Queſtion, and ſuddenly ſtop, as having his Mind inſenſibly tranſported into God; even ſitting at Table he was ordinarily in Prayer. He ſaid Maſs every Day (unleſs he were hindered by Sickneſs) and heard another Maſs, and commonly ſerved the Prieſt: And when he could not celebrate himſelf, he heard two Maſſes entirely. And in this divine and admirable Sacrifice he found ſtrange Conſolation, and his Heart even melted away; for in Time of it he was bathed in Tears, and quite raviſhed with a profound Contemplation and Admiration of the ineffable Myſteries, which he diſcovered in that Holy of Holies, which were ſo great, that whereas St. *Thomas* in Explication of other Matters goeth beyond all Doctors; when he cometh to treat of this moſt divine Sacrament and admirable Sacrifice, he ſurpaſſes himſelf; as appeareth in his Writings, and in the Office, which by Command of Pope *Urban* IV. he compoſed for the Feaſt of the bleſſed Sacrament. Once, as there was treated at *Paris* in the Univerſity, a hard and difficult Queſtion about the Accidents of Bread and Wine, which remain viſible after the Converſion of their Subſtance into the Body and Blood of CHRIST, and are called Sacramental Species; St. *Thomas* (to whom all the reſt remitted the deciding of the Controverſy) writ his Opinion in a Paper, which he placed upon the Altar, and then with Eyes and Heart fixed upon the Crucifix, beſeeched our Lord, that if what he had written there, were true, he would be pleaſed to give him the Grace to declare it, otherwiſe that he would ſtop and divert him from it. And as he was in the greateſt Heat and Fervour of his Prayer, JESUS CHRIST appearing viſibly upon the Altar, ſpoke thus unto him; *You have written well of me*, Thomas. The Saint continued his Prayer, being proſtrate upon the Ground, and preſently his Body was elevated in the Air, and continued ſo, for a long while in the Preſence of divers Religious of his Monaſtery. Another Time whilſt he was compoſing the Office, which the Church uſeth on the Solemnity of *Corpus Chriſti* being in the City of *Orviette*, a Crucifix ſpoke unto him in like Manner, and is to this Day called St. *Thomas's Crucifix*. The ſame Favour was done him alſo at *Naples*, when he was writing the third Part of his Sum; for having made his Recourſe to God (as his Cuſtom was in all his Doubts and Difficulties, even as a good Child addreſſeth himſelf to

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MARCH 7. his moſt loving Father) one Night as he was praying in the Chapel of St. *Nicholas*, he was rapt and raiſed a Fathom from the Ground, and the Crucifix, which ſtood upon the Altar, ſpoke unto him with a loud and intelligible Voice; Thomas, *thou haſt written well of me. What wilt thou that I give thee for thy Pains?* And he anſwered, *Lord, I will have no other Reward than yourſelf.* For indeed all the reſt, without God, is as nothing: And he alone is all-ſufficient, and a perfect and full Recompenſe of our Service. As he was writing in his Commentaries upon St. *Paul*, which is an admirable Work, he found Difficulty to underſtand a certain Paſſage of the Apoſtle, who is an Abyſs of Knowledge; but after he had commended the Matter to God in Prayer according to his Cuſtom, he was ſo filled with a pure and clear Light, that all his Doubts vaniſhed, and with great Facility he interpreted the moſt obſcure Places. Another Time whilſt he was commenting upon the Prophet *Eſay*, he light upon a dark and hidden Miſtery, which gravelled him much; whereupon he faſted many Days, and multiplied Prayers to our Lord, that he would pleaſe to give him Light to underſtand it; and as he was one Night in Prayer, there appeared to him the holy Apoſtles St. *Peter* and St. *Paul*, who unfolded the Myſtery to him, preſently he calls up his Companion who was in his Bed, and deſired him to note down that Expoſition in his Papers which he had written upon *Eſay*. And Friar *Reginald*, who had overheard ſome ſpeaking to the Saint whilſt he was praying, conjured him to tell him whom he had diſcourſed with; and St. *Thomas* with great Obligation of Secreſy, confeſſed that they were the Princes of the Apoſtles. He had his vocal Prayers for all Purpoſes; to prepare him to holy Maſs, and after Maſs; to give Thanks to our Lord; before he apply'd himſelf to ſtudy or write, and ſo for all other Exerciſes and Employments. In hearing of Maſs, at the Elevation of the ſacred Hoſt, he uſed theſe Words: *Tu Rex gloriæ Chriſte, &c.* When it thundered or lightened (whereof he had naturally a great Fear) he ſaid *Verbum caro factum eſt.* He honoured very much the holy Reliques of Saints, and carried always about him a Relique of the bleſſed St. *Agnes*, wherewith once he cured his Companion, Friar *Reginald*, that was very ſick of a Fever. He had a moſt ſpecial Devotion to the bleſſed Virgin-Mother of God, continually imploring her Aſſiſtance, and begging of her that ſhe would be his Advocate to her Son in whatſoever he demanded of him: And ſome Days before his Death he ſaid that he had never aſked any thing of our Lord by her Interceſſion, which was not granted him. And once this glorious Queen did him the Favour to appear unto him.

He was wont to demand three Things of Almighty God with great Inſtance: The firſt was Force to ſerve him without ever relenting in that firſt primitive Fervour, wherewith he had undertaken his Service. The ſecond, that he would be pleaſed to keep him always in the humble and poor Condition of a religious State, which he had made Profeſſion of. And the third was, that he would reveal unto him what State his brother *Arnauld* was in, whom the Emperor *Conrade* had put to death, becauſe he ſtuck to the Party of the Church. All which three Things our Lord granted him in an ample Manner. For he gave him Grace to perſevere in his Service till Death in his religious Order, with great Sanctity; and he revealed unto him in a Viſion that his Brother was in the State of Salvation: Our Lord recompenſing the Death which he was put to for his Service, and for the Defence of the Church. His Siſter, that had taken a religious Courſe appeared once to him whilſt he was praying, and told him that ſhe was in Purgatory, demanding the Aſſiſtance of his Sacrifices and other Prayers. The Saint was very careful to help her with Maſſes, Faſtings, Prayers, both by himſelf and by other religious Men. And few Days after, ſhe appeared again to thank him for the Benefit he had procured to her, for that ſhe was now in Glory. St. *Thomas* aſked her, of the Condition of his two Brothers, and of his own State, *Whether it were good in the Preſence of God.* She anſwered *That their Brother* Landulfe *was in Purgatory, and* Arnauld *was at reſt, and that for what concerned himſelf, he was in the Grace of God; and that ſhortly they ſhould all of them meet together, but he ſhould be far higher in Glory for his good Service and Pains taken for the Church.* Moreover at another Time when he was one Night praying in the Church of his Convent at *Naples*, Friar *Romanus*, who ſucceeded him in the Chair of Divinity in *France*, being lately deceaſed, appeared to him, St. *Thomas* having underſtood yet nothing of his Death; after he knew him, and was told by him that he was departed out of this World, he enquired of him, *Whether his Services were acceptable unto God, and if he were in the State of Grace. Romanus* bid him, *go on and perſevere in the State he was in, for it was very good, and God was well pleaſed with it.* Then St. *Thomas* aſked *Romanus, How all Things went with him, and where he was.* To whom he reply'd, *That he was now in Heaven; but had been fifteen Days in Purgatory for a Neglect, which he had committed in the Execution of the Biſhop of* Paris's *Will, in a Matter which ought to have been performed out of hand, and was delay'd by his Fault.* Some other Things St. *Thomas* aſked him, and was ſatisfied in

MARCH 7. them all, after which *Romanus* vaniſhed, leaving him in great Comfort and Conſolation. For when God will reveal ſome Secrets to his Servants, he uſeth firſt to give them a Deſire, and moveth them by his holy Inſpirations to demand them of him; giving them an aſſured Confidence of obtaining what they aſk; upon which Ground they walk ſecurely, which they could not do, if that divine Motion were wanting; and if through a vain Curioſity they did pretend to know the ſecret Judgments of our Lord, and the State of the Souls departed out of this Life; as many Times it falleth out.

The bleſſed Man was ſo tranſported in the Affairs which he was treating, as if his Body were only upon Earth, and his Soul in Heaven, ſuch was the Force of Meditation and continual Contemplation of Things which he was revolving in his Mind. And he was often thus abſorpt, and as it were out of himſelf even in the Preſence of Archbiſhops, Cardinals, and great Prelates, not being able to recal himſelf, nor to attend to any other Thing. When he was writing againſt the Hereſy of the *Manicheans*, his Mind was ſo poſſeſſed with that Subject, that ſitting at the Table of St. *Lewis* King of *France* (who for the great Reſpect he bore St. *Thomas* and his Order, would do him that Favour and Honour) little minding what he was doing, or where he was, he clapped his Hand upon the Board, and cried out: *I am ſure that the Heretick will never be able to anſwer this Argument.* The Prior that was with him pulling him by the Sleeve bid him *bethink himſelf that he was at the King's Table*; whereupon the Servant of God coming to himſelf as it were out of an Extaſy, demanded Pardon of his Majeſty. And the good King underſtanding the Matter, commanded ſtrait a Secretary to be called to write down the Argument and convincing Reaſon, which had occurred then to the Saint, and ever after eſteemed and reverenced him the more. Sometimes he was rapt ſo that he loſt all feeling, and ſeemed to be rather a Statue than a living Man. For when he was writing the Books of the bleſſed Trinity he chanced to burn his Hand with a Candle, and felt it not; and (which is yet more ſtrange) he could put himſelf into theſe Rapts and Extaſies when he pleaſed. For when the Surgeon was to apply Fire to his Leg to make an Iſſue; before the Operation he ſet himſef to Prayer, wherein he was preſently ſo elevated, that he neither ſaw the Surgeon, nor felt the burning, nor Inciſion, nor even moved his Leg, no more than if it had not belonged to him. Which Effects did ſpring from the high and ſublime Contemplation of the Saint, but chiefly from the Bounty of our Lord, who did admirably entertain and feaſt his Soul, illuminating it with heavenly Light, and enflaming it with that divine Fire, which burns, but conſumes not. MARCH 7.

From the ſame Source flow'd that profound Humility of this moſt learned Doctor, which was ſo rare, that he gave Thanks to God, that in all his Life he never took ſo much vain Complacence as could mount to be a Sin. But I wonder not that he who was ſo repleniſhed with a heavenly, ſovereign and clear Light, ſhould diſcover in himſelf what was his own, and what was of God; to give God all the Glory, and keep to himſelf Confuſion. The more reſpected and reverenced he was by every one, the more did he humble and abaſe himſelf, preferring himſelf before none, but eſteeming his Place to be at the Feet of all. He could never be brought to accept of the Archbiſhoprick of *Naples*, nor of other honourable Preferments, which were offered him by the See Apoſtolick, for he held himſelf to be unworthy of them. And he ſaid, *That he eſteemed more one Book of St.* Chryſoſtom's *Homilies, than to be Lord of* Paris. He preſided once at an Act of a certain Friar that was overbold and indiſcreet, and who to make Oſtentation of his Wit, would defend Opinions contrary to what the holy Doctor had read and taught (for in holy Communities it doth ſometimes happen that ſome will be extravagant) and although this was looked upon as a publick Contempt and Affront done to his Maſter, and ſuch a Maſter; yet the Saint let him go on, and did not once open his Mouth to contradict or check him, edifying that great Aſſembly by his Humility more than he had done by his Learning. And yet, becauſe the Opinions were falſe and erroneous, leſt by his Silence he might ſeem to authorize them, the next Day very modeſtly, but with ſtrong and convincing Reaſons, he made his Scholar recant his Errors, and confeſs his Ignorance. He was preaching once at *Paris* in a Church, in the Time of that great Perſecution, which was raiſed againſt the holy Orders of St. *Dominick* and St. *Francis*; when the Beadle of the Univerſity, by Name *Guillot*, entereth in, and before the whole Auditory moſt impudently bids him give over and hold his Peace. The People began to be in a Mutiny, and would have laid Hands upon that inſolent Fellow; but the Saint moſt meekly and humbly deſiring them to have Patience, came down from the Pulpit without any Complaint or Sign of Diſguſt, but with an admirable Example of Patience, Humility and Sweetneſs. Another Time as he was walking in the Cloiſter of the Convent at *Bologna*, there came to him a Friar, who being a Stranger knew him not; and told him that the Prior commanded him to be his Companion into the Town about

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MARCH 7. ſome Buſineſs, for the Prior had bid him take for Companion the firſt Man he met about the Houſe, that was not otherwiſe employ'd: The Saint was moſt ready, and without any other Anſwer, preſently took his Scrip on his Shoulder (which was a Pouch, in which they put the Alms that were given them, and with which they always went abroad) and followed the Friar. But by reaſon of his ſore Leg, could not hold equal Pace with him; inſomuch that he was much put to it, and with great Pain and Difficulty laboured to keep him Company, till ſome People of Quality eſpying the Friar poſting on ſo faſt, and calling upon his Companion to mend his Pace, were troubled and even aſhamed of it, and deſired him, *to bear more Reſpect to* Thomas *of* Aquine: Then the Friar perceived his Miſtake, and took Notice of him, whom before he knew not, and admiring his great Humility, fell at his Feet, and begg'd his Pardon. But St. *Thomas* lifting him up, and ſmiling upon him ſaid, *That he ſaw no Fault in him, for which he was to aſk Pardon; ſince he wore a Habit ſuitable to the Wallet he had upon his Shoulders; and that the Subſtance of a religious Life conſiſted in Obedience, whereby Man ſubjecteth himſelf unto Men for the Love of God.* Once when he was reading at Table, whilſt the Religious were at Dinner, he, whoſe Office it was to give the *Repete*, corrected him for an Accent: And the Saint, although he knew well that he had read right, and that the Corrector was miſtaken, preſently repeated the Word, in which he was corrected, and changed the Accent. And afterwards when ſome aſked him, *Why he would do ſo*, he anſwered, *That it is little Matter whether a Syllable be pronounced long or ſhort, but it importeth very much to be humble and obedient.* From this Humility it proceeded that he read ſo often and with ſo great Attention the Conferences of the holy Fathers written by *Caſſian*, imitating herein his holy Father St. *Dominick*, and making uſe of what he read there for his ſpiritual Profit as carefully as any Novice can do. From the ſame Fountain likewiſe did ſpring the good Opinion he had of all Men, never believing any Evil, or judging hardly of any Body. For an humble Soul being always recollected within itſelf, begins and ends in the Knowledge of itſelf, and feareth none but itſelf, being ſecure and Confident of others. This is the Virtue which ſhineth admirably in his Writings, wherein he treateth with ſingular Reſpect and Reverence other holy Doctors of the Church, with rare Modeſty honouring their Doctrine as if they were his Maſters, expounding and ſetting forth by a handſome and clear Explication what may ſeem obſcure or doubtful in them; and if ſometimes he is forced to be of a contrary Opinion, becauſe theirs is not generally received by the Church, he departs from them in ſuch humble and modeſt Terms, that a Man may clearly ſee a heavenly Spirit guided his Pen, and that he reverenced the holy Fathers, who have taught us, as Angels, although they have in ſome Things been overſeen, as Men; our Lord permitting it to be ſo, that we ſhould acknowledge his Gifts, and know that whatſoever is ſure and certain, cometh only from him. Although no Man can juſtly wonder that St. *Thomas* uſeth ſo great Reſpect towards Saints and holy Doctors, if he conſidereth how he uſes even the very Hereticks; explicating moſt ſublimely the Catholick Truth, and confuting with ſtrong Reaſons and powerful Arguments their Errors, without Taunts or biting Words againſt them that taught them. MARCH 7.

Now for his Charity, his Love of God, and Deſire of gaining Souls, it cannot eaſily be expreſſed in Words, and ſcarcely comprehended. The infinite Pains he took in reading, teaching, writing and inſtructing the World with the Light of his Doctrine, during thoſe few Years he lived, what were they but lively Flames, flying from that pure Fire of Love, which was lodged in his ſacred Breaſt, as was likewiſe the great Care he had to preach the Word of God to the People, and the Manner which he uſed in preaching it. For this moſt prudent Doctor, not contenting himſelf to teach in Schools, to write Day and Night ſuch a Multitude of Books, which he hath left us; and to anſwer all Doubts and Queſtions, which from every Part were brought to him, as to the greateſt Divine and common Oracle; employ'd himſelf alſo in preaching the Goſpel like a true Apoſtle, ordering his Sermons not to the Oſtentation of his incomparable Science, or to gain the Applauſe of his Auditors, but to move Mens Hearts to the holy Fear and love of God, to the Contempt of temporal, and deſire of eternal Things. He preached not in a high and lofty Style, nor uſed quaint, far-fetcht Words, but plain and ordinary: He told them no vain Stories or curious Secrets to delight their Mind, but ſolid and ſound Truths to perſuade their Will, always tempering the Strength of his Wit and Doctrine to the Capacity and Neceſſity of his Auditory. By which Means, together with the rare Example of his virtuous Life, he gained many, whom he brought to do Penance, to lament bitterly and bewail their Sins, to amend their Lives, and to ſerve our Lord with great Fidelity. He had great Compaſſion and Commiſeration of his Neighbours, and wept in their Miſeries: He ſtripped himſelf to cloath the Poor, and could not endure to be well clad, when he beheld poor People naked. He embraced with all

Joy

MARCH 7. Joy and Sweetneſs all afflicted and diſtreſſed Perſons, who addreſſed themſelves to him; and omitted no Means to comfort them. And divers by only ſeeing him or ſpeaking with him felt ſo great Conſolation in their Soul, that all the Pleaſures of the Earth could not afford the like. In fine, he was ſo perfect and eminent in all Virtues that Pope *Clement* VI. giveth him this Commendation in a Sermon: *The bleſſed St.* Thomas *was a Pattern of Virtues. All the Senſes and Parts of his Body were manifeſt Examples of them. Simplicity was ſeen in his Eyes, Benignity in his Face, Humility in his Ears, Sobriety in his Taſte, Verity in his Tongue, Suavity in his Smell, Integrity in his Feeling, Liberality in his Hands, Gravity in his Gate, Honeſty in his Comportment, Mercy in his Bowels, Clarity in his Underſtanding, Piety in his Affections, Sanctity in his Mind, Charity in his Heart, inſomuch that all the Grace and Beauty of his Body was a Pourtrait of his Soul, and Image of Virtue.* We may ſee by the Words of this ſovereign Prelate the Ornaments of this Saint's Soul; and how pleaſing it was to God, how admirable in the Eyes of Men, and how dreadful to the Devils, who cruelly perſecuted him all his Life long, and appear'd unto him in ſeveral ugly and horrible Shapes; whereas he againſt all their Aſſaults oppoſed only the Sign of the Croſs, and ſo put them to flight; and ſometimes with his very Voice would make them, like miſerable Wretches as they are, be quite confounded; ſo great was his Authority over them.

With theſe ſo many and heroical Virtues did St. *Thomas* ſhine, when it pleaſed God to give him the Reward of his glorious Labours and Sufferings, to recompenſe his high Deſerts, and crown thoſe wonderful Gifts, wherewith he had enriched him. He happened to be in a Houſe of his Siſter's with Friar *Reginald* and ſome others of his Order, and he fell into ſo ſtrange an Extaſy, that his Siſter and his Companions were much affrighted at it; he remained in that State almoſt three Days, till by main Force they brought him again to himſelf; but he awakened with moſt ſtrange and pitiful Sighs, becauſe what was there revealed unto him was ſo divine, that all he knew before, ſeemed to him to be in a Manner nothing in reſpect of it. And he wanted nothing but Time to pen it down and publiſh it. He told Friar *Reginald* then in ſecret, *He was to die ſoon*, as it fell out. For being commanded to go to the general Council, which Pope *Gregory* X. aſſembled at *Lyons* in *France*; in Obedience to his Holineſs he departed from *Naples*, and arriving at the Houſe of a certain Lady, a Niece of his, he fell ſick, being ſeized with a great Weakneſs, and ſuch a loathing of Meat that he had quite loſt his Appetite. Yet he fancy'd he could eat a kind of Sprat or Herring, frequent enough at *Paris*, but not to be found in *Italy*. The Infirmarian that tended him (more to comply with his Inclination, than for any Hopes he had of getting what he deſired) went to the Market, and the firſt Man he met there was a poor Fiſherman with a Pannier full of quite different Fiſh, yet looking into his Pannier, he found that all were turned into thoſe Herrings, which St. *Thomas* had a liking to. The humble and grateful Saint, when they were brought him, underſtanding that God had wrought a Miracle for his ſake, ceaſed not to thank and praiſe him for it, but withal did forbear to taſte of the Fiſh which he had ſo much deſired, making of them the like Sacrifice to our Lord, as King *David* had offered of the Water that was brought him from the Ciſtern of *Bethleem*. As ſoon as he grew a little better, he went forward in his Journey, though with much Pain, and came to a Convent of *Bernardins* called *Foſſa Nova*, near to *Piperno*, and *Terracina*. There his Diſeaſe increaſed; but he was ſo carefully attended and ſerved by the good Religious, that they would permit no other than themſelves to cut down Wood and bring it from the Hills to his Chamber-Fire, ſo great Reſpect and Love they bore him. And therefore they brought to him what was requiſite upon their Shoulders; not thinking fit to employ and make uſe of Beaſts for the Service of a Man that was ſo holy, and adorned with all Virtues; as it is recorded in the Pope's Bull of his Canonization. As he entered into the Monaſtery, he underſtood that he was to lay down this mortal Body there, and therefore pronounced that Verſe of the Pſalm: *Hic requies mea in ſæculum ſæculi. Here ſhall be my Reſt for ever.* The Fathers were very earneſt with him to explicate to them the Book of *Canticles*, as St. *Bernard* had done at *Claravallis* and the holy Doctor anſwered them: *Give me the Spirit of St.* Bernard, *and it will be a Pleaſure to me to explicate the* Canticles *as did St.* Bernard. Notwithſtanding becauſe they were very importune with him, he being of a moſt ſweet and condeſcending Humour, yielded to their Requeſt and Devotion, till coming to the ſixth Chapter of the *Canticles* he was forced to ſtop, and could go no farther. And perceiving that his long-deſired Hour did approach, which was to put a Term to his Labours, and be a Beginning of a happy Life; after he had made his Confeſſion, he demanded the moſt bleſſed Sacrament of the Euchariſt, which he received with admirable Devotion; and then proſtrate with a profound Reverence and Humility, he begged of our Lord, whom he beheld preſent

MARCH 7. before his Eyes; *that he would be pleaſed to accept for a grateful Service, what he had written of him and for him, if it were the Truth; and if in any Thing he had been miſtaken or overſeen, that he would pardon his Ignorance, ſince his Intention was never to go againſt his Will; and that he laid at his Feet whatſoever he had written or taught, ſubmitting all to the Cenſure of the holy* Roman *Church, in whoſe Obedience he had always lived, and was reſolved to die.* Then he received the Sacrament of Extreme Unction, and his Niece ſending to him to know if he wanted any Thing, he anſwered *No, not now: For within this little while I ſhall have all, without Want of any Thing.* In fine having thanked the good Fathers for their great Charity and Kindneſs towards him; and begg'd their Pardon for the Trouble he had put them to, lying ſick among them, having alſo recommended to them *to love each other, as Children that have God for their Father; and to help and ſerve one another in God, and for God;* he fixed his Eyes upon Heaven, joined his Hands, and with a ſmiling Countenance, without other Change, gave up his Soul to God, on the ſeventh of *March*, at the Hour of Matines, in the Year of our Lord MCCLXXIV, entering into the fiftieth Year of his Age.

Three Nights before his Departure there appeared a new and reſplendent Star over the Monaſtery of *Foſſa Nova*, which vaniſhed the very Inſtant he deceaſed. A little before the Saint died, a Monk of the Convent, who was praying in the Church, fell aſleep, and in a Dream ſaw a Star deſcending from Heaven upon the Monaſtery, which joined itſelf to two others, and all three returned together to Heaven. Whilſt he was contemplating this Viſion, the Religious were awakened and called up, according as their Cuſtom was at the Agony and laſt Paſſage of any one of the Convent. And then he underſtood that St. *Thomas* was near his End. On the ſame Day that he died, *Albertus Magnus* formerly his Maſter, who was then at *Cologn*, fell a weeping in Preſence of divers Religious, and being aſked the Reaſon, ſaid, *My Son*, Thomas *of* Aquine, *who was the Light of the Church, is this Day dead.* Another Father, called *Paulus de Aquila*, Inquiſitor of *Naples*, had on the ſame Day an imaginary Viſion which was very ſtrange; he ſaw the holy Doctor reading in the School, and St. *Paul* accompanied with many Saints enter into the School, whereupon St. *Thomas* riſing out of his Chair to do Reverence to the Apoſtle, aſked him *whether in expounding his Epiſtles he had attain'd to the true Senſe and Meaning.* To whom the Apoſtle replyed, *Yes, as much as it is poſſible for Man upon Earth to comprehend them, but he ſhould now go with him to a Place, where he ſhould underſtand them better*; and with this pluck- MARCH 7. ing him by the Cloak took him along with him. By which Viſion he underſtood that God took away the great Maſter St. *Thomas*, and that St. *Paul* conducted him to eternal Bliſs. Many other Things of this Nature did Almighty God to honour his Saint. His Body was ſolemnly interred in the Convent of *Foſſa Nova*, where he died: The Biſhop of *Terracina* aſſiſted at the Funerals, with a great Concourſe of People who flocked thither from neighbouring Parts. And two remarkable Things happened at his Burial; one was, that the Mule whereon the Saint (by Reaſon of a Fiſtula in his Leg) was wont to ride, broke the Halter wherewith he was tied, and none being able to ſtop him, came to the Place where his Maſter's Body was, and there fell down dead before it: The other, that the Prior of the aforeſaid Monaſtery, whoſe Name was *John*, being blind after a great Sickneſs, falling at the Saint's Feet, and often kiſſing them before he roſe again, recovered his Sight. This glorious Doctor was canonized by Pope *John* XXII, on the eighteenth of *July*, in the Year MCCCXXIII. It is recorded in the Acts of his Canonization, that ſeven Months after his Deceaſe, when the Religious of *Foſſa Nova* had removed his holy Body from the Place where it was buried, for fear thoſe of his own Order ſhould take it away, there came from his Tomb ſo ſweet a Savour, and in ſuch Abundance, that it filled the whole Church and Cloiſter, which did much encreaſe their Devotion to the Saint: Wherefore all the Religious clothed in Surplices carried back the Body in Proceſſion to the Place where it had been firſt interred, and the next Day had ſolemn Service, where inſtead of the Office of the Dead, they ſung that which is for a Confeſſor. A certain Surgeon was ſo tormented with the Gout for ten Years, that he was not able to go, but recommending himſelf unto God by the Interceſſion of St. *Thomas*, he laid himſelf down near unto his Tomb, where having prayed a while, he became ſound, and praiſed God and his Saint, for having freed him from ſo troubleſome a Diſeaſe. Another Man that had been frighted with a horrible Viſion, was brought to that ſad Plight, that he had loſt the Uſe of all his Limbs, his Mouth was ſet awry, and he lay like a dead Man without Senſe, Speech, or Feeling, ſo that even when they applied Fire to him, he neither ſtirred, nor gave any Sign that he felt it: But being brought to the Saint's Tomb, he preſently came to himſelf and recovered. A certain Perſon that refuſed to do him due Honour and Veneration, experienced how powerful he is with God; for when a Prieſt was ſhewing certain Relicks of Saints to him and added, *that he had yet a more precious*

MARCH 7. *Treaſure, to wit, the Hand of Friar* Thomas *of* Aquine; he ſlighted it and ſaid *that he cared not much to ſee it, becauſe he was no Saint, but only a Dominican Friar.* Scarcely had he ſpoke theſe Words, but he was ſeized with a moſt terrible Fear, and his Head ſwelled very big, which made him preſently condemn his Raſhneſs, demand Pardon, and beg of the Prieſt to bring to him the holy Relick, which when he had moſt reverently kiſſed, he was cured of his Fright and the Swelling of his Head.

St. *Thomas*'s Body remained ſome Years at *Foſſa Nova*, where he died. As often as they took it up (which upon Occaſions they did frequently to remove it from one Place to another) they found it always entire, freſh, caſting a pleaſant and celeſtial Savour. Afterwards by Reaſon of divers Accidents, it was tranſlated to other Places; till at length it pleaſed God, that by Authority of Pope *Urban* V, ſo great and incomparable a Treaſure ſhould be conſigned to the Order of St. *Dominick*, to which it did principally belong. It was carried to *Toulouſe* in *France*, and with great and ſolemn Devotion placed in a Chapel, which being called before from St. *Romanus*, by Reaſon of this new Relick, changed its Name, and is now called *St.* Thomas's *Chapel*, this happened in the Year MCCCLXVIII, and ninety four Years after his Death. Our Lord work'd many and great Miracles by him, as may be ſeen in the Bull of his Canonization, and in Authors who have written his Life. I will relate here a Revelation which was made to Friar *Albert* of *Breſcia* a Man of great Authority and Merit, by which we may learn how high and eminent a Seat of Glory he hath in Heaven, which Friar *Albert* deſired much to know, and continually begged of Almighty God to diſcover to him. As he was one Day praying with great Fervour and Devotion, there ſtood before him two moſt venerable Perſons, full of Majeſty, whereof one had a Mitre and Pontifical Robes; the other was in the Habit of St. *Dominick*, all beſet with rich Pearl, and about his Neck was a moſt coſtly Chain of Gold, at which was hanging a Stone of ineſtimable Value, and caſting forth ſuch Beams of Brightneſs that it gave Light to the whole Church. The Prelate, who was the more ancient of the two, told him *that he was* Auguſtin, *and the other was* Thomas, *who had ever followed his Doctrine, and that now they were Companions in Glory*; *tho'* *St.* Thomas *ſurpaſſed him for his Crown of Virginity, and he again had the Advantage of him for having been a Biſhop.* And it cannot be denied but that St. *Thomas* was a great Imitator and Follower of St. *Auguſtin*, having like a Sponge ſucked in the Doctrine and Spirit, Learning and Truth of that glorious and greateſt Doctor, ſo that he ſeemeth to have been transformed into him, ever honouring him as his Maſter. St. *Thomas* was of a ſweet Diſpoſition, of Stature tall, well proportioned, of a fair and comely Countenance, and delicate Complexion, of a ſtrong Conſtitution and good Health before he had waſted his Strength with great Penance and continual Labours. He had a great Head, a round Forehead, and was ſomewhat bald, and was often tormented with a ſharp Pain in his Stomach. MARCH 7.

Among the other Excellencies of his Wit, one was to comprehend many rare Sentences in few Words. Thoſe who have written his Life have ſet down many of them, but thoſe which ſeem to make moſt for our Profit, are as followeth. *Religious Poverty without Patience is Coſt without Profit. A Soul without Prayer advanceth not. A Religious Man without Prayer, is a Soldier without Arms. A Religious Man ought always to have a Companion* (as St. *Auguſtin* commandeth in his Rule) *for a Friar alone is a ſolitary Devil. He could not conceive how a Man in mortal Sin could laugh or rejoice at any Thing: Or how it is poſſible for a Religious Man to think of any Thing but God. Idleneſs is the Hook, wherewith the Devil doth angle, and with it every Thing ſerveth for a Bait.* Being aſked one Day *how one might come to know a perfect and ſpiritual Man*, he anſwered, *he that in his Converſation ſeeketh nothing but by his Jeſts to make People laugh and be merry*; *he who is afraid to be contemned, and is troubled at it when it ſo falleth out*; *although he ſhould work Miracles, I take him not to be a perfect Man, for all that he hath is Virtue without a Foundation*; *and he that will ſuffer nothing is always tottering.* His Siſter aſked him once *how ſhe might come to be ſaved*; and he anſwered, *If you will.* Another Time ſhe aſked him *what was moſt to be deſired in this World*; he ſaid, *to die well.* She begged of him alſo to tell her *what Heaven is*; to whom he reply'd, *till you come to deſerve it, no Body can tell you what it is.* As he lay on his Death-Bed, the Religious aſked him *how they might paſs over their Life ſecurely and without falling into Sin*; and he ſaid, *if you can give a Reaſon for all your Actions as you are doing them.* When one aſked *how a Man might come to be learned*; he anſwered, *by reading only one Book.* The Authors who have written of St. *Thomas* beſides the *Roman* Martyrology, are St. *Antoninus*, *Antony Piſaman*, *John Gerſon*, *David Romeus*, *Paul Regius*, *Surius*, and laſtly *Ferdinand de Chaſtel*, from which Authors we have collected this Life. Alſo *Demetrius Sidonius* hath tranſlated into *Greek* the firſt and ſecond Part of St. *Thomas*'s Sum, and his four Books againſt the Gentiles, which are kept at *Venice* in the Library of St. *Mark*, as witneſſeth *Sixtus Senenſis.*

The

The Lives of St. PERPETUA, *and St.* FELICITAS *Martyrs.*

MARCH 7. AT *Tuburba*, a City of *Mauritania*, a Province of *Africa*, whilſt *Septimius Severus* and *Antoninus* ruled the *Roman* Empire, amongſt other Chriſtians, were apprehended two holy Matrons, *Perpetua* and *Felicitas*, and caſt into Priſon, to the End they might either be perſuaded to adore the Gods, or elſe loſe their Lives. There were taken alſo at the ſame Time four other Chriſtians, their near Kinſmen, *Satyrus*, *Saturninus*, *Revocatus*, and *Secondolus*. St. *Felicitas* was eight Months gone with Child; and *Perpetua* was giving Suck to a Boy. Whilſt they were in Priſon, *Perpetua* had this Viſion: She thought ſhe ſaw a golden Ladder, that reached from Earth to Heaven, each Side of it was ſtuck full with ſharp-cutting Swords, the Points whereof were ſo near one another, that a Man could hardly mount up the Ladder without wounding himſelf; at the Foot of the Ladder there was a horrible and dreadful Dragon watching, to hinder all that offered to climb up. She ſaw alſo that *Satyrus*, one of the four Priſoners whom we ſpoke of, mounted up the Ladder couragiouſly, and animated his Companions to follow him, without heeding the Dragon that ſtrived to hinder them. The Saint related this her Viſion to her Fellow-Priſoners; and they ſoon underſtood the Favour that God would ſhew them, which was to crown them in Heaven by a glorious Martyrdom, and to carry them up that Ladder ſo beſet with Razors and Swords, malgre the infernal Dragon, who doth his worſt to ſtop and hinder them. Wherefore they all unanimouſly gave Thanks unto our Lord for ſo ſpecial a Grace and Favour (for ſuch certainly it is to bring us to Heaven, be the way never ſo thick-ſet with Dangers and Difficulties) and beſought him to arm them with his Spirit and Conſtancy. Soon after this, *Perpetua* and *Felicitas* were brought before the Judge, who admoniſhed them to obey the Emperours, and blaſpheme CHRIST crucified. But finding them reſolved to die a thouſand Deaths, rather than comply with ſuch deteſtable Commands, he ſent back *Felicitas* (becauſe ſhe was great with Child) into Priſon; and kept *Perpetua* to ſee whether ſhe could be moved and wrought upon by Tenderneſs and Compaſſion towards her Parents, her Huſband, and her little Child. Her Friends came about her, and all at once ſet upon her with ſweet and winning Words, with many Tears entreating and beſeeching her to take Pity of that poor little Babe that was ſucking her Breaſts. But all this was not able to make her relent, for ſhe remained ſtrong and conſtant in the Love of JESUS CHRIST: And the Fear ſhe had of loſing him made her treat her deareſt Friends like deadly Foes. And in Truth they were ſo, whilſt they ſought to deprive her of the chiefeſt of all good, and do her the greateſt Wrong and Miſchief imaginable. MARCH 7.

The Judge commanded her and the other Saints to be cruelly ſcourged, and then to be ſent back into Priſon, where *Felicitas* was. His Intention was to expect (according to the *Roman* Laws) that *Felicitas* ſhould be firſt brought to Bed, before he would give Sentence againſt her: But the Saints being exceedingly deſirous that as they were all Companions together in Priſon, ſo they might all die together for JESUS CHRIST, fell to Prayer, and moſt earneſtly beſought our Lord that *Felicitas* might bear them Company in Martyrdom. Our Lord heard their Prayer, and *Felicitas* was delivered of a Child at the End of eight Months. But as ſhe was in Labour, and endured moſt ſharp and bitter Pangs, ſhe cryed out, as Women are wont to do in that Extremity. Whereupon the Jaylor laughing ſaid unto her, *If you complain ſo much now for theſe Pains, how will you be able to endure the Torments and cruel Death which expecteth you?* To whom ſhe replyed thus, *It is I myſelf who am now ſuffering, to Morrow* JESUS CHRIST *will ſuffer in me. Now with natural Forces I am paying the Tribute of Pain which is due to Nature; but then the Grace of Heaven will overcome the Torments which your Impiety ſhall inflict upon me.* After a few Days the Proconſul commanded theſe two bleſſed Women and their Companions to be led naked thorough the Streets for their greater Shame and Confuſion, then to give an Entertainment to the People, he would have them brought into the Amphitheatre, to be devoured by wild Beaſts. The Saints went chearfully along to Death, ſinging that Verſe of the Pſalmiſt, *The Gods of the Gentiles are Devils: But our Lord hath made the Heavens.* Which the Tyrant hearing, commanded they ſhould be buffeted on the Face; and they raiſed their Voices ſo much the more, repeating the ſame Verſe and praiſing and magnifying our Lord. As they entered into the Amphitheatre with their Hands tied, there were let looſe upon them Lions and Leopards. The Lions fell upon St. *Perpetua* and St. *Satyrus*; and the Leopards upon St. *Felicitas* and St. *Revocatus*; and devoured them, but *Saturninus* and *Secondolus* were not touched, ſuch was the

Will

MARCH 7. Will of God. But afterwards *Saturninus* was beheaded, and *Secondolus* died in Priſon; as it is recorded in the Acts of their Martyrdom, which are to be ſeen in *Baronius*. St. *Perpetua* and St. *Felicitas* ſuffered upon the ſeventh of *March*, on which Day the holy Church keepeth their Feaſt, in the Year of our Lord CCV, under *Alexander Severus* Emperor. Their holy Bodies were afterwards carried to *Carthage*, and very ſolemnly placed in the great Church, as St. *Victor* of *Utica* writeth. *Tertullian* a very ancient Author ſpeaketh of theſe Martyrs, and St. *Auguſtin* in divers Places; who hath left three Sermons which he made on their Day. There is mention alſo made of them in the *Roman* Martyrology, and in the Martyrologies of venerable *Bede*, *Uſuardus*, and St. *Ado*. MARCH 7.

The Life of St. JULIAN, *Archbiſhop of* Toledo, *and Confeſſor.*

MARCH 8. ST. *Julian*, Archbiſhop of *Toledo*, was Native of the ſame City, and Diſciple of *Eugenius* III. Archbiſhop alſo of *Toledo*, and a very holy Man, who took a moſt particular Charge and Care of *Julian* from his Childhood, finding him to be of a pregnant Wit, rare Modeſty, ſweet Diſpoſition, and inclined to Virtue. By which Talents and good Education he became admirable for all Sort of Learning, and worthy of that Chair of *Toledo*, to which he was promoted next after *Quiricius*, the Succeſſor of St. *Ildefonſus*, in the Reign of *Wamba* and *Ervigius*, Kings of *Spain*. He was much addicted to Prayer, and he ſaid *that by Means thereof, and by his familiar Communication with God, he did take and draw, as from a Fountain whatſoever did flow from him for the Profit of his Neighbours.* His Compaſſion and Charity towards the Poor was admirable, of whom in all Occaſions he ſhewed himſelf to be a moſt tender-hearted Paſtor and Father. He had a particular Gift in ſtopping of Suits in Law, and compoſing Differences and Diſſenſions which aroſe among his Subjects: he made it his Study to adorn and enlarge what appertained to the divine Worſhip, to the holy Ceremonies of the Church, and the Eccleſiaſtical Office, which having been much decayed, was reſtored by him to its ancient Splendor; he augmented it with new Prayers, and writ a Book of that Subject, which he left to the Church of *Toledo*. He preſided at ſome Councils of *Toledo*, in the Time of *Leo* II. and *Benedict* II. Popes: In which Councils he had a moſt ſpecial Care that the Decrees of the third Council of *Conſtantinople*, ſhould be punctually obſerved; and the Hereſies of the *Apollinariſts* and *Monothelites*, who at this Time troubled the Peace of the Church, ſhould be condemned: And *that all Men ſhould make more Eſteem of a chriſtian and humble Simplicity, than of the falſe, ſubtle, and crafty Arguments of Hereticks*: Which Doctrine he delivered in moſt weighty Terms worthy of St. *Julian*, which I will inſert here: *Divine Things*, ſaith he, *are not to be examined, but to be believed; for God commands us not to ſearch curiouſly into them but to believe them: Therefore we are to believe not our Senſes, which are deceitful; but the Commandments, Inſtructions, firm and ſtedfaſt Decrees of holy and ſacred Councils.* He writ divers others moſt learned and elegant Treatiſes, as well in Proſe as Verſe, which *Felix* his Succeſſor in the Biſhoprick hath ſet down in his Life which he writ. Amongſt them one is called *Prognoſticon*, which he compoſed in Imitation of *Julianus Pomerius*, an *African* Prieſt, who had made a Book with the ſame Title and Inſcription, and of the ſame Subject. This gave Occaſion to ſome to confound theſe two *Julians*, *Pomerius*, and the Archbiſhop of *Toledo*, and to believe they were one and the ſame Author; whereas in Truth they are two, very different in Time, Countrey, Quality, Learning, and Sanctity. And for Proof of this, it ſufficeth to know that St. *Julian* (of whom we are treating) doth ſometimes cite in his Book, that of *Julianus Pomerius*. The holy Prelate having governed his Church moſt laudably ten Years one Month and ſeven Days, gave up his Soul to our Lord on the eighth Day of *March* in the Year of Grace DCXCI. His Body was buried in the Church of St. *Leocadia* Virgin and Martyr, near to the Bodies of other Archbiſhops his Predeceſſors, who for their Devotion to that holy Virgin made Choice of that Place for their Burial. Afterwards in the Ravage of *Spain* it is thought that his Body was tranſlated to *Oviedo*. The *Roman* Martyrology maketh mention of St. *Julian* upon the eighth of *March*; whence, and out of what St. *Felix* his Succeſſor hath written of him; as alſo out of the Leſſons the new Prayers of the Church of *Toledo*, and out of ſome Councils we have briefly collected this Hiſtory of his Life. MARCH 8.

The Life of St. FRANCES *of* Rome, *Widow.*

MARCH 9. ST. *Frances* was born at *Rome* in the Year of our Lord MCCCLXXXIV. Her Father's Name was *Paul de Bruxis*, and her Mother was called *Jacqueline de Broffedeſque*; both of them of ancient and noble Families. Her Parents were very careful to bring her up in the Fear and Love of God. And from her Infancy ſhe gave great Signs of her future Sanctity; for in her tender Age ſhe ſlighted all ſuch Toys which Children uſe to be delighted with. But (what is moſt to be admired) from her very Cradle ſhe had ſo great a Horror of whatſoever may be a Blemiſh to Purity, that ſhe would permit no Body to ſee or touch any Part of her naked, nor even her Mother could handle her, unleſs ſhe were firſt covered. When ſhe grew a little bigger ſhe fled Company and Recreations, and loved Solitude and Recollection, applying herſelf much to Prayer and Devotion, which increaſed in her with her Age, ſo that when ſhe was eleven Years old, ſhe ſeemed to have a Deſire to leave the World, and to ſpend her Life in a Monaſtery. One Day ſhe had a ſtrange Viſion, wherein ſhe ſaw a beautiful and noble Lady hotly purſued by Giants; whereat ſhe being much aſtoniſhed, prayed to God ſo earneſtly and fervently for her, that by virtue of her Prayers the poor Lady was reſcued from the Danger ſhe was in. But ſhe did ſufficiently underſtand who this Lady was, by her Voice, Countenance, and Majeſty, to wit that ſhe repreſented the holy Church diſtracted by Schiſms, which the rebellious and malignant Spirits, ſignified by thoſe Giants, had raiſed up againſt her. St. *Benedict* alſo appearing unto her, gave her to underſtand that ſhe was brought into the World to procure the Salvation of divers Souls, and that God had beſtowed her upon Men in that ſad and lamentable Time, for the Good of Mankind, and therefore ſhe ought to apply herſelf to it with all Care and Induſtry. At twelve Years of Age ſhe was ſought for in Marriage by divers Gentlemen of Note: But ſhe refuſed all, and reſolved to paſs her Life in Solitude and Religion, till at length being forced by an expreſs Command of her Parents, ſhe was content to prefer Obedience to them before Virginity, and took for Huſband *Laurence de Pontianis*, a wealthy and noble *Roman*. But it ſoon appeared by a grievous Sickneſs which ſhe fell into, that this kind of Life was not for her Humour; and indeed ſhe kept herſelf as retired as ſhe could, flying Feaſting and publick Meetings. All her Delight was in Prayer, Meditation, viſiting of Churches, there to be preſent at divine Service and Sermons, which ſhe did with wonderful Devotion; and yet ſhe diſcharged her Duty towards her Huſband with a great Courage by the Exerciſe of the moſt rare and commendable Virtues which can be practiſed by a Woman in that State of Life; but above all was her Obedience, accompanied with a moſt profound Reſpect to him, and certain it is that for forty Years that they lived together, there was never the leaſt Diſſenſion between them; and no Wonder, for if any little Spark of Difference did begin to appear, at the very Moment by her Humility and Condeſcendence ſhe quenched it; and ſhe did ſo ſtudy to conform her Deſires, and Inclinations to thoſe of her Huſband, that for no Pretext whatſoever ſhe would diſagree from him; by which Means ſhe did ſo win him, that ſhe obtained of him all ſhe deſired; ſo that there was a mutual and amiable Strife of Reverence, Reſpect, and Obligingneſs betwixt them. Whilſt ſhe was at her Prayers, or in any other Exerciſe of Devotion, and was called by her Huſband, or deſired by any the meaneſt Perſon of the Family to order ſomething about the Houſe, ſhe laid all aſide to obey moſt readily. Nor did ſhe take it to be any want of Reſpect to Almighty God to diſcontinue her Devotions in ſuch Occaſions; for ſhe was wont to ſay, *It is moſt laudable in a married Woman to be devout, yet ſo that ſhe forget not that ſhe is a Houſewife: And that ſometimes ſhe is to leave God at the Altar, to find him in her houſehold Affairs.* And God was pleaſed to confirm this Perſuaſion of hers as an aſſured Verity, by evident Signs and Miracles; for once as ſhe was hearing Maſs in the Church, and at the ſame Time with an extraordinary Devotion was reading our Lady's Office, her Huſband coming home, ſent a Page to call her. The Boy comes and telleth her, *Madam, my Maſter ſendeth for you*; and without any Reply ſhe ſhuts her Primmer, riſeth from Maſs, and was at home as ſoon as the Meſſenger. Having ſatisfied her Huſband, ſhe retireth herſelf and reſuming her Primmer, beginneth again the Verſe in which ſhe had been interrupted; but before ſhe had ended it, ſhe was called upon the ſecond Time, and then again the third and the fourth Time; for ſo often ſhe had begun, and not ended one Verſe. But when ſhe came to open her Book the fifth Time, ſhe found the ſaid Verſe written in golden Letters. And the Apoſtle St. *Paul* told her afterwards that her good Angel had writ it in Gold, to let her underſtand the Merit of Obedience.

Even

MARCH 9. Even the State of Wedlock hath its Chaſtity, which our bleſſed Saint was ſo careful to maintain, that all her Actions gave Teſtimony of her Integrity. The Mortification and Chaſtiſement of her Body was moſt extraordinary; eſpecially when ſome Years before her Huſband's Death, ſhe was permitted to hamper it as ſhe pleaſed; and with his Leave lived in perfect Continence. She abſtained from Wine, Fiſh, and all dainty Meats; and never taſted Fleſh but in her greateſt Sickneſſes. For her ordinary Diet was hard and mouldy Bread. And when ſhe fared the beſt, ſhe added to it a few unſavory Herbs without Oil: Or ſome Fruit, which ſhe took without any Guſt; for by long Abſtinence ſhe was come to that paſs that ſweet and delicious Things were bitter and diſtaſteful to her. She eat but once a Day, and drunk pure Water, making uſe of a dead Man's Skull for a Cup. Her Garments were of coarſe Serge, and ſhe never wore Linen not even in Sickneſs. She ſlept but two Hours in the Night, and that upon ſo narrow a Bed, that ſhe could ſcarcely lie upon it, and took no Reſt at all by Day, contrary to the Cuſtom of that hot Countrey. She diſciplined herſelf moſt cruelly and frequently, always to the Blood; in *Lent* every Day, and every Hour on *Good-Friday*. And her Diſcipline was armed with Rowels or Chains of Iron with ſharp Points. She wore continually a Hair-ſhirt, and under it about her Middle a rough Girdle of Horſe-hair. She carried alſo about her a Girdle of Iron ſo cloſe to her Body that it gauled and putrified her Fleſh. But her ghoſtly Father at length made her give it over. She uſed to beat her Breaſt with cruel Blows above two hundred Times in the Day. And if ſhe chanced to offend God by any Part of her Body, ſhe was ſure to puniſh it preſently moſt ſeverely; as for Example, if ſhe had offended by the Tongue, ſhe bit it till ſhe drew Blood. By this Rigour ſhe preſerved her Soul in the State of Marriage, always a Virgin and entire. The very Sight of Men did trouble her and afflict her. But yet ſhe had a greater Horror at the Sight of lewd Women; whom ſhe endeavoured to her utmoſt to convert unto God, and reclaim from a wicked Courſe. As ſhe was paſſing thorough a certain Street of *Rome*, ſhe ſaw the Devils dancing in an Inn, and playing Pranks like thoſe which are uſed by Mountebanks. Whereupon ſhe aſked the Neighbours what ſort of People lived there, and being informed that there were lodged two Women of no good Reputation; ſhe perſuaded the Hoſt to diſmiſs them. And together with them the Devils left the Place. For this and for the many Booties which ſhe ſnatched from Hell, the wicked Fiend never ceaſed to moleſt her. For he often appeared to her in the Shape ſometimes of a Man, other Times of a Woman in filthy Poſtures and moſt unbeſeeming Geſtures. But ſhe always drove him away and made him vaniſh into Smoak by calling upon the holy Name of God, according to that of the Prophet: *Laudans invocabo Dominum, & ab inimicis meis ſalvus ero: Praiſing I will invocate our Lord, and I ſhall be ſaved from my Enemies.* She was going once with her dear Companion and Couſin *Vannoſa* to St. *John Lateran*'s; and reſting near the Church of St. *Peter* and *Marcellinus*, ſhe ſaw the Devil in the Shape and Habit of an old Man, ſoliciting her by wanton Actions to ſin: And preſently with her ordinary Weapons ſhe put him to Flight. But he play'd her a moſt malicious Trick. For in the Night taking a rotten and ſtinking Carkaſs of a dead Man, he rolled and trailed it up and down her Chamber, and filled it with ſuch an intolerable Stench, that for a long while after it remained ſo ſettled in each Part of her Body and in her Imagination, that whatſoever ſhe eat ſeemed to be infected with it, and her Stomach did ſo riſe at the Sight of Meat that ſhe had great Difficulty to take or keep any Suſtenance. Moreover ſhe had ſuch an Averſion from all Men, that whomſoever ſhe came near, ſhe fancied that Stench came from him; inſomuch that her whole Body ſhiver'd and quaked for the Trouble and Horror ſhe was in.

MARCH 9.

St. *Frances* begged of Almighty God to give her Children more to people Heaven, than to fill the Earth, or propagate her Race. And when ſhe had them, all her Care and Study was to keep them innocent and free from Vice. Her Diſcourſes were their Leſſons and Inſtructions, and her Actions a Pattern and Example for them to imitate. And ſhe was far more ſollicitous to direct their Conſcience in the Service of God, than to poliſh their Wit with Learning. She had one Son, nam'd *Evangeliſta*, who being but a little Child ſurpaſſed ancient Men in Prudence; and had alſo the Gift of Prophecy. As he was once playing with his Father, he drew a Sword out of the Scabbard, and putting it to his Father's Side told him, that *within a ſhort Time he ſhould be dangerouſly wounded in that very Place*, as it fell out in the Year MCCCCVI. in a Sedition between the *Romans* and ſome of the Company of *Ladiſlaus*, King of *Naples*. This Child alſo ſeeing a religious Friar paſſing along the Street ſaid unto him, *that after a few Days he ſhould exchange his Friar's Weed for a more honourable Habit.* And ſoon after he was made Biſhop. Whilſt the Plague was hot at *Rome*, this young Saint perceived himſelf to be touched with it, and knowing he was to die of it, called for a Prieſt: Then told his Mother, *That St.* Anthony *and St.* Onufrius, for whom he had a very particular Devotion, *were come with a Number of Angels to conduct him to Heaven.* And the ſame Day died; but at the very Moment he departed this Life, a little Girl, his Neighbour, who lay

MARCH 9. lay ſick of the ſame Diſeaſe, and had been Speechleſs for ſome while, recovered her Speech, and cried out, *That ſhe ſaw* Evangeliſta de Pontianis *going up to Heaven in Company of very many Angels.* About a Year after, St. *Frances* being at her Prayers in her Oratory, ſaw her little *Evangeliſta*, of the ſame Shape and Bigneſs he was of when he died; but incomparably more beautiful; together with another Child of like Age and Beauty, who told her that he was placed in the ſecond Choir of Angels. She underſtood alſo that the principal Cauſe of his coming was to take with him his deareſt Siſter *Agnes*, of fifteen Years of Age, and that ſhe was alſo to be ſeated among the Angels. A little after *Agnes* ſickened, and as ſhe drew near her End, her Mother ſaw a Dove whiter than the driven Snow, fluttering about her Pillow.

Next to her Children, the chief Object of her Thoughts and Cares were her Servants; whom ſhe treated with as much Honour and Love, as if they had been her Brothers and Siſters: She would have no better Accommodation than they: And if ſhe thought at any Time that ſhe had given them the leaſt Occaſion of Offence ſhe preſently demanded Pardon of them, and amended that wherein ſhe might ſeem to have been faulty. As alſo if any of them forgot himſelf ſo far as to commit a Sin, ſhe would ſee him corrected, and brought to his Duty. She commanded more by her Example than by her Authority, and ceaſed not by many Chriſtian Civilities and Courteſies to oblige them to ſerve God. And when any of them fell ſick, ſhe attended him for Soul and Body with an indefatigable Charity. She never refuſed an Alms to any who demanded it. In Time of a great Want and Scarcity of Victuals at *Rome*, her Father-in-law *Andreot* had provided a Piece of excellent Wine. St. *Frances* being importuned by the Poor gave them ſo much and ſo often of it till the Hogſhead was drawn dry; whereat *Andreot* fell into a Paſſion. The Saint humbly excuſing herſelf promiſed to fetch him to drink of the ſame Veſſel, and going down into the Cellar, found it as full as ever it had been. Another Time when ſhe had beſtowed upon the Poor a little Corn which had been left in the Granary; as ſhe returned thither again, ſhe found more than forty Razors of excellent Wheat. She would take ſecretly out of the Pouches of poor Beggars old mouldy Cruſts which ſhe kept for herſelf, and in Place of them put in ſoft white Bread.

Our Lord ſeconded her charitable Aſſiſtance to all Sorts of People with many Miracles. Her dear Couſin *Vannoſa* being ſick had a great longing to eat a Shell-crab at a Time when none could be found. St. *Frances* pray'd to God to ſend her one; and ſoon after there fell one down from the Roof of the Houſe in Preſence of the whole Family; which the Saint taking up dreſſed it, and gave it to her Couſin, who recovered by it not only her Appetite which ſhe had loſt, but alſo perfect Health. But her Humility was very dexterous in concealing a great Part of her Miracles. For whereas ſhe cured all ſorts of Diſeaſes with only touching the ſick Party; ſhe uſed to apply a certain Ointment which ſhe had made of Things either contrary, or at leaſt nothing profitable for the Malady, as if that had wrought the Cure, and then admoniſhed them that were cured to be thankful to God. Thoſe charitable Offices ſhe exerciſed moſt willingly, which were accompanied with Humility. She had a Vineyard not far from the Gate of St. *Paul*; from thence ſhe came often into the City with a Burden of Wood upon her Head, which ſhe carried to the Poor. And ſometimes ſhe loaded an Aſs with Faggots, or Billets, and herſelf driving him thorough the Town, laid the Wood at the Houſes of ſuch poor People as were aſhamed to beg: ſhe went frequently with her Couſin *Vannoſa* from Door to Door, humbly begging Alms for the Relief of the Needy. Nor was this holy Woman leſs eminent for Patience than for Charity and Humility, as appeared when God was pleaſed to ſeparate her from all Things that could give her any worldly Content, Health, Wealth, Honour, Friends, and Houſe. The City of *Rome* was at that Time moſt lamentably toſſed with civil Factions and Diſſenſions. At which Time her Huſband was baniſhed, his Means confiſcated, and his Houſe pulled down. His Son-in-law *Paulucius* was baniſhed with him, and his Son *John Baptiſt* detained for Hoſtage. In all theſe Afflictions, and many corporal Infirmities, St. *Frances*'s Soul was moſt quiet and calm, and as little ſhaken with ſo many violent Storms as is a huge Rock with the Waves of the Sea. Inſtead of Complaints ſhe was wont to utter theſe Words, *The Goodneſs of God beſtowed Means, and his Juſtice hath taken them from me. I take great Content in theſe Loſſes, becauſe God diſpoſeth ſo. And as for what he hath already inflicted or ſhall hereafter impoſe upon me, I will continually praiſe and bleſs his holy Name.*

Her moſt ordinary Devotions were theſe. She went to Confeſſion on *Wedneſdays*, and *Saturdays*, and communicated at the leaſt once a Week. She often viſited the Churches, eſpecially St. *Peter*'s in the *Vatican*, St. *Paul*'s out of the City; our Lady's *d'Ara Cæli*, *Sancta Maria Nova*, and another Church of our bleſſed Lady by the River *Tyber*, and St. *Cecily*'s. This Devotion vexed the Devil, and therefore as ſhe was going once to a certain Church in Company of her Couſin *Vannoſa*, the Enemy of all Good, to divert them from ſo pious an Exerciſe, threw down *Vannoſa* from a high Place, and bruiſed almoſt all her Body, but St. *Frances* by her Prayers healed her. Another

MARCH 9. ther Time ſhe going to St. *Peter*'s with a Companion, and by the Way being exceſſively thirſty they came to drink at the River *Tyber*, and the Devil caſt them both into the Water, and the Stream carried them away; but by God's Aſſiſtance they were brought ſafe to the Shore. She had retired herſelf one Day with her Couſin into a little Oratory, which ſhe had made in an Arbour in her Garden, and whilſt they were talking of heavenly Things, and of leaving the World, our Lord to declare how he is delighted with ſuch Diſcourſes, permitted fair ripe Pears to fall down from the Tree at their Feet (although it were then the Month of *April*) which when they had taſted and found to be very good, they carried the reſt to their Huſbands, to increaſe in them Devotion and Confidence in God.

She took no Devotion ſo much to Heart, as a conſtant Memory of our bleſſed Saviour's Paſſion: Upon which ſhe meditated with ſo great Fervour, and ſuch Abundance of Tears, that ſhe came oftentimes to feel moſt violent Pains in thoſe very Parts of her Body, in which ſhe repreſented unto herſelf CHRIST JESUS our Lord ſuffering for us. Which Pains were in ſuch Extremity, that thoſe who were about her expected every Moment that ſhe would die. Hence aroſe her Piety and Attention in Time of holy Maſs, which was ſo great that ſhe remained immoveable like a a Statue; and frequently after receiving the moſt holy Sacrament, ſhe was rapt into an Extaſy. Once hearing the Maſs of a certain Prieſt who lived a looſe Life, moſt unbeſeeming that ſacred Function, ſhe perceived him to be all covered over with a horrible and loathſome Leproſy, till he came unto the Conſecration; then from that Part of the Maſs to the Communion, he appeared to be pure and clean, for the bright-ſhining Beams of our Lord's Body there preſent, did hide and cover his Foulneſs; but after that, he appeared as filthy as before. The Saint communicated what ſhe had ſeen with her ghoſtly Father; deſiring him to deal with that Prieſt about his Amendment. He did ſo, and did not loſe his Labour; for the poor Prieſt ſeeing God had miraculouſly diſcovered his ſinful State, did Penance for it, and not long after died, as it is to be believed, happily. One Day ſhe had a Devotion with another Companion of hers to hear Maſs and communicate at St. *Cecily*'s. But the Prieſt, who did not like that married People ſhould receive the bleſſed Sacrament ſo often, inſtead of the holy Euchariſt gave them pure Bread in form of Hoſts. It was not eaſy to deceive St. *Frances*. For not finding there her ordinary Guſt, nor enjoying the Preſence of her beloved, ſhe came quickly to diſcover the Fraud; and with great Reſentment of ſuch an Indignity, acquainted her ghoſtly Father, *Antonio de monte Sebellio* with it, who examining the Prieſt, got him to acknowledge his Crime, and to confeſs it. She that was ſo dear to the Son, could not chuſe but be highly favoured by the Mother. And indeed our bleſſed Lady, to whom St. *Frances* was after a very particular Manner devoted, did her many moſt ſignal Favours, often viſiting her in her Sickneſs, and giving her little JESUS to kiſs, ſhe was wont to appear to her upon the chiefeſt Feaſts, and explicate to her the Myſtery of the preſent Solemnity, and the particular Circumſtances of it. And once upon the Day of the *Epiphany*; our Lady told her, that ſhe did not as much as ſee or look upon the Kings, when they came to adore her Son; whereat St. *Frances* wondering, and aſking how it was poſſible; the bleſſed Virgin reply'd, *I knowing that God had appointed an Angel to direct the Sages in all they were to do towards my Son, and to ſhew them where they were to lay down their Preſents, expected them with my little Child in my Lap; and being wholly taken up with contemplating him, I had neither Time nor Mind to caſt an Eye upon any thing elſe.* An admirable Leſſon for us all, when we are preſent at the dreadful Sacrifice of Maſs, or praying before the bleſſed Sacrament, not to look about, or mind other Things, ſeeing we have the very ſame Object to entertain our Eyes and Affections, which the ever glorious Virgin had then before her. MARCH 9.

A great Help and Advantage which St. *Frances* had towards Perfection in a ſpiritual Life, was a continual and familiar Converſation with the bleſſed Spirits, *who are ſent to miniſter for them which ſhall receive the Inheritance of Salvation.* They appeared to her ſometimes ſo beautiful and full of Light, that ſhe ſaid the very Sun in compariſon of them ſeemed to be an obſcure Cloud. And for the particular Angel which was appointed to be her Guardian, he did not only defend her from the Deceits and Violence of wicked Spirits; but did alſo direct and govern her in all the Actions and Functions of her Life; and by a ſpecial and ſingular Privilege was always in her Sight. He declared in all Things to her the Will of God, enlightened her, moved her to ſeveral Mortifications, reſtrained and pluckt her back when ſhe exceeded in them; and with wonderful Sweetneſs conducted her in all Affairs. The Form he took was of a moſt lovely and ſweet Child ſeven or eight Years old, of an incomparable Beauty, white as Snow and Vermillion red. With his Eyes always looking towards Heaven his Arms decently croſſed before his Breaſt, his Hair looſe and ſhining like Gold, in a long Garment that touched the Ground, ordinarily white, ſometimes blue like Azure, otherwhiles all red. From his Face iſſued ſuch a Brightneſs, that at Midnight ſhe ſtood in need of no other Light, to do

MARCH 9. any Work about the Houſe, or to read our Lady's Office which ſhe was accuſtomed to ſay from her Childhood. When the Devil moleſted her, or was plotting any ſecret Deſign againſt her, either to frighten her with horrible Shapes, or to delude her by tranſforming himſelf into an Angel of Light, this faithful and vigilant Guardian, by ſhaking ſweetly his golden Locks, did dart forth ſuch Beams of Light, and ſo pleaſant a Savour, that it wonderfully comforted the Saint, and put the wicked Spirit to flight. If at any Time ſhe began to be troubled with Scruples, or any other Affliction of Mind, and her little Tutor did but caſt a gracious Eye upon her, ſhe was preſently quieted and in Repoſe. In fine, whether ſhe were to pray, work, ſpeak, or to do any good Office, he was ready to direct her in all. But on the contrary, if any light Word, any Action, Geſture, or Laughter leſs beſeeming her Gravity and his Preſence did at any Time eſcape from her, this upright and ſevere Overſeer of her Manners and Actions would preſently withdraw and hide himſelf, to give her to underſtand that ſomething was amiſs; whereupon ſhe entering into herſelf and examining her Conſcience, came to diſcover the leaſt Faults and Imperfections, and by correcting them recovered again his moſt delightful Preſence. It fell out one Day that being in the Company of ſome of her Acquaintance, ſhe heard ſome of them ſpeak of unprofitable and vain Things; which Diſcourſe although it pleaſed her not, and ſhe would fain have broken it off, yet to comply with her Friends, ſhe ſeemed to countenance more, than was fitting. And her good Angel to correct that Imperfection, gave her ſuch a blow with his Hand that the Sound of it was heard by all the Company; although they ſaw not him that gave it. But ſhe both ſaw him, and underſtood the Cauſe for which ſhe was ſtricken. Another Time whilſt ſhe was giving an Account of her Conſcience to her ghoſtly Father, ſhe reſolved with herſelf to conceal from him ſome ſpecial Favours which our Lord had done her, and this out of a Motive of Humility, as ſhe thought, and a Deſire of not being eſteemed. And yet becauſe ſhe failed in Simplicity in this point, the Angel ſtruck her with that Violence upon the Shoulder, that he caſt her down upon the Ground at her Confeſſarius's Feet. Now if any that were in her Company did at any Time forget themſelves, and become too free in Language or Carriage, ſhe ſaw the Angel cover his Eyes with his Hand to teſtify how diſpleaſing and diſtaſteful ſuch Exceſſes were to him.

In the Year MCCCCXXV, in the Time of Pope *Martin* V. this virtuous Lady being about forty Years of Age, and having Permiſſion from her Huſband to attend to her Devotions as much as ſhe deſired; inſtituted a Congregation of young Women and of Widows, whom ſhe inſtructed in all Piety; and gave them the Rule of St. *Benedict* under the Direction of the Fathers of *Mont Olivet*. And how grateful a Service this was to Almighty God, himſelf was pleaſed to teſtify. For the Eve of *Chriſtmas* Day following, the Apoſtles St. *Peter* and St. *Paul* together with St. *Benedict* and St. *Mary Magdalen* appearing to her, appointed the Rules which thoſe religious Women ſhould obſerve; after which St. *Peter* bleſſing and veiling her ſolemnly, preſented her to the ever glorious Virgin Mother of God, to be received under her Protection and Safeguard. After which Viſion the Saint coming to herſelf, writ the Rules as they had been dictated to her, which were afterwards confirmed by Pope *Eugenius* IV. during whoſe Time the holy Woman had another Revelation which proved to be very beneficial to the whole Church. For the Apoſtle St. *Thomas* appearing unto her commanded her in the Name of God, to ſend her ghoſtly Father to the Pope, and counſel him for the compoſing of the Schiſm, which began a little to decline, and to prevent new Stirs, to accommodate himſelf and condeſcend in what he could to the Council of *Baſil*; and to join to the Congregation of Cardinals ſome other holy and learned Men, and to aſk their Advice in examining and determining Affairs. And the Pope was not backward in the Matter; for by their Advice he confirmed with expreſs Bulls diverſe Decrees of the Council.

When it pleaſed God to take away her Huſband, which was in the Year MCCCCXXXVI, as ſoon as ſhe had diſpoſed of her Houſe and Affairs, ſhe came barefoot with a Cord about her Neck, to the Monaſtery which ſhe had founded, and there proſtrate upon the Ground before the Religious, who were all her ſpiritual Children, begged of them to receive her out of Charity among them. Being admitted, and not long after by common Conſent choſen ſuperior, as one whom God had raiſed to a higher and more noble Function, ſhe was commended to the Charge and Care of an Arch-angel, who taking the Place of her former Angel Guardian, ſhewed himſelf like the other, always viſible, but much more beautiful. All her Study now was to order and govern that Family well, which ſhe performed with ſo much Perfection, that ſhe left a moſt exact Rule and Pattern of the good Government of a Monaſtery. It happened once at the Time of Dinner that there was no Bread in the Houſe for the Religious, who were fifteen in Number, unleſs it were a few Scraps, the Reverſions of their laſt Meal. *Agnes* who had the Care of the Pantry told St. *Frances* as much, who made Anſwer; *God will provide:*

And

MARCH 9. And lifting up her Heart to his Majeſty diſtributed thoſe Pieces among the Siſters, which were ſo multiplied in her Hands, that after all had eaten their Fill, there was ſtill ſome to ſpare. Pope *Paul* V. in the laſt ſecret Conſiſtory which he held for her Canonization, recounted with his own Mouth this following Miracle. St. *Frances* according to her Cuſtom, went out of the City with her Religious to gather Wood for the Relief of the Poor, and whilſt they were labouring hard, they grew to be exceſſive weary and thirſty. Their charitable Mother taking Compaſſion of them, and being far from any Water, had her Recourſe to God; and preſently although it were then the Month of *January*, there appeareth a green Branch of a Vine loaden with as many Bunches of ripe Grapes as they were in number Religious. The Saint bid every Siſter to gather her Cluſter of Grapes, and then leadeth them all home praiſing and glorifying God. Another Day being in her Vineyard with her Religious, ſhe retired herſelf into an Alley to read our bleſſed Lady's Office upon her Knees: In the mean while it rained ſo much that her Companions were quite wet, and yet not a Drop of Water fell upon her or her Primmer. Much about this Time as ſhe came from viſiting St. *Paul*'s Church, ſhe had a Mind to reſt a while in the ſame Vineyard; and ſitting down by the River's Side to meditate, ſhe was tranſported into an Ecſtaſy, wherein ſhe often repeated theſe Words, *Even as this Water ſilently glides along, ſo doth the Grace of God flow into the Soul.* She was alſo adorned with the Gift of Prophecy; and could diſcover the State of Men's Souls. Her Confeſſarius, *John Mathiot*, after a long Abſence returning to her, ſhe told him exactly all that had befallen him during that Time, and of a Sickneſs which took him in his Journey. Another ghoſtly Father of hers happened to be tranſported with Choler againſt a certain Perſon, and the ſame Day came to viſit this bleſſed Woman, ſhe received him but coldly, contrary to her Cuſtom, and preſently retired back into her Chamber; and by and by came out again, and did him Reverence, as ſhe was wont to do, upon her Knees: Whereat he being much ſurpriſed, the Saint told him, *that at his firſt Entrance ſhe ſaw the Devil at his Side, who had ſtirred him up to Anger againſt his Brother; and therefore ſhe haſtened back to her Chamber to pray for him, and to obtain of God Pardon for his Offence. And when God had heard her Prayer, ſhe came back to him, and found that the Sower of Diſcords had left him.* The Prieſt confeſſed all to be true, and the ſudden Change which he felt in his Soul.

In the Year MCCCCXL, St. *Frances*'s eldeſt Son, *John Baptiſt*, being dangerouſly ſick, ſhe like a good Mother went from the Monaſtery to aſſiſt him, and diſpoſe him for a good Death: And becauſe it was a long Way home, her Confeſſarius commanded her to ſtay there all Night, and the very ſame Night ſhe was ſeized upon by ſo violent a Fever, that the next Morning, caſting away all hope of returning to the Monaſtery, and ſeeing her good Siſters more in this World, ſhe armed herſelf with the Rites of the Church againſt the laſt Conflict. It was revealed to her that ſhe was to die on the ſeventh Day of her Sickneſs, therefore on the fourth Day, when an Eccleſiaſtical Man ſaid to *her*, *that he confided God would keep her yet longer in the World for the good of many*; ſhe anſwered, *God be praiſed*, Thurſday *on the furtheſt, I ſhall paſs from this Life to a better.* And ſo it fell out, for on *Wedneſday* Night, being the ninth of *March* of the Year MCCCCXL, ſhe gave up her bleſſed Soul to God, without any Sign of Pain or Trouble in the five and fiftieth Year of her Age. The Reſort of the People to ſee her Body was ſo great, that for greater Convenience, and to ſatisfy their pious Curioſity, it was judged fit to have it carried to *Sancta Maria Nova*; where the Concourſe was twice as great. And although it lay there two Days and three Nights expoſed to the View of all; there came from it ſo ſweet and pleaſant a Savour, that the Place ſeemed to have been filled with Roſes, Violets, and other odoriferous Flowers. At this Time there lay ſick *Andreotta*, Wife of *Peter* of the holy Croſs, pitifully tormented in the Reins; who commending herſelf earneſtly to the Saint, had ſcarcely ended her Prayer when ſhe recovered, and at the ſame Time got out of her Bed, and without help of any Body run to *Sancta Maria Nova* to thank God and his Saint. Another Woman, called *Juliana*, that had a *Fiſtula* in her Foot for three Months, and could find no other Cure, took a Piece of the Saint's Garment, before ſhe was yet buried, and was preſently healed. MARCH 9.

St. *Frances* hath left rare Examples of Virtue in different Courſes and States. In her Childhood to Youth ſhe is a Pattern of Purity of Body and Mind. In the State of Marriage ſhe teacheth Women of that Condition Obedience and due Reſpect to their Huſbands; Carefulneſs and Induſtry about the Buſineſs and Affairs of the Houſe, and Patience in Croſſes and Afflictions. To Widows ſhe giveth an Example of the Contempt of worldly Vanities, and of Charity and Compaſſion to the Poor. In fine ſhe is a Mirrour of Religious for fervent Prayer, Faſting, and all kind of Penance. Her Life is written by *John Mathiot* who was twelve Years her Confeſſarius. *Raphael Volaterraneus* ſpeaketh of her in his two and twentieth Book. *Valladier* alſo, Abbot of St. *Arnold*'s at *Metz*, hath written her Life in *Latin*, and afterwards

MARCH 9. afterwards in *French*, which he collected out of the Proceſs of her Canonization. Her Feaſt is kept as a double through the whole Church on the ninth of *March.* MARCH 9.

The Lives and Martyrdom of the forty Martyrs at Sebaſte.

MARCH 10. AMongſt the moſt fierce and barbarous Tyrants that perſecuted the Church of CHRIST, we may well reckon *Licinius*, Competitor with *Conſtantine* the Great, and who married his Siſter *Conſtantia:* For although at firſt to gain the good Will of his Brother-in-law, who was a Chriſtian, he feigned to favour Chriſtians; yet afterwards breaking Amity with *Conſtantine*, he perſecuted them moſt furiouſly. And being a Man of mean Birth, very covetous, lecherous, cruel, and ſo unlearned, that he could hardly write his own Name, he poured out all his Anger and Rage againſt thoſe whom he eſteemed to be Enemies to himſelf and to his Empire, for their Religion, Learning, and Sanctity of Life. This *Licinius* then being in *Cappadocia* with a puiſſant Army, put forth a Proclamation, whereby he commanded all Chriſtians, upon Pain of Death to forſake the Chriſtian Faith and Religion. And he was ſo cruel and terrible, that the poor Chriſtians were in great Fear and Trouble; for all was full of Sergeants, Executioners, Gibbets; Wheels, Racks, and other bloody Engines to torment and make away with thoſe who refuſed to obey the Edict. Some fled and hid themſelves for fear, others cowardly denied CHRIST, ſome through Frailty fainted and were overcome with Force of Torments, and many by the Grace of our Lord came off victorious: But all were afflicted, and it was a dreadful Perſecution. There was a Squadron of forty brave Soldiers, all Chriſtians, and of one Province of *Cappadocia*, though of ſeveral Towns; their Names were *Domitian, Eunoicus, Siſinius, Heraclius, Alexander, John, Claudius, Athanaſius, Valens, Elion, Meliton, Eudicius, Achacius, Vivianus, Helvius, Theodulus, Cirilus, Flavius, Severianus, Cirion, Valerian, Clidion, Sacerdon, Priſcus, Euricius, Smaragdus, Philotimon, Aëtius, Michalius, Lyſimachus, Domnus, Theophilus, Eutychius, Xantius, Angierius, Leonicus, Iſichius, Calus, Gorgonius,* and *Candidus.*

The Governor *Agricolaus*, a deceitful Flatterer, and as cruel as his Maſter, and barbarous Miniſter of his Iniquity, called to him theſe forty valiant Warriors of CHRIST; and ſaid unto them, that *he knew their Courage and Valour to be very great, underſtood how they were united among themſelves, and was well ſatisfied with their Proweſs and brave Exploits in the War; that he was alſo aſſured that the Emperor had a very particular Affection for them, and an Intention to reward them for their good and faithful Service:* MARCH 10. *Which Rewards if they deſired to obtain, and to continue in his Grace and Favour, he exhorted them to obey his Edict; leſt by their Diſobedience they might fall ſhort of ſo great Favours as were expected from his Liberality, and withal loſe their Lives in the prime of their Age.* To this the Saints made anſwer, *If we have behaved ourſelves ſo valiantly, as you ſay, for the Emperor of the Earth, what do you think we ſhall do now, that we are engaged to fight for the Emperor of Heaven? Aſſure yourſelf we will ſhew our Valour, and perſevere in his Service as long as there ſhall be breath in our Body.* The Governor threatened to degrade them from the Honour of being Soldiers; and giving them Time to think better of it, ſent them to Priſon: Here the bleſſed Saints fell to their Prayers, and beſeeched our Lord, *that ſeeing he had ſo often aſſiſted them, and given them the Victory, when they fought for frail and fading Things, he would not leave them now in a Combat which they undertook for his Glory; but would ſtrengthen and bear them out by his powerful Grace and Protection.* In this Prayer they paſſed over that Night, ſinging the Pſalm, *Qui habitat in adjutorio altiſſimi, in Protectione Dei cæli commorabitur, he that dwelleth in the Help of the Higheſt, ſhall abide in the Protection of the God of Heaven:* And other Pſalms and Hymns to CHRIST our Saviour; who was pleaſed to appear to them, and ſaid, *You have begun well, look that you continue and perſevere to the End: For the Crown is not given but to thoſe who perſevere.* The next Day the Governor ſent for them again, and in the Preſence of many Soldiers, their Friends and Acquaintance, having commended them for ſtout and valiant Men, deſired them to condeſcend to his Requeſt, that he might be able to pleaſure them, and promote them to Honours and Preferments: But ſeeing he could not ſhake or alter them neither by Promiſes nor by Threats, he committed them again to Priſon, giving Order to *Aglayo* to be their Keeper, and to have a ſtrict Guard over them, till ſuch Time as their Captain ſhould return, and himſelf gave further Order what was to be done. Whilſt they were in Priſon, one of them, by Name *Cirion*, encouraged his Companions in theſe Terms, *Brethren it hath pleaſed God to make us all Comrades by joining us in one Company; let us not ſeparate neither in Life nor Death. And ſeeing we have taken ſo great Pains in the Service of the Emperor, who is a mortal*

MARCH 10. *mortal Man, in many hard and dangerous Encounters, to gain his Love and Favour; let us beſtir ourſelves now for the King of Heaven, and lay down our Lives in his Quarrel: For he will be ſure to pay us well, and give us in Recompence a happy and eternal Life, which* Licinius *is not able to do. How often, when we were encountering with our Enemies, have we called upon God for help, and preſently found the Effect of our Prayers? And can we think then, that he will be wanting to us in this ſo glorious an Occaſion? Let us have Recourſe to Prayer, and implore the Aſſiſtance of our Lord: For he is Faithful in his Promiſes, and is the Protection of thoſe who ſuffer for him.* Seven Days after their Captain returned home, and the Saints were brought out of Priſon to be preſented before him: As they were going along, *Cirion* ſaid to his Companions, *We have three Enemies to encounter, the Devil, the Governor, and our Captain; or to ſpeak more properly, we have but one only Enemy, to wit the Devil, who being inviſible maketh Uſe of the other two, as his Agents and Miniſters, to wage War againſt us. And ſhall one ſingle Enemy then defeat and overcome forty Soldiers of* JESUS CHRIST? *No, no, it is impoſſible.* The Captain in Preſence of the Governor ſpent much Time and many Words to perſuade them to renounce the Faith of CHRIST; but as they remained ſtill more firm and conſtant, the Officers commanded that their Mouths and Teeth ſhould be broken with Stones: But God did ſo diſpoſe that the Miniſters who were put to execute that wicked Sentence, after they had wearied themſelves, were moſt cruelly wounded, inſomuch that their Mouths run gore Blood, whereas the Soldiers of our Lord remained without any Hurt at all. The Captain ſeeing this, and thinking it was done by Art Magick, in a Fury taketh up a Stone, and flingeth it at one of the Saints: But the Stone guided by a more ſure Hand, came not near him, at whom it was thrown, but fell with all its Force upon the Governor's Mouth, and hurt him grievouſly. Then were they ſent back again to Priſon, and the Officers took Time to deliberate what they ſhould do, and what new Torments they ſhould invent to overcome them. The Saints in Priſon attended to Prayer, and ſung the Pſalm, *Ad te levavi oculos meos, qui habitas in cælis: To thee have I lifted up mine Eyes, who dwelleſt in the Heavens.* Their Prayer being ended, our Saviour appeared to them, and they heard a Voice, which ſaid, *He that believeth in me, although he be dead, ſhall live: Have Confidence, and fear not the Torments of Men, which laſt but for a while. Fight valiantly that you may be crowned.* This Viſion and Exhortation did much comfort and encourage them, ſo that they paſſed that Night in great Content and Conſolation. The next Day, they were led to the Tribunal to receive from the Governor Sentence of Death. There was hard by the City of *Sebaſte*, where this happened, a Lake of Water; it was ſharp Weather, and the Sun being ſet, it froze hard, and none doubted but that Night the Lake would be congealed with a thick Ice. The wicked Judge commanded the Saints to be caſt into this Lake, there to be frozen to Death; he ordained withal, that within Sight of the Lake there ſhould be prepared a warm Bath, that if any of them, overcome by the Rigour of the Cold, and that horrible Torment, would forſake CHRIST, he might find Eaſe and Refreſhment near at Hand, which could not but be a terrible Temptation to the Saints, to ſee before their Eyes a Remedy of their Torments. There were Guards ſet to watch all Night, that none might hinder the Execution of the Sentence. When this was intimated to thoſe brave Champions of our Lord, they were much comforted with it, and when they were brought to the Lake, there was no need for the Executioners to ſtrip them, for of their own Accord they uncloathed themſelves with great Haſte and Joy, ſaying, *The Soldiers ſtripped our Saviour of his Garments, and caſt Lots for them; and he endured that Affront for our Sins: Let us ſtrip ourſelves for Love of him, to ſatisfy for our Offences. It is certainly ſharp and painful to ſuffer this Cold: But it will be ſweet to enjoy Heaven by this Means. The nipping Froſt afflicteth the Fleſh: But the Spirit delighteth itſelf with the Hope of Reward. The Torment will be ſhort, and the Glory eternal: Let us exchange one Night for a Day that never will have Night nor End. If our Feet be frozen, they will be the more nimble to dance with the Angels in Heaven. If our Hands fall off for Cold, they ſhall one Day embrace the Lord who gave them to us. How many of our Companions have been ſlain in the Wars for their Loyalty to an earthly Prince, and we to teſtify our Fidelity to God, ſhall we not expoſe our Lives? How many Criminals have ſuffered greater Torments than this is? Let us therefore give Thanks to God, that we die for Juſtice, for Virtue, and for the Confeſſion of his Faith.* Then turning to our Lord, they offered themſelves to him for a Sacrifice, and Holocauſt, which was to be conſummated by Water and not by Fire. Being armed with this Prayer, and cloathed with the Spirit of our Lord, they caſt themſelves naked into the Lake, begging of our Lord *that as they entered forty together into the Liſt and Place of Combat, they might come forth as many Conquerors, not ſo much as one failing of that ſacred Number.* But as the Cold was moſt bitter, one amongſt them being quite overcome with the exceſſive Pain he endured, calling upon the Guard, came out of the Lake, and entered into the Bath, where he died ſoon after,

MARCH 10. after, leaving his thirty nine Companions on the one Side much afflicted and pierced with Sorrow for the irreparable Loſs of their unfortunate Comrade, but on the other Side again more firmly determined and reſolved by his Diſaſter to die, if need were, a thouſand Deaths for JESUS CHRIST. Then lifting up their Eyes to Heaven they prayed God to mitigate the Rigour of that biting Cold, or to give them Force to bear it patiently to the End. It was a wonderful Thing, that at Midnight there appeared over the Saints an immenſe Brightneſs, the Heat whereof melted the Ice, and warmed the Water: Then came Angels down from Heaven with nine and thirty Crowns, which they put upon the Heads of thoſe that remained in the Lake. One of the Guard that was awake whilſt the others ſlept, being ſtruck with this new and ſtrange Sight, and prevented with the Spirit of God, awakeneth in all haſte his Companions, and caſting off his Cloaths, leaped naked into the Lake among the holy Martyrs, and cried out aloud *that he was a Chriſtian*; and ſo ſupplied the Room of that unfortunate Renegade who had loſt his Crown; that as they entred forty into the Combat, forty might come forth victorious and triumphant; and that we might all admire and reverence the juſt and ſecret Judgment of God, who permitteth thoſe that are ſtanding to fall, and raiſeth up thoſe that are fallen; and in Place of a Chriſtian that faileth chuſeth a Gentile to win the Crown, and when *Judas* is caſt forth, maketh *Matthias* an Apoſtle; that none ſhould confide in himſelf or hold himſelf ſecure for having begun well, but that all our Confidence be in his pure Mercy and Goodneſs.

The Morning being come, the wicked Miniſters found the holy Martyrs almoſt frozen and dead, and among them one of their Companions: But when *Agricolaus* underſtood that he had ſtripped himſelf and leaped into the Lake, and proclaimed himſelf to be a Chriſtian, for having ſeen the heavenly Light, and the Crowns upon the Heads of the nine and thirty Soldiers, being exceedingly enraged thereat, in great Fury he commanded they ſhould be all of them taken out of the Water, and have their Legs broken with Leavers, and ſo be all quickly diſpatched. The holy Soldiers in that Torment repeated often thoſe Words of the Royal Prophet: *Anima noſtra ſicut paſſer erepta eſt de laqueo venantium: Laqueus contritus eſt & nos liberati ſumus. Adjutorium noſtrum in Nomine Domini, qui fecit cœlum & terram. Our Soul as a Sparrow is delivered from the Snare of the Fowlers: The Snare is broken, and we are delivered. Our Help is in the Name of our Lord, who made Heaven and Earth.* And concluding this Prayer with *Amen*, they yielded up their bleſſed Souls to him that had created and redeemed them with his Blood to crown them in Heaven. Their Bodies were taken and carried to MARCH 10. be burnt; but finding that one of the bleſſed Company, whoſe Name was *Meliton*, was yet alive, as being young and ſtronger than the reſt, the Officers left him, hoping that he might relent and forſake JESUS CHRIST. But *Meliton*'s Mother ſeeing this, taketh her Son upon her Shoulders, and goeth with him after the Bodies of the other Saints that were carried to be burnt; and in the Way ſpoke thus unto him, *My dear Child, the Fruit of my Bowels, how happy ſhall I be, if thou perſevereſt and dieſt for* CHRIST! *Bleſſed ſhall be the Womb that bore thee nine Months, and happy the Breaſts that gave thee ſuck. Pluck up thy Spirits, O thou Light of my Eyes, and ſtand firm and conſtant, that thou mayeſt enjoy the eternal Light, and illuminate my Darkneſs. When thou didſt go to fight for an earthly Prince, I accompanied thee always with Tears, becauſe the Danger was great, and the Gain ſmall. But now I do accompany thee with incredible Joy and Content, becauſe this ſhort Martyrdom will bring thee to an Eternity of Glory. The Angel that brought thee the Crown from Heaven, ſtands expecting to put thee in Poſſeſſion of Paradiſe. The cold Ice hath brought thee to the Gates of Heaven, and the Fire will make thy Entrance into the Preſence of our Lord. Suffer my Son that little which remains to make thee a Martyr, and me a happy Mother: For as God through his Favour did beſtow thee upon me, ſo will I return thee unto him again with great Content and Satisfaction. Let other Mothers, that have no certain Hope of the Salvation of their Children, bewail them, if they pleaſe: But I who am certain of thine, inſtead of lamenting, do rejoice with thee; and pray thee to expect me above in Heaven, and to make Interceſſion to God for her who brought thee forth into this tranſitory Life, and now by Martyrdom doth deſire to bring thee forth the ſecond Time into an eternal Life.* As the couragious Mother was holding this Diſcourſe to her Son, he died happily in her Arms: And ſhe moſt contented to ſee him now ſecure, took his Body and threw it into the Cart with the other Saints Bodies, that they might all burn together; and would not part thence till ſhe ſaw it conſumed to Aſhes. O ſtout and couragious Woman, inflamed with the Love of God! That had the Heart to throw into the Fire with her own Hands, thoſe very Members which had been formed in her Womb, had been ſuſtained and taken Growth by her Milk, and arrived at thoſe Years through her great Care and Pains! Mother that deſired with her Eyes to ſee die that Son to whom ſhe had given Life; eſteeming it a greater Happineſs for him to die for CHRIST, than to live without CHRIST! O that all Mothers would learn of this good Mother to bring up their Children, to procure them true and eternal Happineſs, to draw them from fading and periſhable

MARCH 10. riſhable Things, the Love whereof doth make drunk and beſot the Children of this World.

The Tyrant not content to have burnt the Bodies of theſe glorious Martyrs, fearing they might come to be honoured by the Chriſtians, commanded their Bones and Aſhes to be caſt into the River: But God, who is no leſs Lord of the Waters than of the Earth, conſerved them ſo in the River that they were not loſt nor diminiſhed; but ſhone like Stars in the Heaven. And the Saints appearing to the Biſhop, who was called *Peter*, gave him Notice where and in what Condition their Relicks were: The good Biſhop came with all his Clergy in a moſt ſolemn Manner to the River, and reverently taking from thence that ſacred Treaſure, laid it up in a decent Place, to the Glory of JESUS CHRIST, who did overcome and triumph in his Soldiers; and to the Confuſion of the Devil with their Miniſters, that ſo cruelly perſecuted them, arming all the Elements againſt them: For on Earth they were put to Torments; the Air of the Night being wonderfully ſharp, pierced them with Cold; the Fire burnt them, and their Relicks were caſt into the Water there to be diſperſed and loſt, ſo that they may ſay with the Prophet, *we have paſſed through Fire and Water, and thou haſt brought us out into refreſhing.* Afterwards their Relicks were tranſlated to *Conſtantinople*, and were hidden in a Garden, till the Saints themſelves appearing to *Pulcheria* the Empreſs, revealed to her where they were; and then they were placed in the Church of St. *Thyrſus*, a famous Martyr. The Martyrdom of theſe forty holy Soldiers is written by *Metaphraſtes*, and before him by St. *Gregory Nyſſen*, who hath two Homilies of them; as alſo his Brother, St. *Baſil* the Great, made an excellent Oration in their Praiſe, where he deſcribeth the Story of their Martyrdom, and ſpeaketh thus unto them, *O holy Choir, O ſacred Company, O invincible Squadron, Protectors and Defenders of human kind, Companions in our Cares, Favourers of our Requeſts, and Prayers, powerful Embaſſadors of our Frailty with God, Stars of the World, Flowers of the Church, Inhabitants not of Earth but of Heaven; the Gates of Paradiſe were ſet open for you, becauſe you became a wonderful Spectacle to the Angels, to the Patriarchs, the Prophets, and all the Saints. In your Youth you contemned Life, and loved God more than you did your Parents and your Children; in the Flower of your Age you glorified our Lord in your Members; by your Example you have raiſed thoſe that were fallen, upheld thoſe that were ſtaggering in Faith, that they might not fall; you have ſtrengthened the weak and feeble, and made way for the ſtout and ſtrong to follow you; you have conſpired all together to erect one and the ſame Trophy of your Victory, to be rewarded with one and the ſame Crown of Glory in Heaven.* The Martyrdom of theſe Saints happened upon the ninth of *March* in the Year CCCXVI, upon which Day their Feaſt was kept, till of late by reaſon of the Solemnity of St. *Frances* of *Rome*, which is a double, it hath been tranſlated to the tenth of the ſame Month. MARCH 10.

The Life of St. GREGORY *the Great, Pope, and Doctor of the Church.*

MARCH 12. AMong all holy Doctors and Biſhops, that for their ſingular Virtue have been ſurnamed *Great*, there is none who hath more juſtly deſerved that Title than St. *Gregory*, a Perſon in all Reſpects truly *Great*, for Birth, for Riches, for Sanctity, for Dignity, and for Miracles; as will appear in this Life, which we have collected out of *John* the Deacon, an ancient Author, who writ it in four Books, and out of *Metaphraſtes*, and ſome other grave Authors, who have employed their Wit and Eloquence to repreſent to the Life the famous Deeds and heroical Virtues of this great Saint. And becauſe St. *Gregory* was a religious Man, Deacon, Cardinal, and laſtly, Pope; and in every one of theſe different Conditions was a Model of Virtue; we will ſet down how he behaved himſelf in each one.

St. *Gregory* was born at *Rome*. His Father's Name was *Gordianus*, of the Rank of Senators, and a moſt wealthy Man; his Mother was called *Sylvia*, a Woman no leſs virtuous than nobly born. He was Grand-child of St. *Felix* III. a moſt holy Pope, and Nephew of the bleſſed *Tarſilla*, Virgin, who at the Hour of her Death deſerved to hear the Muſick of Heaven, and to ſee our Lord JESUS, who came to receive her happy Soul. He was baptized by the Name of *Gregory*, which in *Greek* ſignifieth *vigilant*, God intending even then from his Infancy, to declare with what Care and Vigilancy he was to attend to his own and his Neighbour's Salvation: And this was ſoon more clearly diſcovered by his good Inclination, by his great Wit, and the Diligence and Application, by which in a ſhort Time he learned all kind of Literature, human and divine, and alſo by his exemplary Modeſty and Gravity in his Converſation from his Youth. Whilſt his Father was living, he imployed himſelf in the Affairs of the Commonwealth, and was Governor of *Rome*: But ſoon after, when he could diſpoſe of himſelf and of his State, he built ſix Monaſteries in *Sicily*, MARCH 12.

MARCH 12. *Sicily*, and another at *Rome* of his own Houſe, and a Church dedicated to St. *Andrew* the Apoſtle. To all theſe Monaſteries he aſſigned competent Means for the Maintenance of the Religious. The reſt of his Patrimony (which was very great and ample) he ſold, and diſtributed the Money to the Poor: But not being content to have given all his Means to God, he offered himſelf to him as a perfect Holocauſt, and took a religious Habit, to paſs over his Life in holy Poverty, with a generous Contempt of all that is not God; which he had deſired to do long before, as himſelf writeth to St. *Leander* in his Preface to his Morals, but hitherto was hindered by ſeveral Occaſions and Occurrences. He became a Monk in the Monaſtery which himſelf had founded at *Rome*, where *Valencius*, a venerable Man for Sanctity was Abbot, and had governed before another Monaſtery in the Province of *Valeria*, where St. *Equitius* a moſt holy Man, much commended by St. *Gregory*, had founded ſeveral Monaſteries. In this Monaſtery he did ſo excel in all religious Perfection, that he was looked upon as a Mirrour, and Pattern of Virtue for the reſt to imitate. And after a while was choſen by them for Abbot and Prelate, though much againſt his Will, for he deſired more to obey than to command. His Obedience was extraordinary, his Prayer moſt fervent, and his Faſts continual. All the Time that he could ſpare, he ſpent in Contemplation of heavenly Things; whereby he had ſo weakened his Stomach that he was ſubject to frequent Fainting, and to remedy it was forced to take now and then ſome Suſtenance to recover Nature, and hinder it from utterly decaying. This happened ſo often, that even upon *Saturday* in holy Week, not being able to faſt, he was much troubled and afflicted. Wherefore he calleth to him one of the Religious, by Name *Eleutherius*, who was ſaid to have raiſed a dead Man to Life, and deſiring him to join his Prayers with him, entereth his Oratory; and there with many Tears and Sobs beſeeched our Lord to grant him Force and Strength to faſt that Day. For the Saints are not ſenſible of their Infirmities and Diſeaſes, but only when they are a Hinderance to them in performing Works of Penance. Our Lord heard his Prayer, and ſo ſtrengthen'd him, that he faſted that Day, and could have continued his Faſt alſo the Day following. His ordinary Fare in the Monaſtery was a certain Pulſe, which his Mother *Sylvia* ſent him every Day in a Silver Diſh. It happened once that as St. *Gregory* was writing, there appeared before him an Angel of Heaven in Form and Quality of a poor Merchant, that had ſuffered Shipwreck, and thereby was brought to great Want and Neceſſity: He addreſſed himſelf to him for an Alms; St. *Gregory* commands his Procurator *to give him* MARCH 12. *ſix Crowns.* The Merchant replieth, *that he had loſt much, and that this was but a ſmall Relief, and deſired him to conſider his Caſe, and give him a greater Alms.* The Saint giveth preſently Order that he ſhould have *ſix Crowns more.* Three Days after the Merchant returns again, and with Tears in his Eyes beggeth a new Supply, *for that he was brought to an Extremity.* St. *Gregory* commands *ſix other Crowns to be given him*; and when the Procurator told him that *there was neither Money nor other thing left in the Houſe to be given away, beſides the Silver Plate in which his Mother uſed to ſend to him Herbs and Pulſe: Give him then that Plate*, ſaith the Saint.

From henceforth St. *Gregory* wrought ſo many Miracles, that it was manifeſt that the poor Man was an Angel of our Lord, and that the Alms which he had ſo freely beſtow'd upon him, without ever being offended at his Importunity, was moſt grateful and acceptable to God. He ſent one Day a young Monk to buy ſome Things for the Uſe of the Monaſtery, and gave him for his Companion another ancient and grave Man. The young Man kept for himſelf part of the Money, which the other knew nothing of (and we muſt not wonder if in that Monaſtery, or in others, where the beſt Diſcipline and Order is kept, there be ſometimes a *Judas*, ſeeing there was one in the College of the Apoſtles) and returning home, as he was coming in at the Gate, the Devil entered into him, and caſt him on the Ground. The Religious came about him, and by their Prayers freed him. But being demanded by the holy Abbot if he had ſtollen any thing, he ſtiffly denied it, and preſently the Devil ſeizing upon him as before, cruelly tormented him. And this happened eight Times, that the good Religious by their Prayers drove the Devil from him, and he ſtill returned to him anew, becauſe he ſtood obſtinate in a Lye; till at length he confeſſed the Truth, proſtrating himſelf at St. *Gregory*'s Feet; and when he had humbly accepted and performed the Penance that was enjoined him, he was delivered from the Power of the wicked Spirit. There was a Monk that was determined to quit his Habit, and leave the Monaſtery: He had no ſooner made the Reſolution, but he became blind, and began to tremble and cry out, and was out of his Senſes, not knowing what he did. St. *Gregory* commanded that he ſhould be carried before St. *Andrew*'s Altar, where the religious aſſembled together to pray for him. When he came to himſelf, he confeſſed *that a venerable old Man had appeared to him, and reprehended him, ſaying, What, wilt thou forſake thy Monaſtery? And then delivered him*

to

MARCH 12. *to a foul black Dog, to be worried by him; but for the Prayers and Interceſſion of the Religious the old Man had freed him again from that great and fearful Maſtiff Dog which came towards him.* Another Monk had a Deſign to run away ſecretly from the Monaſtery. As he was entering the Oratory the Devil tormented him, but left him as ſoon as he went out; and as often as he endeavoured to enter into the Oratory ſtill tormented him; this happened very frequently, and St. *Gregory* aſked him the Reaſon of it, and he confeſſed ingenuouſly his Temptation. The Saint made all the Monks pray for him for three Days; and he was both delivered from the Temptation, and Moleſtation of the wicked Spirit. Upon another Time two Religious ran away from the Monaſtery, and fearing to be overtaken and diſcovered, hid themſelves in a Cave near to the Highway, and the more to ſecure themſelves, blocked up the Mouth of it with Stones. St. *Gregory* ſent after them; and thoſe that went to ſeek them going from one Place to another, lighted at length upon this Cave, where the Renegades were, and could not make their Horſes paſs on farther by any Means or Induſtry they could uſe. Which made them think this was not a caſual Accident, but ſome extraordinary Sign of God's Will. Wherefore they lighted and removed the Stones from the Mouth of the Cave; and entering in, found the two Monks flat upon the Ground, and brought them back to the Convent. And they as well for this Miracle, as for St. *Gregory*'s Exhortations, came to acknowledge their Fault, which ſerved them to become afterwards more fervent and faithful in the Obſervance of religious Diſcipline. St. *Gregory* came to underſtand that a certain Monk that was ſick, and ready to die, had hoarded up three hundred Crowns. This ſeemed to him to be ſo grievous an Offence that he commanded the Prior of the Monaſtery, whoſe Name was *Precioſus*, to ſee that none of the Religious ſhould viſit him or afford him any Comfort, that ſeeing himſelf thus neglected by all, he might at leaſt in that Extremity, acknowledge his Fault, do Penance, and come to be ſaved. The poor Man died, and the Saint would not permit his Body to be buried with the reſt, but to be caſt upon a Dunghil together with his three hundred Crowns; and all the Monks ſaid, *Pecunia tua tecum ſit in perditionem*; *Thy Money be with thee unto Perdition.* This Rigour was very profitable, for when the Proprietary Monk perceived that all abhorred him, he had great feeling of his Crime, and died penitent; and the reſt, that they might not incur the like Puniſhment, laid at the Abbot's Feet all they had, even thoſe Things which they might keep according to the Rule. After thirty Days the holy Father taking Compaſſion of the Soul of this poor Man, commanded *Precioſus* to ſay Maſs for him every Day for thirty Days ſucceſſively; at the End whereof the deceaſed Monk appeared to a Brother of his, that was a Religious Man, and told him, *that he had been in Purgatory till that Day, but now by the Mercy of God he was going to Glory:* And this was the Effect of the thirty Maſſes, which St. *Gregory* commanded to be ſaid for him; whence came the Cuſtom of ſaying thirty Maſſes for the Dead, which are called the *Maſſes of St.* Gregory. About the ſame Time there was in the Monaſtery a Youth called *Theodore*, who lived there more for Neceſſity than out of any good Will, becauſe he had a Brother there, that was religious. He was unquiet and troubleſome, and too much given to Liberty; and ſcoffed at thoſe, who ſpoke to him of being a Monk. He was taken with the Plague, and St. *Gregory* with the reſt of the Religious were praying for him. He was now dying, for his Limbs were cold, and there remained only ſome Life in his Breaſt, when he began to cry out with a dreadful Voice to thoſe that were praying by him, *Depart, depart from hence, for I am delivered over to a Dragon to be devoured, and he cannot devour me in your Preſence. He hath me already by the Head; but for reſpect to you he cannot diſpatch me.* St. *Gregory* bade him *make the Sign of the holy Croſs:* And he anſwered, *I would fain make it, but the Fins of the Dragon hinder me.* St. *Gregory* with his Monks redoubles his Prayers and Fervour, ſhedding many Tears for that poor Soul that was periſhing. And after a little while the ſick Man with a ſerene Countenance and chearful Voice ſaid to them, *Your Prayers have hindered the Dragon from devouring me. He is now gone. Pray to our Lord for me, that he will pardon me my Sins. For I am fully reſolved now to become a religious Man.* Thus was the poor Child, that was even loſt, gained by St. *Gregory*'s Prayers, and together with his Health he recovered the Grace of God and Pardon of his Sins. MARCH 12.

St. *Gregory* as he was paſſing one Day by a Market, ſaw young Youths to be ſold as Slaves; they were of a fair Complexion, well featured, and of a comely Grace. The Saint enquired whence they were? And it was anſwered him, *that they were of the* Engliſh *Nation.* He aſked, *if thoſe of that Countrey were Chriſtians or Heathens*, they told him that *they were yet Heathens.* Whereupon he wept for Compaſſion, and ſaid, *What, ſhall* Satan *poſſeſs the Souls of theſe Angelical Bodies?* And went ſtrait to Pope *Benedict* I. and deſired him *to ſend Preachers into* England, *to enlighten that blind Nation, and convert it to the Faith of* CHRIST; *and offered himſelf moſt willingly to go, if his Holineſs would pleaſe to give him his Benediction.* The

MARCH 12. Pope was well content, and St. *Gregory* in Company of ſome other great Servants of God, preſently begun his Journey. But as ſoon as his Departure was known, the People of *Rome* were in a great Conſternation; inſomuch that as the Pope was going to St. *Peter*'s, they ſurrounded him in great Troops, and cry'd out to him, *Holy Father, you have much offended St.* Peter, *you have undone* Rome *by permitting* Gregory *to go out of it.* The Pope fearing a Mutiny and Uproar of the People, ſent to call him back, and commanded him to go to his Monaſtery. There the Saint abiding ſome while with much Quiet, and Content, was forced to leave his Reſt, and come into the World. For *Pelagius* II. who ſucceeded *Benedict*, made him Deacon Cardinal, and ſent him to *Conſtantinople*, there to be his Legate, and to treat with the Emperor *Tiberius* about Affairs of very great Importance, in the Management whereof St. *Gregory*'s Sanctity, Learning, and Prudence proved to be very uſeful. Who being thus compelled to leave his Monaſtery to undertake that Expedition, went accompanied with divers of his Religious, who were willing to go with him, *that in their Company and holy Converſation he might the better conſerve thoſe good Exerciſes* (as he ſaith himſelf) *which he had learned in the Monaſtery.* He was well received at *Conſtantinople* by the Emperor; and he obtained of him all he deſired in order to the Affairs about which he came. There he got Acquaintance and great Familiarity with St. *Leander*, Archbiſhop of *Seville*, who came to *Conſtantinople to demand Succour* of *Tiberius* Emperor in the Reign of St. *Hermenegildus* Prince of *Spain*, who together with the Catholick Party was oppreſſed by his Father *Leovigildus* and the *Arian* Hereticks. At the Inſtance and Requeſt of St. *Leander*, St. *Gregory* ſet himſelf to write at *Conſtantinople* his five and thirty admirable Books of Morals upon *Job*, which he finiſhed afterwards at *Rome.* Of which Books St. *Iſidore* ſaith, *That if all the Members of our Body were Tongues they could not explicate the Myſteries they contain; nor the Precepts of good Life which they give; nor the Eloquence with which they are written.* Whilſt he reſided at *Conſtantinople*, he had a great Diſpute with the Patriarch *Eutychius*; whom he convinced before the Emperor, and made him recant and burn a Book which he had written erroneouſly concerning the future Reſurrection of Bodies. For although *Eutychius* were a holy Man, who had ſuffered Perſecution and had been baniſhed for the Catholick Faith, and wrought Miracles, and was eminent for many Virtues; yet Almighty God permitted him to fall into a grievous Error for his own Humiliation, and our Example and Caution. He taught, *that our Bodies after the general Reſurrection ſhall not be palpable, or ſuch as may be felt, nor of Fleſh and Bones, but more ſubtil than the Air.* MARCH 12. But St. *Gregory* proved to him by convincing Reaſons and Arguments, *that they are to be palpable and of true Fleſh in its Nature, although being adorned with Glory and Immortality, they ſhall have the Quality of Penetrability or free Power of Paſſage, even as our Lord* JESUS CHRIST *after his glorious Reſurrection entered the Room where his Diſciples were, the Doors being ſhut; and ſhewing them his Feet and Hands, ſaid, Handle and ſee, for a Spirit hath not Fleſh and Bones, as you ſee me to have. Eutychius* was convinced and fully perſuaded of the Truth. And not long after falling ſick and being ready to die he took up with his Hand the Skin of his Arm, and ſaid, *I do confeſs that we ſhall all riſe again in this Fleſh.* St. *Gregory* had alſo a grievous Sickneſs at *Conſtantinople*, of which he recovered. In Time of his Abode there, *Maximian* Abbot of his Monaſtery with ſome of his Monks came to viſit him. Who in their Return from *Conſtantinople* had a moſt horrible Tempeſt by Sea. The Stern was loſt, the Maſt broken, the Sails carried away, and they floated thus eight Days in ſuch evident Danger, that they had caſt away all Hopes of eſcaping; for the Ship did not ſeem to be above Water, but the Water run over the Ship. They had all of them ſaluted and embraced one another, and taken (as they thought) their Leave, when on the ninth Day the Ship was brought to the Harbour of *Cotton* in the Kingdom of *Naples.* But *Maximian* and his Companions were no ſooner come to Shore, but the Ship ſunk to the Bottom in the Haven; and they all aſſuredly believed *that St.* Gregory's *Prayers had preſerved them from being drowned, and that our Lord permitted them not to periſh in that Storm; who had come ſo far, and taken ſo great Pains to viſit his Servant.*

When he had happily concluded all Affairs at *Conſtantinople*, *Tiberius* being now dead, and *Mauricius* having ſucceeded in the Empire, with whom he dealed concerning the State of *Italy*, he returned to *Rome* in Company of *Smaragdus*, General for the new Emperor, who came with Soldiers to defend *Italy* from the *Lombards* that ravaged it. St. *Gregory* brought with him from *Conſtantinople* an Arm of St. *Andrew* the Apoſtle, for whom he had a very ſpecial Devotion, and the Head of St. *Luke* the Evangeliſt; which at this Day are ſeen and reverenced at *Rome.* He was received by Pope *Pelagius* and by all the City as an Angel from Heaven. Although the Emperor's Forces repreſſed the *Lombards*, and there was now ſome Peace and Quiet in the Countrey, yet Heaven began to make a fierce and terrible War againſt the City of *Rome* by ſtrange Inundations of Water. For the River *Tyber* ſwelling with Abundance

MARCH 12. Abundance of Rain did ſo overthrow the Banks that with its violent and boiſterous Stream it threw down many Houſes, and infected the City with a Multitude of Serpents, and a Dragon, that came upon the River; which when they were dead, corrupted the Air. Whence followed a moſt cruel Plague, which deſtroy'd a World of People, ſo that the Houſes were left empty, and the Church without a Head and Paſtor, for it took away *Pelagius* the Pope. It was a ſad and lamentable Time at *Room*, and the Citizens were much afflicted: and had no other Conſolation after God, than the Preſence of St. *Gregory*; who by his Holineſs of Life, by his great Courage and Prudence was thought to be able to afford ſome Comfort and Remedy of their great Miſeries. And therefore both People and Clergy intended to chuſe him Pope and univerſal Paſtor of the Church. But the Saint for his great Humility would not conſent to the Election. Yet ſeeing the whole City ſo bent upon it, he told them, *that he would accept the Charge, if the Emperor* Mauricius *did give his Conſent.* For the Emperors in thoſe Days, without any right or lawful Authority, for Reaſons of State, had uſurped and taken to themſelves the Power and Preheminence of approving and confirming the Election which the Clergy and People of *Rome* made of the Pope, conceiving that they living at *Conſtantinople*, and the Pope in *Italy*, if he were not a Man, whom they might confide in, they might ſuffer ſome Inconvenience from him; and on the other Side the Popes by Reaſon of the Neceſſity they had of the Emperor's Favour, tolerated this Subjection. St. *Gregory* thought that *Mauricius* the Emperor, being his intimate Friend, would at his Requeſt gratify him ſo far as not to give his Conſent to his Election; and therefore writ a moſt efficacious Letter to deſire him by no Means to approve the Election which the *Romans* had made. But *Germanus* who was the Governour of *Rome*, (as St. *John* the Deacon ſaith) or St. *Gregory*'s own Brother, according to what St. *Gregory* of *Tours* writeth, underſtanding what was done, took St. *Gregory*'s Letters and ſtopped them; and writ others in his own Name, and in the Name of the Senate, Clergy, and all the City, humbly beſeeching the Emperor *to confirm and ratify this Election*, *becauſe they could think of no better Remedy of the many Miſeries and ſad Afflictions, under which they lay groaning, than to be put under the fatherly Care and Protection of ſo holy and incomparable a Man.* An Expreſs was diſpatched with theſe Letters in all Haſte, but in the mean while the Plague was fierce and killed many, and God poured down his Wrath upon the City; for the allaying whereof St. *Gregory* beſides the continual Prayers, which himſelf, his Religious and other Servants of God made, ſpoke to the People, and exhorted them *to do Penance, and to acknowledge that this Puniſhment was ſent them from Heaven for their Sins, which they ought to lament with bitter Tears, and amend their Lives, following the Example of the* Ninevites, *who by Means of Penance and Faſting conſerved their City, againſt which our Lord had already by his Prophet* Jonas *pronounced Sentence of Deſolation and Deſtruction.* And to this Purpoſe made an admirable Speech to the People. And whilſt he was ſpeaking, in leſs than an Hour, there died in the very Place fourſcore Perſons ſuddenly. For all this the Saint loſt not Courage; but comforted his Auditors, ſetting before their Eyes on the one Side their own Danger, and on the other the Mercy of our Lord. He appointed that on the next Day there ſhould be inſtituted a general Proceſſion, or rather ſeven Proceſſions in one; of the Clergy, of the Seculars, of the Monks, of the Nuns, of the married Women, of Widows and of Children, and that each one of theſe Degrees ſhould go from their particular Church, and make their Proceſſion by themſelves, all ſinging the *Litanies*, till they came to the Church of St. *Maria Major*, where all the Proceſſions were to meet. There was carried in Proceſſion our bleſſed Lady's Picture painted by St. *Luke*. It was a Thing worthy of Admiration, that where the Image paſſed, the corrupt Air went back and gave place. And St. *Gregory* lifting up his Eyes ſaw over the Caſtle or ancient Sepulchre of *Adrian* the Emperor, an Angel putting up a Sword into the Scabbard; whereby he underſtood that the juſt Anger of our Lord was now appeaſed, ſeeing he had commanded the Angel to withdraw his Hand from Vengeance, as he did. And for this Cauſe that Place was ever after called, *The Caſtle of the holy Angel.* And thus was *Rome* delivered from that dreadful Affliction. But St. *Gregory* was not out of Pain, being in great Fear and Sollicitude of what the Emperor might anſwer; who when he heard what Election had been made at *Rome*, was exceedingly glad that he had an Occaſion offered him to honour a Perſon ſo well deſerving. And the Letters which he writ back, expreſs'd with what Contentment he approved the Election which they had made. When the Saint heard this News, he reſolved to fly the City and to hide himſelf. He agreed with certain Merchants, changed his Habit, and went ſecretly out of *Rome*, being diſguiſed and wandering up and down in the Mountains, in Woods and Holes, he ſhun'd that greateſt Honour and Preferment with as much Induſtry and Eagerneſs as others ſeek and ſue for it. But our Lord, who had choſen him, and who exalteth the Humble, diſcovered him by a Pillar of Light which ſhone over his Head, and accompanied him whitherſoever

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MARCH 12. ever he went. By this Light he was found out by thoſe whom the City ſent out in Search of him, and being brought to *Rome* he was conſecrated Vicar of JESUS CHRIST in St. *Peter's* Church, notwithſtanding the Reſiſtance he made.

At length he ſubmitted to the Will of God, who declared to him by ſo many Teſtimonies that he would be ſerved by him in that Place and Dignity of Sovereign Paſtor, and acquieſced in the Election. He was conſecrated upon the third of *September*, upon which Day the holy Church celebrateth his Ordination, which was in the Year of our Lord DXC, and fifth Year of the Reign of *Mauricius*, as we learn from St. *Gregory* himſelf in the beginning of the ſecond Book of his *Regiſtrum*. Notwithſtanding he never gave over to groan under the Weight of that heavy Burden, and to ſigh after his Cell, and the interior Peace and Tranquillity which he enjoyed there: For in one of his Epiſtles he writeth thus, *If you love me, weep to ſee me raiſed to the high Prieſthood: For the Occupations of this World are ſo great, that this Charge ſeemeth to ſeparate me from the Love of God. Which I deplore inceſſantly, and beſeech you to make Interceſſion for me to our Lord.* And in another Epiſtle to St. *Leander* he ſaith, *I am toſſed by ſo many Waves of this World, that I cannot ſteer this old worm-eaten Veſſel to the Haven, which God by his ſecret Diſpenſation hath committed to me to govern. On the one Side the furious Waves do even ſwallow me up; on the other the raging Billows do lift me up to the Clouds, and on all Sides the Tempeſt doth environ and purſue me. And I am troubled, and ſometimes am forced to direct the Stern right againſt the Storm; and then again to give way, and decline the Violence of the rough and boiſterous Stream. I am in great Perplexity, for that I know Vices encreaſe through my Negligence, and the Ship letteth in Water; and with the Fury of the contrary Winds and Rage of the Seas is ready to ſplit and to be loſt. I remind me with Tears, that I have loſt the calm Harbour of my Repoſe; and with many a Sigh I look back upon the firm Land, which by Means of contrary Winds I cannot arrive at.*

It is not eaſy to believe or conceive, what this holy and truly great Prelate did in thoſe Years that he governed the Catholick Church, for the Glory of God, Good of the Church, Reformation of Manners, Edification of the Faithful, Relief of the Poor, Comfort of the Afflicted, Eſtabliſhment of eccleſiaſtical Diſcipline, Luſtre and Ornament of Chriſtian Religion. In the firſt Place knowing well how much it imports to keep the Head in Health, that the reſt of the Members may partake of it; and that the Prince's Houſe ought to be a Pattern of Virtue to his Subjects, he would not be ſerved in his Palace by any Seculars, though they were never ſo fit. But all his Domeſticks were Clergymen of known Virtue, Learning and Prudence; and among them were ſome Monks; that he might live, as much as it was poſſible, the Life of a Monk, and better repreſent in the Church the pontificial Authority. In the Preferments which he gave he conſidered not the Nobility nor Meanneſs of the Perſons; but only Goodneſs of Life, Excellence of Learning, and other Parts requiſite for their Office and Charge. Wherefore in his Time Learning and Sciences flouriſh'd, and *Rome* was a Model of chriſtian and religious Life, for many Men of Quality quitted their ſecular Habit and became of the Clergy. He called a Council at *Rome*, where he reformed many Abuſes, and ordered divers wholeſom and profitable Things for the Service of God, and Edification of the Faithful. He made a high Eſteem of the divine Service and eccleſiaſtical Ceremonies, which he would have to be moſt exactly obſerved; of the Antiphones, Prayers, the Epiſtles and Goſpels, which for all the Year are ſung at Maſs: As is to be ſeen in the Book entitled *Antiphonarium*, and in the *Sacramentary* which he writ. He inſtituted the great Litanies, as ſome ſay, or (which is more certain) he ordained that theſe Litanies, which were ſung before his Time, and the ſolemn Proceſſion which was wont to be made, ſhould go to St. *Peter's*; as may be gathered out of his own Writings in the Beginning of the ſecond Book of his *Regiſtrum*, which Cardinal *Baronius* citeth in his Notes upon the Martyrology on the five and twentieth of *April*. It was he that augmented the principal Stations of *Rome*; that reformed the Church-ſinging, which from him is to this Day called the *Gregorian Tone*. And he took this ſo much to Heart, that he cauſed two Houſes to be built, the one near to St. *John Lateran*, the other cloſe by St. *Peter's*, where thoſe Children that were bred up for the Service of the Church, were taught to ſing according to that Model and Form. And he proſecuted this Buſineſs with ſo much Care, Vigilance and Devotion, that being ſick of the Gout, he would be carried to the Place where theſe Boys were taught; and as he lay upon a Bed, he would teach and correct them with a Rod in his Hand when they miſſed. And *John* the Deacon writeth, that in his Time was kept the Couch on which he lay, and the Rod or Wand with which he corrected the Children. The great Care and Devotion which St. *Gregory* uſed in all Things that concerned the divine Service, and the Ornament of the Church, and particularly the holy Sacrifice of Maſs, moved Almighty God to work Miracles to declare how grateful theſe his Endeavours were to him. One that was going to bleſs a Church in the Honour of St. *Agnes* for the Uſe of the Catholicks, which formerly had ſerved for the *Arians*, to perform it with

MARCH 12. more Solemnity carried in Proceſſion the holy Relicks of the ſaid St. *Agnes* and of St. *Sebaſtian*, to place them upon the Altar of the Church. And whilſt the holy Prelate ſung Maſs, a Hog went grunting out of the Church, and making a fearful Noiſe; which made all the People aſſuredly believe that the Devil who had been ſerved in that Houſe whilſt the Hereticks had it, was driven out of it as ſoon as the ſacred Relicks of the Martyrs were brought in. Sometimes the Lamps of the Church being put out, were lighted miraculouſly without the Help of any Man. One Day a bright Cloud deſcended upon the Altar, and ſent forth ſuch a fragrant and heavenly Odour, that though the Church Doors were open, none dared enter for Reverence and Reſpect. Another Miracle was, that as St. *Gregory* was once ſaying Maſs, there came to communicate with the reſt, a Woman that had made the Bread and baked the Hoſts which the Saint conſecrated, and as he was pronouncing the Words *Corpus Domini noſtri Jeſu Chriſti cuſtodiat Animam tuam in vitam æternam. Amen. The Body of our Lord* JESUS CHRIST *conſerve thy Soul to eternal Life*, he perceived that the Woman laughed; whereupon he carried back the holy Hoſt to the Altar, and conſummated his Maſs. Which being ended, he demands of the Woman before all the People, *what cauſed her to laugh ſo irreverently at the very Time that ſhe was to receive the moſt bleſſed Sacrament.* And the Woman holding her Peace for a while, at laſt ſaid, *becauſe you call the Bread which I made with my own Hands, the Body of our Lord.* St. *Gregory* hearing this Anſwer, kneeled down before the Altar, and together with all the People prayed unto our Lord to open the Eyes of that incredulous Woman; and preſently the conſecrated Form appeared to be Fleſh to all that were preſent; and he ſhewed it to the Woman, who by this Miracle was converted, and the reſt confirmed in the holy Faith. A little after the holy Hoſt reſumed the Species of Bread which it had before. Certain Ambaſſadors came to *Rome* to deſire his Holineſs to beſtow upon them ſome Relicks to be placed in their Churches; and the holy Prelate took a white fine Linnen Cloth, which they called *Brandeum*, and putting it into a little Box (as then was the Cuſtom at *Rome*) applied it cloſe to the Body of the Saint, whoſe Relicks were demanded; then ſealing all up with Reverence gave it to the Ambaſſadors to carry it into their Countrey, without telling them what it was. When the Ambaſſadors were on their Way, they had a Curioſity to know what they carried, and finding nothing but a white Linnen Cloth ſhut up in a Box, without other Relicks, returned to *Rome* and complained to St. *Gregory* that he had deceived them. The Saint took the *Brandeum* or white Linnen Cloth, and laying it upon the Altar, prayed to our Lord with all the People that were in the Church, *to manifeſt what Virtue was contained therein, and the Reverence wherewith any Thing ought to be received that is given as a Relick by the See Apoſtolick.* Then riſing up, before the Ambaſſadors he pricked with a Knife that Linnen, and there came from it Blood, which did much aſtoniſh the Ambaſſadors; who reverently taking the Linen in the Box, returned with great Content and Satisfaction into their Countrey. This was then the ordinary Practice of the *Roman* Church, and St. *Gregory* maketh mention of it in an Epiſtle to the Empreſs *Conſtantia*, who begged of him *the Head of St.* Paul, *to place it in a ſumptuous Church which ſhe had built in his Honour at* Conſtantinople: For St. *Gregory* anſwereth her, *that the Biſhops of* Rome *did not uſe to give Relicks of Saints Bodies, nor even to touch them but with great Reverence; but in place of them did ſend a Linnen Cloth that had been touched by them, by which God wrought often many Miracles.* And *as a great Preſent and ſingular Gift*, he ſent the ſame Empreſs *ſome of the Shaving of St.* Paul's *Chain*, as may be ſeen in the ſame Epiſtle, the thirtieth of the *Regiſtrum*, an admirable one indeed, which teacheth with what Reſpect and Reverence we are to handle the moſt precious Relicks of Saints. MARCH 12.

The vigilant Care of this moſt worthy Paſtor reſted not in the exterior Worſhip and Ornament of the Church; but extended itſelf far more to provide for the living Temples of God; to erect what was fallen, to beautify what was defiled, and to give Relief to the Bodies and Souls of his Subjects. His Charity to the Poor was moſt admirable, which God recompenſed with very ſpecial Favours. He invited them to eat at his Table, and poured Water upon their Hands; which humble Service as once he was preparing to do to a poor Pilgrim, and turned himſelf to take the Baſon and Ewer, the Pilgrim diſappeared, and the Night following our Lord ſaid to him in a Vi-on, *Other Times thou haſt received me in my Members, but Yeſterday thou didſt receive me in Perſon.* One Day he gave Order to his Chaplain to call twelve poor Men to Dinner, and when they were at Table the Saint coming to ſee them, found there were thirteen; wherefore he aſked his Chaplain, *why he would invite thirteen, having had Order only to call twelve?* The Chaplain anſwered, *I called a Dozen, and there are at Table a Dozen, and no more:* For he ſaw no more than twelve. But St. *Gregory* counted ſtill thirteen, and thinking it not to be without ſome Myſtery, looked attentively upon them, and perceived one that was the thirteenth, to be much different from the reſt; for he altered both Colour and Countenance, ſometimes appearing to be a Youth, and then again an old Man. Dinner being end-

MARCH 12. ed, he called him apart, and conjured him to tell him his Name. He answered, *why wilt thou know my Name, which is admirable? I am that Merchant ruined at Sea, to whom thou gaveſt twelve Crowns in Alms, and thy Mother's Silver Plate. Know for certain that for that good Act God made thee Succeſſor of St.* Peter, *and will fulfil in thee what from all Eternity he hath decreed, ſeeing thou art ſo faithful an Imitator of St.* Peter, *and haſt ſo great a Care of the Poor.* To which St. *Gregory* reply'd, *How do you know that God hath determined this? Becauſe I am his Angel* (ſaith he) *and he ſent me to try thee.* At which Words the holy Man was troubled; but the Angel comforting him ſaid, *Fear not* Gregory, *our Lord hath ſent me to aſſiſt thee and guard thee till Death, and to grant thee by my Means all that thou ſhalt beg of him.* St. *Gregory* fell on his Face to the Ground with great Fear and Reverence, and ſaid, *If God hath made me Paſtor of his whole Church for ſo ſmall a Thing, I may well hope for greater Favours from his bountiful Hand, if I ſerve him faithfully, and diſtribute liberally his Goods to the Poor.* Hence it was that he became ſo liberal, that there was no Church, Monaſtery, Hoſpital, Houſe of Devotion, nor poor or needy Perſon, which he knew of, that did not partake of his Bounty. He had written in a Book the Names of all the Poor that were in the City of *Rome*, in the Suburbs and Villages thereabout, to whom he diſtributed his Alms according to their Quality and Neceſſity; to the Poor that were ſick he ſent every Day Victuals, and to thoſe that were of good Condition and were poor, and yet aſhamed to beg, he ſent ſome more dainty Diſh. And this Care which the holy Man had of the Poor was in that high and extraordinary Degree, that having heard once that a poor Man was found dead in a Village far from the City, he was ſo much troubled and afflicted, fearing that he was dead for Hunger, or ſome other Neceſſity, which it belonged to him to have helped, that he abſtained ſome Days from ſaying Maſs, ſuſpending himſelf from the Altar in Puniſhment of his Fault. A rare Example, and much to be noted as well to declare his charitable Affection for the Poor, as to give us to underſtand with what Devotion, what Purity and Peace of Mind, he uſed to ſay holy Maſs, ſeeing that for a Fault of which he was innocent, he abſtained from celebrating. He confined not his Charity and Liberality within the Walls of *Rome*, or to Places adjacent, but extended it thorough all *Italy*, and even to the remoteſt Provinces where the See Apoſtolick had any Revenues: For in all thoſe Places he had his Receivers and Miniſters, who were to provide for the Poor, as he appointed; which he did ſo exactly and punctually, that thoſe who read his Epiſtles of that Matter, admire it: For of that kind there are extant diverſe and very remarkable. He maintained in *Rome* three thouſand Nuns of that Holineſs of Life, that the Saint himſelf avoweth, *were it not for their Tears and Prayers, no Body could eſcape the Fury of the* Lombards. He ſent one *Probus*, an Abbot to *Hieruſalem*, with a very conſiderable Sum of Money to build there an Hoſpital, for which during his Life he provided Maintenance. He did as much in Mount *Sinai*, where he maintained the Monks of the Monaſtery of St. *Catharine* Virgin and Martyr, whoſe Body had been tranſlated thither by the Hands of Angels. St. *Gregory* was not content to aſſiſt the Poor as much as we have ſaid, by himſelf; but had an Eye to other Biſhops and Prelates, inquiring what they did in this kind, and checking thoſe that were ſlack in ſo charitable a Duty. He writ to one that was cloſe handed to the Poor, *That he was to underſtand he could not make his Accounts clear with God, by being recollected and given to Study and Prayer, if his Works were not fruitful, and his Hand open and bountiful to relieve the Neceſſities of the Poor; and if he did not conſider the Want of others as if it were his own. For if he failed in this Point, he deſerved not the Name of a Biſhop.*

If St. *Gregory* did ſo abound with Charity for the Relief of bodily Neceſſities, what ſhall we ſay of the Zeal he had for Souls, and his Deſire of gaining all the World, and bringing it to the Knowledge and Love of God? The Breaſt of this bleſſed Pope was all on Fire with divine Charity. He deſired all Men ſhould love their Saviour: But he thirſted more paſſionately after the Converſion of *England*, which he had earneſtly laboured for whilſt he was in his Monaſtery. For this Deſign he made choice of a holy Monk of the ſame Monaſtery, called *Auguſtine*, whom, together with ſome others, he ſent into *England* for that Purpoſe, commanding him *to preach there the Goſpel, and to enlighten with the Rays of our holy Faith that dark and blind Nation. Auguſtin* ſet forward for that glorious Miſſion: But his Companions after ſome few Days Journey being wearied and diſmayed, had a Mind to return back to *Rome*, and not go to ſo remote a Countrey, to treat with an incredulous and barbarous Nation, whoſe Cuſtoms and Language they knew not. Therefore they deputed the ſaid *Auguſtin* to go to his Holineſs in their Name, and to beſeech him *to diſpenſe with them from ſo tedious, laborious and dangerous a Voyage, whereof but little Fruit could be expected.* Whereby we learn, that all great and heroical Exploits are beſet with many Lets and Difficulties, eſpecially at their Beginning. St. *Gregory* would not grant their Requeſt, but encouraging them to go forward with the Miſſion, writ to them a ſhort Letter in theſe Words:

MARCH 12. *Gregory* Biſhop, Servant of the Servants of God, to the Servants of our Lord JESUS CHRIST.

BEcauſe it were better not to have begun a good Work, than to break it off when it is once begun, it is neceſſary, moſt dear Brethren, that you endeavour by God's Grace to carry on with great Care and Diligence the good Work in which you have engaged yourſelves. Let not the Toil of the Journey nor ſlandering Tongues daunt you: Follow on and purſue always with Alacrity the Deſign which by the Will of God you have drawn out; and be aſſured that the greater your Labours are, the greater ſhall be your Recompence in eternal Glory. Obey with Humility in all Things your Superior, Auguſtin, *who returns to you, and whom I have appointed to be your Abbot; knowing that whatſoever you ſhall do by his Order, will be for the Profit of your Souls. Almighty God conſerve you by his Grace, and grant to me that I may be made Partaker with you in the Reward which you are to receive; for altho' I labour not with you, I have a Deſire to do it.*

With this Letter the Monks were encouraged to hold on their Journey; and by St. *Gregory*'s Prayers God brought them ſafe and ſound into *England*, and gave them good Succeſs. For they were well entertained there, and they converted King *Ethelbert* of *Kent* with a great Multitude of People. They gave Notice to St. *Gregory* of the plentiful Harveſt they found there for ſo few Workmen; whereat the Saint was overjoyed, and ſent them other Preachers, whereof the Principal were *Melitus*, *Juſtinus*, *Paulinus*, and *Rufinianus*, and ſent with them all that was fitting for the Ornament of Churches, ſacred Veſſels, rich Veſtments, many Relicks and Books; he commanded that *Auguſtin* ſhould be ordained Archbiſhop, and ſent him the Pall, and ordered *that there ſhould be twelve Biſhops under the Metropolitan of* Canterbury, *and that the Temples of the Pagans ſhould not be beaten down, but cleanſed by holy Water, and conſecrated to the living God.* He adviſed him alſo *to bring Chriſtian Religion into the Land by Degrees, and not too haſtily to pluck up all bad Cuſtoms at once, if they might be tolerated for a while; but to diſſemble and wink at ſome of them, till that new Plant had taken deep Root and was paſt Danger of being ſhaken and pulled up by the Storm of Contradiction and Novelty.* He warned them alſo *that they ſhould not too rigorouſly bind themſelves to all the Cuſtoms they had ſeen in the Church of* Rome, *but to take from all Places what they ſhould judge to be moſt fit and conformable to the Diſpoſition and Neceſſity of* England. And gives this Reaſon, *Non enim pro locis res, ſed pro bonis rebus loca amanda ſunt. Things are not to be loved for the Place, but we are to love the Place for good Things.* St. *Gregory* gave diverſe other excellent Documents and Inſtructions to St. *Auguſtin* and his Companions, by whom God wrought many Miracles in *England*, and converted it to the Faith of CHRIST: And St. *Gregory* was the prime Author after God of this excellent Work, and is therefore juſtly called *the Apoſtle of* England. He writ to *Auguſtin* in theſe Terms: *I underſtand that Almighty God hath wrought many Miracles by you among that People which he hath choſen. Wherefore it is neceſſary that you rejoice moderately for this heavenly Gift, and that with Joy you do alſo fear. You are to rejoice that the Souls of the* Engliſh *Men by exteriour Miracles are drawn to the interior Grace of our Lord* JESUS CHRIST; *and you are to fear leſt by the Miracles which God worketh, your weak Spirit be puffed up by vain Preſumption, and being elevated by exterior Honour and Applauſe come to fall interiourly into vain Glory.* Of this Converſion of *England*, and of the Miracles which God wrought there, the ſame St. *Gregory* writeth: *The Tongue of the* Engliſh *which before could only ſpeak a barbarous Language, hath begun now to praiſe God in the* Hebrew *Tongue. And the Ocean which was raging and furious is made ſubject and obedient to the Feet of the Servants of God. A People which the Princes of the Earth could not maſter by Force of Arms, is brought into Subjection by the ſimple Word of Prieſts: And that idolatrous Nation which feared no armed Squadrons, ſince it hath received the holy Faith, ſtands in awe, and trembles at the leaſt Word of poor and humble Men. For having received the Word of God, and ſeeing ſo many Miracles, it is enlightened with the Light of Heaven, and bridled with a Reverence of the divine Majeſty, that it may not laſh out into Sin; and is very careful and ſollicitous to get and maintain the Grace of our eternal Lord.* He writeth to the ſame Purpoſe in ſome others of his Epiſtles, ſhewing the Joy and Content he had to ſee poor Infidels ſubmit to the ſweet Yoke of CHRIST. And St. *Gregory* did not this only in *England*; but all *Engliſh* Youths about ſeventeen or eighteen Years of Age, whom he knew to be diſperſed about in any Place, he gathered together, and maintained them in Monaſteries, to be there inſtructed and made good and faithful Servants of our Lord. All this proceeded from the great Zeal he had of the Salvation of Souls; which Zeal made him ſometimes uſe even rigorous Means, when it was profitable or neceſſary to his Purpoſe. There were yet in his Time many Vaſſals of the Church, that were Pagans, whom he taxed and charged with Subſidies, thereby to compel them to the true Faith. And the *Jews* that were converted, he eaſed of their Taxes and Tribute: For although he knew very well that the greateſt Part of theſe new Converts, became ſuch more for temporal Intereſt, than for any

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Inclination

MARCH 12. Inclination which they had for the true Religion, yet he admitted them with all Charity and Sweetneſs, with Hopes that although the Parents were not ſincerely baptized, their Children might become at length good and faithful Chriſtians.

He ordained that no Seculars, but only Eccleſiaſtical Perſons ſhould have the Adminiſtration of Church Goods and Livings; and that one Man ſhould have but one Benefice and Office, ſaying, *that as there are ſeveral Members in one Body, and each Member hath its particular Office and Function, ſo in the Body of the Church (according to the Doctrine of the Apoſtle) one Office is to be given to one, and another to another, that every one may ſerve our Lord in the ſame Spirit.* He commanded that the Clergy ſhould not intermeddle with the Government of Monaſteries; and would have neither them nor Religious make Interceſſion to Judges and Magiſtrates for Criminals but with great Caution and Moderation, *that ſo their Reputation came not to ſuffer any Blemiſh, nor Men might think that the Church did favour wicked Men, or went about to weaken or diminiſh the Power and Authority of Juſtice.* He perſecuted and puniſhed very rigorouſly Biſhops that ſold holy Orders, and all ſuch as were made Biſhops without having paſſed through other Orders and Degrees of the Church. He was ſo far from admitting Preſents, that ſometimes when Things of great Value were ſent him, he commanded them to be ſold, and the Price of them to be reſtored to thoſe who had preſented them. He reprehended *Januarius* Biſhop of *Cailleri* for having excommunicated a Perſon for an Injury done to himſelf, ſaying, *that a Biſhop muſt not excommunicate any Body for his private Quarrel, nor make uſe of Eccleſiaſtical Cenſures to revenge himſelf.* He gave a very ſober Admonition to *Deſiderius* a *French* Biſhop, *not to ſpend his Time in reading Poets and profane Authors, not beſeeming his Age nor Dignity.* And reprehended moſt ſharply *Natalis* Biſhop of *Salone, for neglecting his Church, and giving himſelf to much feaſting:* And becauſe he excuſed himſelf and brought ſome Paſſages of holy Scripture not rightly underſtood, for his Juſtification, the Saint teacheth him what manner of Feaſts Prelates are to make, in theſe Terms. *You have Reaſon to commend ſuch Feaſts as are made for ſhewing or maintaining Charity. But then you are to have a Care that ſuch Invitations be made purely for Charity; that no Word be there ſpoken againſt any Perſon, no murmuring or cenſuring of the Lives of thoſe that are abſent, that there be no vain Talk of ſecular Affairs, but only, Diſcourſes of the holy Scripture: That no more be allow'd to the Body than is neceſſary, and they take no more than is fitting to enable human Weakneſs for the Exerciſe of good and virtuous Works.* He would not permit Biſhops to be abſent from their Dioceſs, unleſs Neceſſity required it, or for a very ſhort Time; nor would he let them engage themſelves with ſecular Buſineſſes, which did not concern them. And if any Biſhop went roving up and down, and after he had been warned of it, did not amend, he confined him to ſome Monaſtery, and impoſed upon him ſome greater Penance according to the Quality of his Fault. He was wonderfully careful, that all thoſe who had taken a religious Habit, ſhould keep their Vows moſt faithfully: And reprehended moſt ſharply *Vitalianus* Biſhop, for giving way that a Nun left her Monaſtery and returned back to the World. As alſo he rebuked *Romanus*, that was *Exarchus* or Lieutenant of *Italy* for the Emperor for countenancing the Marriage of certain religious Women, and denounced to him, *that if he did not ſatisfy for his Offence by Penance, the Wrath of God would ſoon fall upon him.* He writ alſo to *Venancius*, who of a Monk became a Senator, *that if* Ananias *and* Saphira *were ſtricken dead at St.* Peter's *Feet for having defrauded Part of the Price of their Inheritance which they had promiſed to God, with how much more Reaſon ought he to fear the juſt and rigorous Judgment of God who had ſtolen away from him not ſome Pieces of Money but himſelf, and all he had promiſed him; becauſe when he once entered into Religion, he had entirely conſecrated himſelf and all he had to the divine Worſhip.* And when this *Venancius* came to die, St. *Gregory* put him in mind *to repent at leaſt then, and to lament his Sin, that he might not pay for it in everlaſting Flames.* He took ſo much to Heart the Purity and Integrity of the Clergy, that he warned *Victor* Biſhop of *Palermo, if he were conſcious of any Frailty in order to Women, to depoſe his Epiſcopal Dignity, and in no Caſe to preſume to come near to the Altar any more, to offer up the Sacrifice of the holy Maſs.* This holy Pope himſelf preached to his People; and if he chanced to be ſick or otherways hindered, he writ Sermons and Homilies, and commanded another to recite them, that he might be aiding and aſſiſting every one in what he could. In fine, he was ſo vigilant in every Point of what concerned the Office of a true and ſovereign Paſtor, that it ſeemeth a Thing impoſſible that one Man alone could attend ſo many weighty and different Affairs of Peace and War, Eccleſiaſtical and Secular, with God in Prayer, and with Men in Buſineſs, in the Government and Adminiſtration as well ſpiritual as temporal of the Church, of preaching, of dictating ſuch admirable Epiſtles, and to ſo many Perſons of different Conditions, and of writing ſo many and divine Books. Therefore our holy Religion did much flouriſh and was wonderfully propagated throughout the World in his Time; and there were diverſe People eminent

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MARCH 12. minent for Sanctity both among Religious and Seculars that ſhone with Miracles, as we may learn by what himſelf relates in the four Books of his Dialogues. Moreover ſundry Hereſies were ſuppreſſed and extinguiſhed in ſeveral Provinces by the Induſtry and Labours of this holy Doctor, as the *Donatiſts* in *Africa*, the *Arians* in *Spain*, and others in other Parts.

But although this incomparable Man did ſhine like the Sun in the World for his excellent Deeds and Actions, yet he did not want Contradictions and Perſecutions of malicious and turbulent Perſons, who endeavoured to obſcure his Luſtre in his Life-time and affront him after his Death. Among the reſt, a certain Gentleman of *Rome*, who for having put away his lawful Wife having been excommunicated by St. *Gregory*, intending to be revenged of him, agreed with certain Pagan Sorcerers and Witches, that as the holy Pope ſhould be riding one Day thorough the City, they ſhould make the Devil enter into his Horſe, and give him ſo many Leaps and Bounds, as to caſt off his Rider and cruſh him to Death. The Sorcerers did what they had promiſed, and the Devil entering into the Horſe made him ſo fierce and unruly, that none of thoſe who accompanied the Pope, could hold him. But the bleſſed Man underſtood by divine Revelation the whole Plot; and with the Sign of the Croſs caſt out the Devil; but the Witches became blind; who being ſtruck with the Miracle, believed in CHRIST; and were baptized by St. *Gregory*, who would not reſtore them their Sight, leſt they might be tempted to return to their wicked Art and read Books of Magick and Necromancy: But he maintained them with the Rents of the Church. Another great Encounter he had with the Emperor *Mauricius*. Who of an intimate Friend became a cruel Enemy, becauſe St. *Gregory* permitted him not to diſpoſe of Affairs of the Church according to his Fancy, and withſtood a wicked Law which he would have made, that no Souldier ſhould make himſelf a Monk, till he had ſerved out his Time, and ended his Militia, or elſe became impotent and unuſeful for War. St. *Gregory* writ thus to him; CHRIST *ſpeaketh to you by me, who am his and your humble Servant: I of a Notary have made you an Earl, of an Earl I made you* Cæſar, *or King of the* Romans, *and of a* Cæſar *Emperor, and not only Emperor, but a Father of Emperors. I have committed alſo my Prieſts to your Hands that you ſhould defend and protect them. And do you draw your Soldiers from my Service? Tell me, what will you anſwer to God at the Day of Judgment, when he ſhall aſk you what I ſay now to you? Inquire and ſearch what Prince or Emperor did ever till this Day make ſuch a Law; and when you ſhall find it, you may better judge what you are to do.* This he ſaid, becauſe *Julian* the Apoſtate, ſworn Enemy of CHRIST and his Religion, was the firſt that made that Law, as the Saint himſelf writeth in another Place. St. *Gregory* ſtood ſtiff in this Buſineſs, and with great Courage oppoſed the Emperor, writing many Letters both to him and to his Officers to have that Law repealed, which was ſo prejudicial to thoſe whom God called to his Service, and who forſook the ſecular Warfare to fight under the Standard of CHRIST. This much incenſed the Emperor againſt him, although this was not all, for there happened to be another Cauſe of his Diſpleaſure. And it was in this Manner. Whilſt St. *Gregory* reſided at *Conſtantinople*, one *John*, a Monk, that was much given to Auſterity and Faſting, was choſen Patriarch of *Conſtantinople*, for the exterior Signs of Sanctity that appeared in him, and falſe Colour of Virtue, wherewith he had charmed the People's Eyes. Whilſt the Election was in Hand, he made ſhew of refuſing *that Charge and Dignity as being too heavy for his Shoulders, and far above his Deſerts.* This counterfeited Humility and other Signs of Virtue made St. *Gregory* deſire to be acquainted, and become familiar with him. But he was ſcarcely ſeated in the Chair of *Conſtantinople*, when he began to diſcover what he was, with a *Luciferian* Pride ſtyling himſelf *univerſal Patriarch of the Church.* And to confirm this Title, he called a Council of Biſhops, in which he ordained and commanded that all ſhould give him that Title of *Univerſal*; which appertains neither to him, nor to any other, than the chief Biſhop of *Rome*, Succeſſor of St. *Peter*, and Vicar-general of JESUS CHRIST. When Pope *Pelagius* underſtood this Arrogancy and Folly of the Patriarch, he controlled it, and diſannulled whatſoever had been enacted in that Aſſembly. But when St. *Gregory* was Pope, he maintained with more Vigour and Courage the Authority of the See Apoſtolick, rebuking the Patriarch for his inſolent Temerity; and deſired the Empreſs *Conſtantia*, who took part with St. *Gregory*, *not to permit herſelf to be deluded by thoſe that were proudly humble, and craftily meek; nor ſuffer Hypocriſy to get the upper Hand of Verity. For* (ſaith he) *ſome there are that according to the Apoſtle, with their ſweet Words and Benedictions deceive ſincere Hearts. There are ſome, I ſay, who are meanly clad, and in their Hearts are puffed up with Pride, who pretend to contemn all Things of the World, and under hand ſtrive to get them all together. Who give themſelves out for the moſt unworthy of all, and ſeek for ſome exquiſite Titles whereby to appear the greateſt and moſt worthy of all.* He writ alſo to the Emperor, and deſired him not to conſent to ſo ſtrange a Novelty, that a particular Man ſhould qualify himſelf *univerſal Patriarch of the Church.* The Emperor either that he believed that the Patriarch was in the right

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MARCH 12. right, or that he desired the City of *Constantinople*, which was the chief and prime of his Empire, should be honoured with so glorious a Title; or that he was already disgusted with St. *Gregory* by Reason of the Law concerning his Soldiers, which he had so resolutely opposed and withstood; or in fine, having Mind to break with him, he sought an Occasion to do it with some Colour and Shew, intended to make use of this, to trouble and vex him: And therefore siding with his Patriarch, he slighted and contemned St. *Gregory*. And whereas a Prince's Mind, when it is corrupted is very strong and powerful, and there never want Flatterers, who for their Interest foment his Passion, and blow the Coals of Indignation which are burning in his Breast; *Mauricius* had a Store of Sycophants, that did buz in his Ears, and stir him up against St. *Gregory*, by speaking of him all the Mischief they could invent. And the Emperor prepossessed with Passion and growing in Distaste, easily believed what was said, and published it for true, and most unjustly censured and condemned him, whom he had so often before and so deservedly commended and praised. He accused him of Ingratitude, *for that having promoted him to the Apostolical Throne, he found him, now resist and impugn his Designs*; as if the Vicar of CHRIST, because a Prince had consented to his Election, were to abuse according to his Will and Pleasure, the sovereign Authority, which the Emperor of Heaven, and not he of Earth, had bestowed upon him. *Mauricius*'s Hatred, and Enmity against St. *Gregory* was grown to that Height, that his Officers and Ministers of State molested and afflicted him as much as ever they could, to give their Prince Content. For of one *Romanus* who was a prime Governour St. *Gregory* speaketh thus; *What we suffer from* Romanus *in this Countrey cannot be expressed. I will only say this in few Words, that his Malice towards us, surpasseth the Cruelty of the* Lombards; *for our Enemies shew us more Pity by killing us, than the Judges and Officers of the Common-wealth, who consume us by their Wickedness, Rapines and Cozenage. We must at the same Time have Care of Bishops, Clergy, Monasteries, and all the People, we must beware of the Ambushes of our Enemies, and stand upon our Guard against the Wiles and crafty Fetches of the Governours, which is an incredible Trouble and Affliction. Aigulfus* King of the *Lombards*, understanding how the Case stood between the Emperor and the Pope, came and laid a Siege to *Rome*, and in a Manner blocked it up, and put it to great Distress for a Year's Space, thinking that *Mauricius* for the Spleen he bore St. *Gregory*, would little care to relieve it; as indeed he did neglect it, never offering to send any Succour, but God favoured and assisted his Servant, and armed him with Courage and Constancy to defend the City, and to force *Aigulfus* to raise the Siege and to retire with his Army. In the mean while St. *Gregory* writ diverse Letters to *Mauricius*, complaining of him; and in one of them he saith, *Sir, do not vent your Anger against the Priests, because you have Power upon Earth. Rather having seriously considered with yourself, you are so to shew yourself to be the Lord, that for Love and Respect to that Lord, whom they serve, you honour and reverence them. For in holy Scripture Priests are sometimes stiled Gods, and sometimes Angels. By* Moyses *it is said that he who was to take an Oath, was to present himself before the Gods; that is to say before the Priests. And the Prophet saith that the Lips of the Priest are the Key of Knowledge, and his Mouth the Interpreter of the Law, because he is the Angel of the Lord of Hosts. It would be no Wonder then if you did honour those whom God himself termeth Angels and Gods. You have a rare Example of this in the Emperor* Constantine, *of holy Memory, of whom it is written in the Ecclesiastical History, that when some Remonstrances were given to him against some Bishops, he took and burnt them in Presence of the Bishops, saying, Your are Gods, placed in the Church by the true God. Ordain and dispose of Things, as you shall judge convenient. For it is no ways meet or just, that we who are Men should be Judges of Gods. And by doing and saying this, the Emperor gained more Honour by his Humility, than he gave to the Bishops by the Reverence which he bore them. And before* Constantine, *many Pagan Princes, that were ignorant of the true God, and adored for Gods Blocks and Stones, did highly honour their Priests. What Wonder is it then that a Christian Emperor, who adoreth the true God, should honour God's Priests, seeing many Pagan Princes did such Reverence to the Priests of their Idols?* And in another Epistle he writeth thus: *Let not your Goodness despise me in this Cause: For although* Gregory's *Sins be so great that he deserves to suffer more than this; St.* Peter, *in whose Place I am, hath no Sins at all, that may make him deserve to suffer what he endures in your Reign. Wherefore I beseech you most earnestly for the Love of Almighty God, that as other Princes, your Predecessors, have used all Means to get the Favour of this great Apostle, so you will strive to win it and conserve it, that the Honour of the said Apostle may not any ways be prejudiced for our Sins, who serve him unworthily; for he is able at present to prosper you in all your Enterprises, and after to pardon your Sins.* But all that we have cited out of St. *Gregory* was not sufficient to mollify *Mauricius*, nor bring him to acknowledge his Error, and know himself; till our Lord and Saviour himself took in hand to chastise him, for having without any Cause persecuted the most holy and innocent Man. For in that very Year there appeared in the Market-place at *Constantinople*

March 8. *ſtantinople* a Man in a Monk's Habit with a naked Sword in his Hand, who cryed out in a loud and dreadful Tone: Mauritius *by this Sword thou ſhalt die.* And all underſtood what this meant; to wit that a ſevere Puniſhment was ſoon to befal the Emperor. Then *Mauricius* himſelf began to acknowledge his Fault, and ſending large Alms to all the Monaſteries in *Conſtantinople*, and to many others, begged of the Religious *to pray to our Lord for him, that he might be chaſtiſed in this Life and not in the other.* And it ſeemeth that God granted him his Requeſt; for a little while after, *Phocas* revolting againſt him, made himſelf Emperor, and put him to the Sword, together with his Wife, Sons and Daughters; and *Mauricius* praiſing God for puniſhing him in this Life, according to what he had deſired, acknowledged and confeſſed the Sentence was juſt, for the Injuries he had done St. *Gregory*. And *John* the Patriarch died alſo ſuddenly by the juſt Judgment of our Lord.

And it is no Wonder that God ſhould ſo ſeverely take an Account of the Affronts and Injuries which were offered to this holy Man, ſeeing he was perſecuted for no other Reaſon than for his Zeal of God's Glory, and Care which he took to comply with the Duties of his Charge with ſuch a reſolute Courage and Magnanimity on one Side (he being the Superior of all) and on the other Side again with ſo profound Humility, and exemplary Patience, that it was even a Miracle two ſuch different Things could be ſo well knit and joined together, Severity and Reſolution in conſerving and maintaining his Dignity, as he was Pope; and Meekneſs and Humility, whereby conſidering himſelf as a private Perſon, he caſt himſelf under the Feet of every one. You ſhall ſee him ſometimes give Orders, and command Biſhops, Judges, and even Kings to obſerve and keep them, with abſolute Authority. At other Times you ſhall ſee him ſtoop and humble himſelf, as if he were the meaneſt and loweſt of all, and as the very Duſt of the Earth. For, as he himſelf ſpeaketh, *Superiors ought not to look upon the Power of their Dignity, but upon the Equality of human Condition which is between them and their Subjects. They are not to rejoice to ſee themſelves Superiors over Men, but to be ſerviceable to them: Yet it falleth out ſometimes that he that rules, for his Pre-eminence, and Authority becometh vain in his Heart; and ſeeing all under his Command, and that he is readily obeyed, his Subjects praiſing the Good which he doth, and not contradicting him in what is Evil, but many Times admiring and extolling that which is reprehenſible and blame-worthy, he cometh to be ſeduced by Things that are beneath him, whilſt his Heart ſwells and puffeth him up above himſelf; and ſeeing himſelf ſupported by Favour and popular Applauſe, he remains empty and void of Truth; and forgetteth himſelf, giving Ear to Words of Flattery, and believing himſelf to be ſuch, as he heareth himſelf to be ſpoken of and eſteemed Abroad, and not ſuch as really and in truth he is himſelf; and hence he comes to deſpiſe his Subjects, and not to acknowledge that they are his Equals in Nature, judging himſelf to be better than they are in Life, becauſe he ſurpaſſeth them in Power; and becauſe he can do more, he preſumeth that he knoweth more than all of them.* March 12.

St. *Gregory*' Humility was ſo great, that he called all *Prieſts his Brothers*, the *Clergy of inferior Rank his deareſt Children*, *ſecular Men* he ſaluted *Lords, and their Wives Ladies.* And himſelf, although he were ſovereign Biſhop, Paſtor, and univerſal Patriarch of the Church, would by no Means be called *Lord*, but on the contrary qualified himſelf with the Title of *Servant of the Servants of God*, which he uſed in his Apoſtolical Letters, and all following Popes in Imitation of him, have done the like. When a certain Lady, *Ruſticiana*, had called herſelf in a Letter to him *his Servant*, he rebuked her for it, and deſired her to change her Style, for that he was *not Lord, but Servant of all.* And in a Letter to a Lady of Honour to the Empreſs, whoſe Name was *Gregoria*, among other Things he writeth thus: *Whereas you threaten that you will never give over to importune me, till I write to you that God hath revealed to me that your Sins are pardoned, you demand a Thing that is both hard and unprofitable. It is hard, becauſe I am not worthy to have Revelations. Unprofitable, becauſe you ought not to be aſſured of the Remiſſion of your Sins till the laſt Moment of your Life, when you can no more bewail them, until that Hour come, be always in Fear and Doubt for your Sins, and for more Security waſh them daily away with your Tears.* In another Epiſtle written to *Stephen* Biſhop he ſaith, *you ſhew me great Favour in your Letters, and more than I deſerve, ſince it is written* praiſe not a Man whilſt he is living. *And ſeeing I am not worthy to hear thoſe Praiſes which you give me, I beg of you that by your Prayers you will make me worthy, to the End that you having ſpoken that good of me which is not in me, from henceforth I may come to have it becauſe you have ſaid it.* One *John*, a *Perſian* Abbot, a Man of great Sanctity and high Merit with God, came to *Rome* to viſit the Bodies of the holy Apoſtles St. *Peter* and St. *Paul*; and ſeeing St. *Gregory* Pope paſſing the Street, would have caſt himſelf at his Feet; but St. *Gregory* prevented him, and fell firſt at his, and would not riſe, till the Abbot was firſt riſen. And as long as he ſtayed at *Rome*, he provided him with all Things neceſſary. From this Source of Humility did flow the Knowledge and Feeling he had of himſelf and of his Infirmities; for thus he writ to the Emperor

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peror *Mauricius* in the Heat of his Perſecutions. *I am a great Sinner, and becauſe I offend God continually, I think at the Day of the dreadful Judgment I ſhall find ſome Mercy and Pardon of my Offences, becauſe I am inceſſantly afflicted for them. And Sir I do believe, you do ſo much the more appeaſe God's Indignation, and grow higher in his Favour, the more ſenſibly you afflict me, as his ſlothful and naughty Servant.* For the Saints the nearer they are, and the more they partake of the Fountain of divine Light, the more clearly they diſcover even their leaſt Faults, and the Obligation which a Creature hath to the Sovereign Majeſty of the Creator. From the ſame Humility alſo proceeded the Contempt of all earthly Things; for although the holy Man poſſeſſed much, yet his Heart was free and diſpoſſeſſed, and cleaved to nothing: And that we might the better underſtand this, it fell out that a holy Hermit, who had ſpent many Years in the Deſert in continual Prayer and Penance, begged of our Lord to declare to him *what Reward he was to have for having abandoned all the Conveniences of this Life, to ſerve him in ſo ſtrict Poverty:* And one Night it was told him in his Sleep, *that he might expect a Reward equal to that which was due unto* Gregory's *Poverty.* The Hermit was much troubled at this Anſwer, thinking *his Poverty was not pleaſing to God, ſince he promiſed him no other Recompence than what was to be given to ſo rich and wealthy a Prince as St.* Gregory. He lamented his Caſe Day and Night, as of an unhappy Man, who had ſpent ſo much Time and Labour in vain; till our Lord appearing to him in his Sleep diſabuſed him of his Error, and ſaid to him. *Seeing it is not the Poſſeſſion of Riches which maketh a Man rich, but the Deſire and Love of them, how dareſt thou compare thy Poverty with* Gregory's *Riches? For thou haſt more Affection for thy Cat, than* Gregory *hath for all the Means and Riches he poſſeſſeth; which he is ſo far from loving, that he contemneth them, and beſtoweth them liberally upon the Poor, ſo that in his Heart he is more poor than thou art.*

With this true Poverty of Spirit this moſt incomparable Man joined the Virtue of Patience in the greateſt Perfection: For it is enough to make a Man aſtoniſhed, to ſee how he ſuffered the publick Calamities of his Time; the moſt cruel, bloody and continual War which the *Lombards* made againſt him, the Perſecutions and Injuries which he endured from thoſe who were ill affected towards him, and the moſt painful and troubleſome Diſeaſes, wherewith our Lord exerciſed him, and purified him like Gold in the Crucible, to make him more worthy to enjoy him. He ſpeaketh thus of himſelf: *It is now about two Years that I have kept my Bed for ſharp Pains of the Gout, ſo that I have been ſcarcely able to riſe on Feſtival Days to ſay Maſs; and ſtraight the Violence of the Pain makes me return again to Bed, for it is ſo terrible that it forceth me to ſigh and groan. It is ſometimes more tolerable, ſometimes leſs; but never ſo remiſs as to leave me, nor ſo intenſe as to kill me, ſo that I am every Day dying, and yet cannot die. It is no Wonder, that being ſo great a Sinner as I am, God detaineth me ſtill in Priſon.* And in another Epiſtle he writeth thus: *I beg of you that you will pray moſt earneſtly for me a poor Sinner; for the Pain of my Body, and Bitterneſs of my Heart, the Deſolation and Ravage which I ſee among theſe barbarous Enemies, do extremely afflict me. Although in the Midſt of theſe Miſeries I ſeek not my temporal Conſolation, but only the eternal; which of my ſelf I cannot obtain of our Lord, but expect to get it by your Prayers.* And we gather out of his other Epiſtles, that our Lord had ſo conſumed and worn him out with Sickneſs, that being otherways full and corpulent, he ſaith *that he was become dry and withered, as if he were already in the Grave, and that he had no other Comfort than the Hope and Expectation of dying ſoon:* And he begged inceſſantly of all his Friends to pray our Lord to *give him Conſtancy and Patience, leſt my Sins* (ſaith he) *which might be remedied by Patience, come to be augmented by my Impatience.* And our moſt merciful Lord after he had refined and purified this holy Prelate with ſo many Troubles and Afflictions, at length accompliſhed his Deſires, and ſet him free from the Priſon of his mortal Body, to give him the Crown of Glory, which he had ſo well deſerved by his great Labours, heroical Virtues, and heavenly Doctrine wherewith he had adorned, enlightened and governed his Church thirteen Years, ſix Months, and nine Days. This bleſſed Pope died on the Day on which the holy Church celebrateth his Feaſt, to wit the twelfth of *March*, in the Year of our Lord DCIV, and ſecond of the Emperor *Phocas*; of whom ſetting aſide many Elogiums and ſingular Praiſes which holy Doctors give him, ſtyling him *a Perſon of moſt eminent Learning, Prince of Divines, Light of Philoſophers, the Grace of Orators, Mirror of Sanctity, Organ of the Holy Ghoſt,* I will only ſet down the Words of St. *Ildefonſus,* Archbiſhop of *Toledo,* although they are ſaid perhaps with ſome Exaggeration. *St.* Gregory *was ſo adorned with the Merits of all thoſe who lived before him, that without any Compariſon between him and famous Men, we find nothing in all Antiquity which is equal to him, for he ſurpaſſeth St.* Anthony *in Sanctity, St.* Cyprian *in Eloquence, St.* Auguſtin *in Knowledge,* &c. Thus ſpeaketh St. *Ildefonſus:* And St. *Iſidore* writeth, that *none of the Doctors of his Time, or of thoſe before him, can equal him.* And it is ſaid in the eighth Council of *Toledo: In moral Things St.* Gregory *is to be preferred*

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St. *Gregory*'s Perſecutions ceaſed not with his Death, but rather encreaſed, that his Sanctity might be teſtified and confirmed by Miracles from Heaven. There was choſen to ſucceed him, *Sabinianus*, a Man not ſo charitable, nor ſuch a Friend to the Poor, as was St. *Gregory*. The Year after St. *Gregory*'s Death there was a great Famine at *Rome*, whereof many periſhed: The People had Recourſe to the Pope in their Diſtreſs, alledging *the charitable Care wherewith his Predeceſſor* Gregory *uſed to provide for them in ſuch Neceſſities*. *Sabinian* and his Flatterers were galled at this, and therefore they gave out that *Gregory had been a vain Man, extremely laviſh, and had ſo waſtfully ſpent and exhauſted the Means of the Church, that now it was not able to find any Supply in this ſo preſſing Neceſſity*. And this Calumny paſſed ſo far that they commanded all the Books to be gathered together, and burnt, which this holy Doctor had writ in a divine Style and with heavenly Light, for the incomparable Good and Profit of the univerſal catholick Church, and in effect ſome were burnt, ſaith *John* the Deacon, or at leaſt according to *Baronius*, ſhould have been burnt, had they not been preſerved by the Care and Induſtry of *Peter* the Deacon, who had been very intimate and familiar with St. *Gregory*, and whom in his Dialogues he bringeth in diſcourſing with him. For this good Man ſeeing the unjuſt and unreaſonable Proceedings of *Sabinianus*, who without any Cauſe was ſo terribly incenſed againſt St. *Gregory*; and that many to humour and flatter him blew the Coals, and caſt Oyl into the Fire; and that the very People whom St. *Gregory* with ſo many and extraordinary Favours had infinitely obliged being inveigled by others, were ſtirred up againſt him, affirmed *that he had often ſeen the Holy Ghoſt in form of a Dove upon St.* Gregory's *Head whilſt he was writing, and that it would be an unſufferable Affront and Injury done to the ſame Holy Ghoſt to burn thoſe Books which had been written by his Inſtinct and Inſpiration. And to* MARCH 12. *aſſure them of the Truth of this he was ready to confirm it with a publick and ſolemn Oath, and that if he ſhould die preſently after he had ſworn this, then they ſhould believe that he had told them the Truth, and ſo conſerve and reverence St.* Gregory's *Writings: But if he died not preſently, they might take him to be a Lyar, and that he himſelf would put Fire to the ſaid Books.* The Condition was accepted of; *Peter* ſwore what he had ſaid, and as ſoon as he had ſworn died. They all remained confounded and aſtoniſhed, and ever after bore great Reſpect to him, whom God had magnified by ſo publick a Miracle. Hence the Painters came to picture St. *Gregory* with a Dove at his Ear, to ſignify that the Holy Ghoſt inſpired and dictated what he writ. But *Sabinianus* continuing ſtill hard and pinching towards the Poor, died a little while after of a great Pain in his Head. Grave Authors write that St. *Gregory* appeared thrice to him in his Sleep, reprehending him for his want of Charity, and admoniſhed him to amend, which he refuſing to do, he appeared the fourth Time, and gave him a Blow on the Head, whereupon he ſickened and died. Our Lord wrought many other Miracles by the Interceſſion of St. *Gregory* after his Deceaſe; and particularly upon thoſe that profaned his Monaſtery with their wicked Life; or conſumed and ſpent riotouſly the Goods and Revenues of it, or defrauded the Poor of what he had appointed ſhould be given them, or in fine did other Things unworthy of that Place, and of the Reſpect and Devotion which was due to ſo holy a Father and Prelate. Which Miracles are recounted by *John* the Deacon, but we omit them to avoid Prolixity; and beg of our Lord by the Merits and Prayers of this holy Pope and glorious Doctor of his Church, whom he hath ſo much exalted upon Earth and in Heaven, to grant us Grace to imitate him according to our Weakneſs, and to make us Partakers of the Glory which he poſſeſſeth and enjoyeth. *Amen.*

The Life of St. PATRICK, *Biſhop and Confeſſor, Apoſtle and Primate of* Ireland.

MARCH 17. ST. *Patrick* was born in the Year of our Lord CCCLXI, in that Part of *England* (or *Wales*) which is called *Pembrokeſhire*, in the Village *Taburnia*, hard by *Emptor* Town, now called *St. Davids*, a Place moſt famous for the Education and Habitation of Saints. He was of a noble Extraction; his Father's Name was *Calphurnius*, and his Mother's *Conques* or *Conqueſſa*, Siſter to the moſt renowned St. *Martin*, Biſhop of *Tours*. They were both of them Chriſtians, and much addicted to Piety; they chriſtened this Son of theirs by the Name of *Sochet*; which afterwards St. *German*, when he adminiſtred to him the Sacrament of Confirmation, changed into *Magonius*, and Pope *Celeſtine*, when he ordained him Biſhop, changed (as we ſhall ſee afterwards) into *Patricius*, or in MARCH 17.

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our Language *Patrick*. How precious his Soul was in the Sight of God, and what a great Light he was to be to the Church, was ſignified and betokened by the rare Virtues and the Gift of working Miracles, wherewith our Lord adorned him in his Childhood: For even then his ordinary Employment was to praiſe and bleſs the holy Name of God by reciting or ſinging Pſalms, Hymns and ſpiritual Canticles; and he was wont every Day to ſay the whole Pſalter of *David*. But among all Devotions none ſeemed ſo dear, ſweet, and familiar to him, as to adore and call upon the moſt bleſſed Trinity by often making the Sign of the holy Croſs; which he did with ſo much Faith and Confidence, that by virtue of it he became in a Manner omnipotent. In Dangers this was his Security, in Diſtreſs this was his Relief, in Hunger or Want this was his Store and Proviſion, in any Miſchance that befell himſelf or others it was his Remedy; it was his Comfort in Affliction, and his Entertainment in Proſperity. By this, whilſt he was a little Child, he healed his Siſter, who had moſt pitifully cut and wounded her Head by falling upon a ſharp-edged Flint: By this he ſtopped and dryed up a great Inundation of Waters, that threatened preſent Ruin and Deſtruction to many Houſes: By this he turned a Cup of cold Water into Honey for the Comfort of his Nurſe that was ſick: By this he made a ravenous Wolf, that had ſnatch'd up a Lamb and run away with it, bring back his Prey, and lay it down at his Feet. And how dexterouſly he was to uſe and manage this general and univerſal Inſtrument of a Chriſtian, *the holy Croſs*, ſeemeth to have been ſignified by what God wrought by him and for him in his Infancy; when a blind Man was warned by a Voice from Heaven to take the Right Hand of this little Babe newly chriſtened, and with it to make a Croſs upon the Ground; which he had no ſooner done, but there guſhed forth a ſovereign Fountain of Water, wherewith the Man waſhing his Eyes, recovered the Sight as well of his Soul as Body. And in this Manner did St. *Patrick* paſs over his Childhood: But becauſe Almighty God *had ſeparated him from his Mother's Womb, and called him by his Grace to reveal his Son in him, that he ſhould evangelize him among the Gentiles*, and intended to conſecrate him *Biſhop and Apoſtle*, he would have him begin by Times to *conſider the Apoſtle and High Prieſt of our Confeſſion*, JESUS, and in Imitation of him to be trained up in Perſecutions and *Labours from his Youth:* For when he was ſixteen Years old, certain Pyrates landing in *England*, carried away many Captives, and among them St. *Patrick*, whom they ſold in *Ireland* to a Pagan Prince, named *Milchoe*, who deputed him to keep and feed Swine. He that with faithful Eyes ſhould have beheld this bleſſed Youth, eminent for Birth, and far more conſpicuous for Virtue, in Bondage to a hard Maſter, and condemned to ſo baſe a Service, might well think that he ſaw the Patriarch *Joſeph*, ſold into *Egypt*, and caſt into Priſon; for there ſeemeth to be a great Affinity and Likeneſs between them. *Joſeph*, in the Opinion of ſome, was at that Time much about the Age that *Patrick* was now of. *Joſeph* after his Servitude and Humiliation, was exalted to great Power and Authority, and made Lord of all *Egypt: Patrick* after he had been ſold, had ſerved, and endured great Afflictions and Miſeries in *Ireland*, became Apoſtle and Primate, and is now the Patron, Protector, and Lord of the Countrey. *Joſeph* in a great Famine fed and maintained all the People with Corn; and *Patrick* with the wholſome Suſtenance of the Chriſtian Catholick Faith and the Bread of Life nouriſhed the *Iriſh* Nation, which was ſtarved and periſhing with ſpiritual Hunger. *Joſeph* made uſe of that Viſitation of God, and painful Affliction for the Advancement of his Soul, and Improvement in Virtue; and *Patrick* by his Slavery encreaſed in Sanctity, and confirmed himſelf daily in the Love of God and Practice of Virtue. A hundred Times by Day, and as often by Night upon his Knees he adored the living God, and his Prayer was accompanied with Faſting, for with theſe two Wings he lifted himſelf up, and took that Flight which he never interrupted or ſlackened, till he arrived at the Height of Perfection and the clear Sight of God. His Food was Herbs and Roots: All the Time he could ſpare from his Work was ſpent in Prayer, although whilſt he was labouring and working, he never ceaſed from reciting Pſalms and Hymns, nor could the cold Rigour of the Seaſon or Sharpneſs of Weather make him interrupt his accuſtomed Devotions. In fine as God *forſook not juſt* Joſeph *being ſold*, as the Scripture ſaith, *but delivered him from Sinners, and in Bands left him not*; ſo did he by himſelf and by his Angels viſit and comfort St. *Patrick* during his Servitude. The Angel deputed for his Cuſtody was called (as himſelf revealed) *Victor*, which muſt not ſeem incredible or ſtrange, for *Angels*, ſaith St. *Gregory are called by particular Names, that thereby may be ſignified the Virtue and Power which they have.* And St. *Patrick*, who was to overcome that troubleſome Captivity, to overthrow the Idols of *Ireland*, and to ſubdue to CHRIST that whole Nation, might well be guarded and aſſiſted by a victorious Angel, that by ſo happy a Name portending *Victory*, he might be the more heartened and encouraged to the many and great Combats which were prepared for him. This Angel told him where he ſhould find a Sum of Money ſufficient for his Ranſom, which when he had paid to his Maſter, after ſix Years Capti-

MARCH 17. Captivity he returned home to his Parents a free Man.

And not long after our Lord began to diſpoſe him to ſet his very Maſters free from a greater Slavery, and to bring them out of the Thraldom of the Devil and Sin, *into the Liberty of the Children of God.* For as the great Apoſtle of the World, St. *Paul* was called to preach in *Macedonia* by a Viſion of one of that Nation begging Help and Aſſiſtance from him; and in later Times St. *Francis Xaverius*, Apoſtle of the new World, was invited into *India* by often dreaming that he carried an *Indian* upon his Back; ſo was St. *Patrick* incited and ſtirred up to the Converſion of the *Iriſh* by this Viſion. He thought he was preſented with a Letter out of *Ireland* which began thus, *Hæc eſt vox* Hibernigenarum. *This is the Voice of the* Iriſhmen: And whilſt he was reading it, a Multitude of Infants, who were yet in their Mothers Wombs, moſt lamentably called upon him, *We beſeech thee, O holy Father, to come and converſe with us, and ſet us free.* By this Viſion, as alſo by the Advice of the Angel, who often appeared to him, and directed him in all his Courſe, he underſtood that God had appointed him to preach to that Nation. And to prepare himſelf for that Function he applieth his whole Study to the Underſtanding of the holy Scripture; but knowing that it is no ways ſecure to be therein his own Maſter, he goeth over into *France* to St. *German*, Biſhop of *Auxerre*, and ſtudieth this holy Science ſome Years under him. By whom alſo he was promoted to holy Orders. Thence he went to St. *Martin* Biſhop of *Tours*, his Uncle, who cloathed him with the Habit of a Monk of thoſe Times, and taught him all monaſtical Diſcipline and Obſervance. St. *Patrick* being thus furniſhed with divine Sciences, and moſt profitable Examples of thoſe worthy Prelates, the Light of their Age, St. *Martin* and St. *German*, reſolved to go to *Rome*, to receive from the See Apoſtolick his Miſſion and Commiſſion of preaching the Goſpel. Of which Journey of his Cardinal *Baronius* writeth thus at the Year of our Lord ccccxxxi; *You ſee it clear and evident to all, that for the Converſion of Nations the Goſpel is to be received from the See Apoſtolick, ſeeing that from the furtheſt Part of the World, or to ſpeak with the Poet, from* the Britains that are ſeparated from the whole World, *St.* Patrick *cometh for this Purpoſe to* Rome. He was entertained kindly by the Pope, *Celeſtine* I. who having underſtood the Cauſe of his coming, and found him to be ſound in Doctrine, and of a moſt holy and exemplary Life, ordained him Biſhop, and ſent him as Preacher and Apoſtle into *Ireland:* He alſo changed the Name *Magonius*, which had been given him in *France* by St. *German*, into *Patricius*, prophetically inſinuating, that God had choſen him to be *Father of innumerable People*, whom by his Labours and Preaching he was to bring to eternal Life. In his Journey to *Ireland* he viſited St. *German*, his Maſter, who beſtowed upon him ſacred Chalices, Veſtments, and other ſacred Utenſils. MARCH 17.

The wicked Spirits were much troubled at his coming, and uſed all Means poſſible to hinder it. When he came in ſight of the Land, they took horrible and ugly Shapes, and invironing it round, ſtood as a vaſt Army of Giants in aray, to oppoſe his Entrance. But the Saint nothing terrified, and confiding in God, with his accuſtomed Weapon, the triumphant Sign of the Croſs put them all to Flight. He had more to do with their Emiſſaries, and chief Supports, Magicians, and ſuch noble Men and Princes, as were deluded and inveigled by them; but theſe alſo he overcame and vanquiſhed by Prayer, Patience and Conſtancy, and by his many and ſtupendous Miracles. He was no ſooner landed, but one *Dichum*, a principal Man of the Countrey, as well for Wealth and Nobility, as for Strength of Body and Greatneſs of Courage, in the Sight of a great Multitude of Men, intended with his own Hand to make away with him; but in the very Heat of his Fury being ſtruck with a Numbneſs of all his Limbs, he acknowledged the powerful Hand of God, and demanding Pardon of his temerarious Impiety, was the firſt of the Inhabitants that received the Chriſtian Faith; and was ſo addicted to St. *Patrick*, that he gave him the Place where this happened, in which he built a Monaſtery, which to this Day is called, *Savall, St.* Patrick's *grange*. The holy Man had a particular Deſire to gain to CHRIST; his old Maſter *Milchoe*, whom he had ſerved ſix Years; but the perverſe Man's Mind could not be wrought upon, yet his two Daughters, who were both called by one Name, *Emeria*, became Chriſtians and Saints, and ſhone after their Death with Miracles. Divers Princes and petty Kings were alſo converted by him; as the King of *Dublin*, whoſe Son and Daughter (whereof one was drowned, the other died of Sickneſs) St. *Patrick* raiſed to Life; and the King of *Mounſter*, who entering one Morning into his Temple to adore his Gods, found them all flat upon the Ground, and although he often raiſed them up and placed them in their Seats, yet ſtill they fell down again; whereat being much aſtoniſhed, he underſtood at length that St. *Patrick* was coming, before whom the Idols could no more ſtand, than could *Dagon* in Preſence of the Ark. But the prime King of the Countrey *Leogarius*, to whom the reſt were tributary, could neither be convinced by Miracles, nor won with Favours, nor tamed with Scourges; and all the Wonders which St. *Patrick* wrought, had no other Effect with him, than *Moſes*'s Miracles had upon *Pharaoh*; to make him become more ſtubborn and obſtinate; yet they further'd very much the Converſion of his Subjects

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jects, and even of the Queen herſelf and her two Daughters. Theſe two young Ladies the Saint promiſed ſhould be eſpouſed to the King of Heaven, and reign eternally with him, if they would believe his Doctrine and be baptized; which when they had performed, and challenged his Promiſe, the Saint adminiſtered to them the holy Body of CHRIST, and ſoon after, with great Sweetneſs and Joy they rendered up their pure Souls into the chaſte Embracements of their heavenly Spouſe. The Miracles which St. *Patrick* wrought were ſo great and ſo extraordinary, that many make Difficulty to believe them, although I ſee not why we ſhould call thoſe in queſtion which are ſet down by ancient, grave, and prudent Authors, eſpecially if we conſider a particular Reaſon, why this Saint might have been advantaged with the Power of working Miracles, above the ordinary Meaſure which God hath ſtinted to other Apoſtolical Men and great Saints. For being to preach in a Nation, *where there was copious Store of Devils viſibly appearing, and infinite Multitudes of Magicians, that the like is not recorded of any other Country or Kingdom*, (as the Authors of his Life, Natives of the Place tell us) it was ſuitable with the divine Providence that *the Signs of this Man's Apoſtleſhip ſhould be done upon the People* as St. *Paul* ſpeaketh, not only *in all Patience, but alſo in Signs and Wonders and mighty Deeds*, to confound and controul *the Operation of* Satan, which there more than in any Place was *in all Power and lying Signs and Wonders.* That where the Devils had their ſtrongeſt Hold, God's Power might more appear, and the Kingdom of wicked Spirits might be turned into the Habitation of Angels, and for Troops of Magicians the Country might abound with Multitudes of great Saints. And in fine, that we might all learn the Power and Command which God communicated to his Servant St. *Patrick* over the Elements, and the whole Courſe of Nature, yea even Hell itſelf, by the Means of that victorious Angel, whom he aſſigned him for his Guardian and Protector. But leaving theſe great Miracles to be read in other Authors, I will content my ſelf with St. *Patrick*'s own Teſtimony, who writeth thus to a Friend; *Our Lord imparted to me, his unworthy little one, the Virtue of doing ſuch Signs among this Pagan People, as we read not the like to have been wrought even by the Apoſtles themſelves, ſo that in the Name of our Lord* JESUS, *I have raiſed from the Dead, Bodies turned into Aſhes many Years before. Yet notwithſtanding I pray that none eſteem me, for thoſe or other like Miracles, worthy to ſtand in compariſon with the Apoſtles or any Men of Perfection, ſeeing I am a wretched Sinner and contemptible.* One Miracle is moſt famous and well known to the whole World; that he did ſo free the Country of all venomous Beaſts, that none could ever ſince breed or live in *Ireland*; and even the very Wood of the Country hath a ſtrange Virtue and Force againſt Poiſon, ſo that it is commonly reported, that *King's-College* in *Cambridge* being built of *Iriſh* Wood, no Spider doth ever come near it. He was as eminent for the Gift of Prophecy; and among other Things it is ſaid, that of all the chief Saints of *Ireland*, eſpecially of *Munſter* and *Connaught*, who were to be born within the Compaſs of one hundred Years, he foretold their Names, Lives, and Places of Habitation; as alſo the future State of *Ireland*, even to theſe our Times. His Humility was wonderfully great; for he was never puffed up with a Conceit of himſelf for ſuch admirable Graces which God had given him; but thought and ſtiled himſelf, *The greateſt Sinner in the World, and moſt contemptible among Men*; and therefore laboured for his Living like St. *Paul*, in fiſhing, tilling the Ground, and particularly in building of Churches. And to be in a perpetual Exerciſe of this Virtue, he kept always in his Company ſome Lepers, whom he ſerved and tended moſt carefully, waſhing with his own Hands their Sores and Ulcers, and providing them with all Neceſſaries. From this Humility proceeded his moſt ſweet and affable Converſation, by which he accommodated himſelf to all Sorts and Conditions of People, and did ſo win their Love and Affection, that (as the Apoſtle ſpeaketh of the *Galatians) if it could be done, they would have plucked out their Eyes and given them to him*; as for their Lands and Poſſeſſions they did ſo preſs them upon him, that the Saint himſelf upon an Occaſion ſaid to St. *Secundinus, If I would accept of all that would be given me, I ſhould not leave ſo much as the Paſture of two Horſes in* Ireland. But he was far from taking any thing for himſelf. If any rich Man ſent him a Preſent, he either refuſed it, or commanded it preſently to be given to the poor. Thoſe who were churliſh to him were puniſhed by Almighty God. He begged once a few Fiſhes of ſome Fiſhermen who had taken them in great Quantity, and they refuſing him that little Relief, all the Fiſh wherewith that River abounded, vaniſhed, and were convey'd into another River which never had of them before. His Prayer and Mortification was in a Manner without Intermiſſion. For beſides what we recounted of his Devotions during his Captivity, he came afterwards to proſtrate himſelf three hundred Times in the Day in Adoration of the divine Majeſty. The Night he divided into three Parts; whereof the firſt he ſpent in reciting a hundred Pſalms, and in making two hundred Genuflections. The ſecond Part he paſſed over ſtanding in cold Water, and reciting the reſt of the Pſalms and ſome other Prayers. And the third Part he allotted to Sleep and Reſt,

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MARCH 17. Reſt, which he took upon the bare Ground, with a Stone under his Head for a Bolſter. He girded continually his Loins with a rough and coarſe Hair-cloth, which he ſteeped ſometimes in cold Water. His chief Patrons, whom he did particularly honour, were our bleſſed Lady, of whom he uſed to ſpeak with wonderful Reverence, St. *Michael* the Archangel, his Angel Guardian, St. *John* the Evangeliſt, whoſe divine and myſterious *Apocalypſe* he recited every Day; and the holy Prophet *Elias*, who being called upon by him in his Temptations came viſibly to help him. By whoſe and *Moyſes*'s Example, but chiefly in Imitation of our bleſſed Lord and Saviour, he faſted a whole *Lent*, without taking any Suſtenance at all. Againſt Dangers and Perſecutions he armed himſelf with certain Verſes of the Pſalms; as, *Let God ariſe and his Enemies be diſperſed: And let them that hate him fly from his Face.* With which Words he defeated all the Power of King *Leogarius*, who came with armed Men to kill him: And on another Time ſeeing him coming for the ſame wicked Intent, with a Number of Horſes and Chariots, he defended himſelf with thoſe Words, *Theſe in Chariots and theſe in Horſes; but we will invocate in the Name of the Lord our God.* But his main Refuge, and the Shield wherein he moſt confided, was, as we ſaid before, the Sign of the holy Croſs, wherein he took ſo much Delight and Contentment, that in reciting every canonical Hour he bleſſed himſelf with it a hundred Times. He would have every Chriſtian's Grave marked and fenced with that Sign of Salvation. And once paſſing by a Tomb where there was planted a Croſs; he commanded the dead Man to tell him, *What Sect or Religion he had been of?* Who anſwered, *That he died a Pagan, ignorant of the Chriſtian Religion.* And the Saint reply'd, *What then have you to do with the Croſs of* CHRIST? The dead Man anſwered, *He that lieth buried near to me is a Chriſtian. And one of your Religion bringing a Croſs, by a Miſtake put it at my Grave.* Preſently the Saint removed the Croſs from the Pagan's to the Chriſtian Man's Tomb. By his Sanctity of Life, heroical Virtues, and by the inceſſant Pains and Labour he took in going about the Countrey and preaching the Word of God; he rooted out Idolatry, chaced away the Devils, converted many of the Magicians, confounded and deſtroy'd the reſt, planted and ſettled Chriſtian Religion, and inflamed the Hearts of the People with ſo great a Love of God and Zeal of Perfection, that a great Part of them became Religious, and far more would have done the ſame, if he would have permitted them. *There was not a Wilderneſs* (ſaith *Jocelinus*, an ancient Author, who is ſaid to have writ this Story by Commandment of St. *Malachy*) *nor ſcarce any Corner or Place in all the Iſland, which was not repleniſhed with perfect Monks and holy Nuns, ſo that* Ireland *by a peculiar Name was juſtly called all the World over,* The Iſland of Saints. *They lived according to the Preſcript and Tenour of Life, which St.* Patrick *ſet them down. For Contempt of the World, deſire of heavenly Things, Mortification of the Fleſh, Abdication of ſelf-will, they equalled the Monks of* Egypt *both in Merit and Number: And illuſtrated many foreign Countries with Doctrine and Religion.* And what *Jocelinus* ſaith is confirmed by the Teſtimony of St. *Bernard*, who in the Life of St. *Malachy* writeth thus of the famous Monaſtery of *Bangor* in *Ireland*, *A Place truly holy, and fruitful of Saints, bringing forth abundant Fruit to God, inſomuch that one only Child of that holy Congregation, whoſe Name was* Luanus, *is reported to have been himſelf alone Founder of a hundred Monaſteries; which I ſpeak that by this one the Reader may gather how infinite the reſt of the Multitude was; in brief the Branches thereof have ſo filled both* Ireland *and* Scotland, *as we may think thoſe Verſes of* David *did chiefly foretel of theſe Times.* Thou haſt viſited the Earth, and made it drunk: Thou haſt multiplied to enrich it. *And theſe Swarms of Saints have not only ſpread themſelves in the Countries aforeſaid, but have alſo, as it were, overflow'd in foreign Parts. For St.* Columban *coming from thence into this our Countrey of* France *built the Monaſtery of* Luxovium, *and raiſed a great People.* This is the Teſtimony of St. *Bernard* of the Sanctity and Devotion which flouriſhed then in *Ireland*; and that it abounded likewiſe with all ſort of Learning and good Sciences, we have the Authority of St. *Adelmus*, who in his Epiſtle to King *Elfrid* writeth that *Ireland is no leſs ſtored with learned Men, than are the Heavens with glittering Stars*; and it is reported to have been a Proverb among the *Engliſh Saxons*; *That whoſoever was eminent among them for Learning had been brought up in* Ireland.

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The great St. *Patrick* having by eight Years-Labour thus propagated the Chriſtian Faith; in the Year CCCCXXXIX, reſolved to go to *Rome*, both to give an Account of his Apoſtleſhip, and viſit the holy City; and alſo to confirm by the Pope's Authority the Epiſcopal Chair which he had placed at *Armagh*, and decreed to make Metropolis of all *Ireland*. To confirm him in this holy Purpoſe our Lord was pleaſed to viſit him by an Angel, who appearing to him approved of this intended Journey; and declared unto him to what Churches it was God's Will his Holineſs ſhould diſtribute certain holy Reliques of the glorious Apoſtles St. *Peter* and St. *Paul*, and other Saints. Wherefore the bleſſed Prelate having ordained Biſhops and Prieſts, and other Miniſters of the Church, where he thought it was moſt convenient; gave them his Benediction and Chriſtian Farewel; and

MARCH 17. went with ſome of his ſpiritual Children this Year to *Rome*; where he was confirmed in his Apoſtleſhip; and obtained ſacred Reliques of St. *Peter* and St. *Paul*, and St. *Stephen* Protomartyr; whoſe Body was found not long before to the great Comfort of both the Eaſt and Weſtern Church. After his Return from *Rome*, being now almoſt fourſcore Years old, he retired himſelf to *Glaſtenbury*, where he ſpent the reſt of his Days, to wit, thirty three Years, in divine Contemplation; never going out of that holy Monaſtery, unleſs when he was forced either by ſome urgent Neceſſity of the Church, or to celebrate a Synod: In this happily imitating the Saints *Fugatius* and *Damianus*, who after their Apoſtolical Labours, in the ſame Place ſpent nine Years in the Praiſes of God. His Manner of Life here in particular this Story mentioneth not; that which is found concerning him, for theſe laſt Years of his Life, though it be but little, notwithſtanding is moſt certain; for it was written in a Paper or Letter of his own, which not only catholick, but even heretick Antiquaries undoubtedly acknowledge for his. In this Writing having recounted how he found at *Glaſtenbury* twelve holy Men; *whoſe Names, for their Sanctity he doubted not, were written in Heaven*; who being honourably born, endeavoured by Works of Chriſtian Piety to adorn their noble Extraction; he addeth moreover, that finding them to live like *Eremites*, every one apart, after his adjoining himſelf to them, for that they were all of one Soul and one Heart, they unanimouſly reſolved to live together under one Roof, and made him, though wholly againſt his Will, their Superior, *Who*, as he ſaith (ſuch was his Humility amidſt all the prodigious Miracles and wonderful Converſions God Almighty wrought by him) *was not worthy to unty the Latchet of their Shoes.* Hence, and deſervedly, this bleſſed Saint is reckoned the firſt Abbot of the renowned Monaſtery of *Glaſtenbury*. The Saint goeth on, and tells how he found here certain Writings of the Saints *Fugatius* and *Damianus*, which teſtified that the old Church there was built *by a Revelation of the Arch-angel* Gabriel *in honour of our immaculate Advocatreſs, by the twelve Diſciples of St.* Philip *and St.* James; ſo he calleth St. *Joſeph* of *Arimathea* and his Companions. So ancient in the Church of CHRIST is the holy Uſe of the Interceſſion and Mediation of the ever bleſſed Virgin. He adds out of the ſame Writings that the aforeſaid Church was dedicated by our Lord himſelf from Heaven in honour of his Mother. After he had been here a long Time, he, together with a Brother called *Wellias*, with great Difficulty through a thick Wood climbed up to the Top of a high Mount in this Iſland; where they found an ancient and almoſt ruined Oratory; into which they were no ſooner entered, but they were re-

MARCH 17. created with ſuch a Perfume, as they ſeemed to themſelves to be in the Garden of Paradiſe. Here he ſaith he found a certain Volume, in the End whereof was teſtified that the aforeſaid *Fugatius* and *Damianus* had built this Oratory by the Revelation of our Lord JESUS CHRIST, in honour of St. *Michael* the Archangel, *Quatenus ibi ab hominibus honorem haberet, qui homines in perpetuos honores, jubente Deo, eſt introducturus, to the end he might there be honoured by Men, who by the Command of God is to bring Men to everlaſting Honours.* Being delighted, ſaith the Saint, with the Writing we endeavoured to read it all, and found in the ſame Writing that the venerable *Fugatius* and *Damianus* (he calleth them *Faganus* and *Druvinianus*) had obtained an Indulgence of thirty Years for all Chriſtians who ſhould piouſly viſit that Place in Honour of St. *Michael*. A like Indulgence the ſame Saints had obtained from Pope *Eleutherius* for the abovementioned Church of our bleſſed Lady. And yet theſe holy Saints died in the Year of CHRIST CXCI; ſo ancient in God's Church is the Uſe of holy Indulgences by the Grant of the See Apoſtolick. But to teach us what Eſteem we ſhould have of holy Places, where it is God's Will we ſhould eſpecially honour him and his holy Angels and Saints, he relateth that *having found ſuch a Treaſure of the divine Goodneſs, Invento ergo tanto divinæ bonitatis theſauro*, himſelf and the good Brother faſted for three Months, and gave themſelves wholly to Watching and Prayer. He adds the Effect of their Faſt: *On a certain Night having compoſed myſelf to Reſt, our Lord* JESUS *appeared to me, ſaying, My Servant* Patrick, *thou muſt know that I have choſen this Place for the Honour of my Name, and to the End that here Men ſhould reverently invocate the Help of my Archangel* Michael: *And this ſhall be a Sign both to thee and thy Brethren, that they alſo may believe. Thy left Arm ſhall wither, till thou haſt told what thou haſt ſeen to thy Brethren in the Dwelling below, and ſhall have come hither again. And ſo it happened.* From that Day we appointed two Brothers to be perpetually there, unleſs following Superiors for juſt Reaſon ſhould otherwiſe determine. He concludes his Writing thus, *And I, Brother* Patrick, *do grant a hundred Days Indulgence to all, who ſhall with a pious Intention cut down the Wood round about the aforeſaid Mountain, to the end the good Chriſtians may with more Eaſe piouſly viſit the Church of the bleſſed and perpetual Virgin, and the abovementioned Oratory.* This is ancient and true Chriſtian Piety indeed, to make holy Pilgrimages to ſuch Places, as God either by extraordinary Revelation, or by ſingular Favours and Miracles teſtifieth it is his Will, that his holy Mother, or other Saint or Angel ſhould be there eſpecially honoured.

This

MARCH 17. This great Servant of God, and Apoſtle of *Ireland* died in the Year of our Lord CCCCLXXII, being a hundred and eleven or twelve Years old; and was buried in the old Church of *Glaſtenbury* on the right Side of the Altar, an Angel revealing that it was God's Will it ſhould be buried there: And a great Light or Flame breaking out of the ſame Place. Here his holy Body was placed in a Tomb, in Form of a Pyramid, which in Reverence of the Saint was richly covered with Silver and Gold. And his Memory was there ſo famous that the Church was called St. *Mary*'s and St. *Patrick*'s Church. Thus were his holy Reliques religiouſly kept till the burning of the old Church; afterwards, to wit, about the Year MCLXXXVI, together with the Bodies of St. *Gildas* and others, they were taken up, and put into Shrines and tranſlated into the new Church. The *Roman* Martyrology maketh Mention of St. *Patrick* upon the ſeventeenth of *March*, on which Day his Feaſt is kept; which in *Spain* throughout the Kingdom of *Murcia*, is wonderfully ſolemn, and celebrated with an Octave, altho' it cometh in *Lent*; becauſe on St. *Patrick*'s Day, and without all Queſtion by his moſt powerful Interceſſion, the *Moors* were driven out of *Murcia*. There was a certain Hymn or pious Song compoſed by St. *Secundinus* in honour of St. *Patrick*, which a good Abbot *Colmanus* was ſinging ever and anon; and being demanded his Reaſon, anſwered, *That as often as he ſung it, he enjoyed the Saint's Preſence, and could not ſatiate himſelf with beholding his moſt amiable and delightful Countenance.* And St. *Kenechus* ſaw in a Viſion the Soul of a wicked Man, that was carried away by the Devils, reſcued by St. *Patrick*, becauſe he had born Devotion to him, and was wont to ſolemnize his Feaſt, and ſing that Hymn. So grateful a Service it is to God to honour his Saints, celebrate their Feaſt, and ſing their Praiſes. MARCH 17.

This Life is taken out of *Jocelinus*, the Antiquities of *Glaſtenbury*, and other Authors, cited by Reverend Father *Michael Alford*, in the moſt accurate Annals of the Church of *England*; whom I have followed for the Chronology in this Narration, and for the Places of the Birth, Death and Burial of this great Saint. For whereas ſome Authors ſay, that he died in *Ireland*, and lieth buried there; it is to be obſerved out of *William* of *Malmeſbury* that there are three Saints of this Name, all Biſhops and Confeſſors; this whoſe Life we have written, who is buried at *Glaſtenbury*, another at *Auvergne* in *France*, and the third who was born, lived and died in *Ireland*, and was Biſhop there about the Year DCCCCXXX, who is commonly called St. *Patrick* the Younger.

The Life of St. JOSEPH, *Spouſe of the Virgin* Mary.

MARCH 19. THAT which we have certain of the Life of St. *Joſeph*, Spouſe of the glorious Virgin *Mary*, muſt be gathered from the holy Goſpel. For the ſame Hiſtoriographers, who by the Inſtinct and Revelation of the Holy Ghoſt wrote the Life of our Lord JESUS CHRIST, did write alſo what was convenient for us to know of this moſt holy Patriarch, as his Governor and foſter Father. And therefore to ſpeak groundedly and aſſuredly of the Excellencies of St. *Joſeph*, it will be neceſſary to have Recourſe to the pure evangelical Fountain, and to ſee what St. *Matthew* and St. *Luke* ſay of this admirable Man. But firſt we muſt reflect upon the End for which God choſe him, and the Offices which he gave him: For it is moſt certain that he did accordingly adorn him with the Virtues, and other Gifts and Qualities which were neceſſary to execute well his Office and Charge. God choſe him to be the Spouſe, and conſequently the Head and Superior of our bleſſed Lady the Virgin *Mary*, and therefore to be eſteemed and looked upon as the Father of his only Son: He choſe him to guard that Temple of God, that Sanctuary of the Holy Ghoſt, that rich Cabinet of the moſt bleſſed Trinity; to bear her Company who carried the Word of God in her Womb; to ſerve her whom the Angels wait upon; and to be entruſted with the Care of him, *in whom are all the Treaſures of the Wiſdom and Knowledge of God*; to converſe and live familiarly with God made Man, and an Infant God; to nouriſh him, to bring him up, to recreate and entertain him, to carry him into *Egypt*, and to bring him back again. In fine to command him as his Son, and to have JESUS CHRIST to obey him as his Father: For although he were not truly his Father, yet he was eſteemed and taken to be ſo; and every one gave him the Name, not only thoſe who were ignorant of the Myſtery; but alſo thoſe who underſtood it well and knew what he was. For ſhe that was CHRIST's true Mother, called him ſo, and ſo did the Evangeliſts. Who then is able to explicate or even to conceive the divine Prerogatives and admirable Virtues of St. *Joſeph*, by which he was made fit to perform theſe two great Duties of being Spouſe to the Mother, and Father to the true Son of God? He had for Spouſe the holieſt Woman that ever was, or ever ſhall be in the World, of whom the MARCH 19.

Church

MARCH 19. Church ſingeth: *Nec primam ſimilem viſa eſt, nec habere ſequentem, that there neither hath been, nor ſhall be her equal.* This was a particular Favour and Bleſſing of God, of which the Scripture ſpeaketh in the nineteenth of the Proverbs, *Houſe and Riches are given by the Parents: But by our Lord properly a prudent Wife.* And if Marriages, to be firm and peaceful, are to be between Perſons who are equal almoſt for Birth, Eſtate, Conditions and Manners; it is to be believed that our Lord, who joined in ſo ſtrict a Band of Love *Joſeph* and *Mary*, made them be very like in Sanctity; ſo that *Joſeph* did as much as was poſſible, reſemble her who as in quality of his Spouſe, was ſubject to him; ſo as ſhe is Queen of Heaven, was his Miſtreſs and Lady. What Father is there, who (were it in his Power) would not give to his only and moſt dear Daughter, the moſt accompliſhed Huſband that is in the World? But there is no Father comparable to God, who can make Men of what Temper and Condition he pleaſeth; nor was ever Daughter ſo dearly beloved of her Father, as the bleſſed Virgin was loved and cheriſhed by God, whom he intended to make his own Mother: And if God framed *Eve* of the Side of *Adam*, to make her more like him, how can we doubt but that having choſen *Joſeph* to be the Companion of our Lady, and to help and ſerve her, he would have him to be as like to her as could be, and form him and mould him, as I may ſay, of her Spirit and her celeſtial Graces, that he being the lively Pourtrait of her Virtues, a mutual Love and Affection might more ſweetly be maintained and increaſed between them. Wherefore ſome grave Doctors affirm, that when *Joſeph* was eſpouſed to the Virgin, there was not in the World a Perſon more holy and perfect than he, nor more worthy of that ſovereign and celeſtial Company.

And if from hence we may frame a Conjecture of the Worth and Merits of St. *Joſeph*, we may as well do it from his other Charge and Function; to wit, that he was thought and eſteemed the Father, and was indeed the foſter Father of the true Son of God and the moſt ſacred Virgin *Mary*, of him, I ſay, who is the *unſpotted Glaſs of God's Majeſty, and the Image of his Goodneſs, the Holy of Holies*, and original Fountain of all Sanctity. For what greater Favour can a King do to a Servant, than to deliver into his Hands, his only Son, the Prince and Heir to all his Dominions and Kingdoms, to guard him, nouriſh him, bring him up, ſerve and accompany him with that Confidence and Authority, as if he were his Father? Thus did God deal with St. *Joſeph*, conſigning and depoſiting into his Hands the Prince and univerſal Heir of Heaven and Earth, who *is the Brightneſs of his Glory and the Figure of his Subſtance.*

MARCH 19. This being ſuppoſed, the Goſpel teacheth us that this glorious Patriarch was called *Joſeph*, that he was of the Houſe and Family of *David*, and that when he was eſpouſed to the bleſſed Virgin, he was a juſt Man, and adorned with all Virtues which the Name of Juſtice doth comprehend. This Name *Joſeph* ſignifieth *Encreaſe* or *Augmentation*, to give us to underſtand that he was enriched with the Gifts of God, and abundantly furniſhed with all the Virtues and Prerogatives which the Patriarch *Joſeph* was endowed with; who having been ſold by his Brothers to the *Iſmaelites*, was advanced by our Lord, and made Prince and Ruler of *Egypt*. That *Joſeph* prudently provided againſt the Famine, that the Countrey might not periſh for want of Corn: But this other *Joſeph* was the Depoſitary of that celeſtial Bread, which is the Maintenance, Salvation, and Life of the whole World. The other was ſo chaſte that he left his Cloak in the Hands of that wicked Woman his Miſtreſs, who ſollicited him to Sin, and choſe rather to ſuffer Impriſonment and the Miſeries that accompany it, than to be diſloyal to his Maſter. But our *Joſeph* was a Virgin, endowed with a moſt angelical Purity, as was befitting the Spouſe and Guardian of that Virgin, who is the Flower of Virgins, and more pure than the Sun and Stars: For if there have been ſome married Perſons ſo pure and chaſte, that they lived in Matrimony as if they had not been wedded, conſerving their Virginity entire and inviolable; as St. *Cecily* with her Huſband *Valerian*, *Pulcheria* Empreſs with the Emperor *Marcianus*, St. *Cunegundis* with St. *Henry* Emperor, and St. *Editha* with St. *Edward* King of *England*; and of ſuch Examples the Eccleſiaſtical Hiſtory is full; with much more ground do holy Doctors affirm that this worthy Patriarch kept perpetual Virginity with ſo high Perfection that he might ſeem to have been an Angel of Heaven, and not a Man upon Earth. *Gerſon* writeth that our Lord had taken from him the Ardour of Concupiſcence, ſo that without any Difficulty or interior Conflict between the Fleſh and the Spirit, he converſed with a Creature the moſt beautiful and comely that ever was, and the moſt eminent for all good Parts and Qualities, and adorned with all the Gifts and Graces of God, for by her continual Contemplation and Communication with God ſhe was become ſuch that none could behold her without Reverence; nor fix their Eyes upon her, but preſently they felt all their Affections to be compoſed, and themſelves poſſeſſed with a chaſte Love of reſembling her Purity. It is alſo ſet down that St. *Joſeph* was of the Houſe and Family of *David*, to let us know that he was of a moſtnoble and ancient Lineage, and of the

ſame

March 19. ſame Genealogy and Extraction that, according to the Fleſh, Christ our Saviour was of. His Anceſtors were many Patriarchs, Kings, Princes, and ſtout Captains; and which is more, the Patriarchs were Friends and very familiar with God, the Kings were elected and anointed of God, and the Princes and Captains employed their Valour in defending and advancing that Religion, which God himſelf had taught and delivered to them. But although St. *Joſeph* was of the Blood Royal, our Lord would have him to be a poor Carpenter, that we might come to underſtand that Poverty is no Baſeneſs, nor ſo diſgraceful a Thing as the ignorant and fooliſh World takes it to be, and as he made Choice of a poor Mother and poor Countrey, ſo would he alſo that he, who was to be held and eſteemed to be his Father, ſhould be in like Manner poor. *Neither would he admit of any exterior Glory or Luſtre to commend himſelf to the Eyes and Minds of Men, and draw their Hearts to believe in him, to the End that all might underſtand* (ſaith the Council of *Epheſus*) *that by his Divinity he converted the World, and brought it to know and love him.* He manifeſted alſo hereby St. *Joſeph*'s Virtue and Goodneſs; who being a Perſon ſo qualified, was not aſhamed of his Poverty, nor ſought by perverſe Means to become rich, preferring an innocent and ſecure Poverty before a ſinful and dangerous Plenty. St. *Matthew* ſaith, that Saint *Joſeph*'s Father was *Jacob*, and St. *Luke* ſaith it was *Heli*, either that his Father had two Names, or that one of theſe was his natural, the other his legal Father. The Evangeliſt ſaith alſo, that when he eſpouſed the bleſſed Virgin, he was *Vir*, that is a Man, of a competent Age, neither a Youth, nor yet very old, but of a middle Age, as was fit he ſhould be, that he might be believed to be the Father of our Lord Jesus Christ, that our Lady might not ſuffer any Thing in her Reputation, and that he might have Strength to undergo the painful Labours, which he was to endure in the Service of the Son and of the Mother. So that he was not ſo old and decrepid as ſome ſay, and as the Painters ordinarily ſet him forth, which they do, perhaps, to ſignify that the Heat of Nature was cooled and allayed in him, as alſo to conſerve a Seemlineſs in that which becometh the Companion and as it were Guardian of our bleſſed Lady's Virginity: But Chaſtity is the Gift of God, and to obtain it, old Age and grey Hairs do not ſuffice. Grace is above Nature: Without doubt St. *Joſeph* was ſo eminent in Purity, that as we ſaid, he ſeemed to be rather an Angel than a mortal Man. St. *Matthew* adds, that St. *Joſeph* was *a juſt Man*, that is to ſay, he had not only the Virtue of Juſtice, which is reckoned among the four Cardinal Virtues, which giveth to every one his due, as to *Cæſar* what belongeth to *Cæſar*, and to God that which is God's, but alſo an univerſal and perfect Juſtice, which embraceth all Virtues, and conſiſteth in the Accompliſhment of the whole Law of God. He was a Man, juſt, perfect, holy, upright, and ſolidly grounded in all kind of Virtue. And for an infallible Proof of this, the Evangeliſt ſaith that the Saint perceiving his Spouſe to be with Child, and knowing himſelf to have had no Share therein, he determined ſecretly to leave her, fearing to defame her, or to partake in the Crime: For as he was juſt, ſo was he alſo gentle, benign, compaſſionate, adviſed, and prudent. Juſtice made him conſider his Duty and Obligation for what concerned his own Perſon; Benignity to look upon what he owed to the Virgin; Prudence not to proceed raſhly or over haſtily in what might draw Infamy upon her, nor to permit himſelf to be tranſported by a Paſſion of Jealouſy, which uſeth to be furious in Spouſes that love much. And this is the more common Expoſition of that Place of Scripture: Yet there are grave Doctors who interpret this otherwiſe, and ſay that St. *Joſeph* was juſt, that is humble (as when Christ our Lord ſaid to St. *John Baptiſt*: *Let me alone now, for ſo it is convenient to accompliſh all Juſtice*, taking Juſtice for Humility) and that by this Humility St. *Joſeph* knowing the Dignity of the Virgin, and the ineffable Myſtery that God had wrought in her, eſteemed himſelf to be unworthy of her Company, or to ſerve her; and therefore reſolved quietly to leave her, that he might not give any Body an Account of his Departure. Theſe Doctors ground their Opinion upon this, that St. *Joſeph* was not ignorant how long and with what earneſt Prayer this moſt ſacred Virgin had been deſired and begged by her Parents of God; that he knew what wonderful Things had happened at her Birth, her admirable Preſentation in the Temple, the angelical Life ſhe lead there; the Revelation he had when he eſpouſed her, the Vow of perpetual Virginity, ſhe had acquainted him with; the Accord made between them of living always in virginal Purity; the Words he had heard of St. *Elizabeth* in *Zachary*'s Houſe, when ſhe ſaid to the Virgin; *Whence is this to me that the Mother of our Lord doth come to me? Bleſſed art thou among Women, and bleſſed is the Fruit of thy Womb; and bleſſed is ſhe that believed becauſe thoſe Things ſhall be accompliſhed that were ſpoken unto her by our Lord.* And the Words which our Lady anſwered, when ſhe ſung that divine Canticle, *Magnificat anima mea Dominum.* All which Things he could not but have known, nor could he have forgot them, they being ſo myſterious, and he ſo holy and a great Friend of God. Neither could he chuſe but admire the Sanctity of the

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MARCH 19. Virgin, in whoſe Life was never ſeen the leaſt Sign of Vanity, Levity, or Miſcompoſure either in her Eyes, Words, Behaviour, or Works; for ſhe was in all Things a Mirrour of Sanctity, and a Model of Virtue. All this kept him uncertain and doubtful what he ſhould do, for the Reverence and great Eſteem he had of the Virgin; and confounded, for the humble Conceit he had of himſelf. He was confirmed much in the Opinion he had of our bleſſed Lady by the Oracle of *Iſay* divulged in thoſe Times: *Ecce virgo concipiet & pariet filium: Behold a Virgin ſhall conceive and bring forth a Son:* And that now the Time was at Hand foretold by the Prophets for the Birth of this Son of the Virgin, the Meſſias, who being to be born of a Woman, St. *Joſeph* might well think that there was not to be found a more fit and worthy Mother for him than this moſt pure and holy Virgin. And therefore the Author of the imperfect Work upon St. *Matthew* writeth thus: *O the unſpeakable Glory of* Mary! Joſeph *believed more the Chaſtity of his Spouſe, than her being with Child; he gave more Credit to Grace than to Nature.* Other holy Doctors follow a middle Opinion, and ſay that St. *Joſeph* did not abſolutely condemn in his Judgment our Lady, as guilty, ſeeing her rare Sanctity; and yet underſtood not ſo fully the Myſtery of the Incarnation of the Son of God, as to be without all doubt; and therefore took a Reſolution to depart from her, that ſo he might neither have any Thing to do with the Crime, if there were any in her; nor with her Defamation, in caſe ſhe were innocent. And that our Lord permitted this Perplexity and Trouble to befal him to prove him as a juſt Man, to exerciſe him as a Saint, and to give him occaſion of ſhewing his great Virtue, and to make him an uncontroulable Witneſs and certain Approver of the Integrity of the Virgin, and ſpotleſs Birth of CHRIST. But which ſoever of theſe Opinions is true, there is no doubt but St. *Joſeph* was a juſt Man, and that he carried himſelf in his Doubt and Perplexity very uprightly and prudently, ſo that he deſerved to be comforted and inſtructed by an Angel of our Lord, who in his Sleep appearing to him, ſaid, Joſeph *Son of* David *fear not to take* Mary *thy Wife, for that which is born in her, is of the Holy Ghoſt. And ſhe ſhall bring forth a Son, and you ſhall call his Name* JESUS; *for he ſhall ſave his People from their Sins.* In this Juſtice of St. *Joſeph* is comprehended the wonderful Faith wherewith he believed all that the Angel ſaid to him, and put in Execution whatſoever was commanded him in the Nativity, Circumciſion, and Preſentation of the bleſſed Infant JESUS in the Temple. We diſcover alſo the Excellency of his Faith, and the Perfection of his Obedience, when the Angel appeared to him again, and bid him *riſe to go with the Mother and the Child into* Egypt, *and ſtay there until he had further Order; becauſe* Herod *did ſeek to kill him.* For *Joſeph*, as he was a juſt and holy Man, was not ſcandalized, nor aſked the Angel vain and curious Queſtions; as, *why he commanded him to fly, ſeeing he had ſaid that this Child was a Saviour; and that to fly was not ſuitable with that Name and Title.* Neither did he alledge for Excuſe *the Difficulties of his own Poverty, the Tenderneſs of the Child, and the Weakneſs of the Mother:* He propoſed not to him *that he might hide and ſave the Child in ſome Corner of* Jewry *among his Friends and Kindred*; but with a ſimple and perfect Obedience he aroſe preſently, and that very Night took a long and hard Journey, carrying with him the Mother and the Child. He went into a foreign and ſtrange Countrey, and lived there a long Time among thoſe Barbarians and Idolaters, enduring much Labour, Poverty and Diſtreſs; but above all great Sadneſs and Affliction of Heart to ſee God offended, and the Devils worſhipped by that idolatrous People; to ſee alſo the Incommodities, which ſuch a Mother, and ſuch a Son, who were the Treaſure of Heaven, were put to, being able to relieve them only by the poor Work and Labour of his Hands. With the like Obedience he returned from *Egypt* into *Jewry* at the Command of the Angel, when *Herod* was dead, and he joined Prudence with Obedience, avoiding the Places which were under *Archelaus*, who had ſucceeded his Father *Herod*, for Fear he ſucceeded him as well in his Impiety, as in his Kingdom, and that the Child would not be ſecure in his Dominions. This holy Patriarch ſojourned at *Nazareth* with his deareſt Spouſe, and that moſt ſweet and amiable Child; and from thence they went every Year to *Jeruſalem* to pray in the Temple according to the Law, which commanded Men ſo to do. This they continued till the Child coming to the Age of twelve Years, was left in the Temple, whom our Lady and St. *Joſeph* ſought with Sorrow, and the third Day found him to their incredible Joy, amidſt the Doctors; and the bleſſed Virgin ſaid to her Son, *Why haſt thou ſo done to us? Behold thy Father, and I ſorrowing did ſeek thee.* And the holy Child *returned with them to* Nazareth, *and was ſubject to them,* as St. *Luke* ſaith, obeying and ſerving them. By which Words he doth ſo extoll and magnify the Dignity of St. *Joſeph*, that a Man had need of an Angel's Tongue to ſpeak worthily of him: For how can the Humility of God ſtoop lower, than to be ſubject to a poor Carpenter? Or how is it poſſible that the Dignity and Sovereignty of a Man can aſcend higher, than to command, and be obeyed by God? Herein is incloſed

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MARCH 19. cloſed all that can be ſaid of the Priviledges, Virtues, and Excellencies of St. *Joſeph*, which without doubt were ſuch as ought to be in a Perſon of greateſt Sanctity, who was Spouſe to the Mother of God, and reputed Father of ſuch a Son. How illuminated muſt his Underſtanding have been? What a clear Brightneſs was there in his Soul, what Rays of divine Light, when he contemplated the Sun of Juſtice hidden in that little Body, as it were overcaſt with a Cloud? When he ſaw the Brightneſs of that Night; and the Heavens to join with Earth, at his Birth, the Angels to ſing, the Shepherds to adore him, the Kings proſtrate at his Feet to offer him rich Preſents, and the venerable old *Simeon* to take him in his Arms, and like the Swan to ſing, and beg of our Lord to deliver him from the Priſon of his Body, ſince now he had ſeen *the Light of the Gentiles, the Glory of the* Jews, *and the Saviour of the World.* What Heat, what Flames of Love did burn in that ſacred Breaſt, when he imbraced him who is the Fire that always burning never conſumes, but transformeth all Things into itſelf? What Admiration, what Aſtoniſhment, what Extaſies did tranſport and quite raviſh him, who was certain that the Child, whom he ſerved and commanded was both a Child and God, moſt poor and moſt rich, cloathed with mortal Fleſh and immortal Glory? With what profound Humility, with what Confuſion and Abaſement did he annihilate himſelf before that Sovereign Majeſty and Lord of the Univerſe, when to accompliſh the Diſpenſation of that ſecret and ſtupendous Myſtery, he commanded him any thing, and the moſt humble Child readily obey'd him? for if St. *Elizabeth* ſtood amazed to ſee the Mother of God enter into her Houſe; if St. *John Baptiſt* was even out of himſelf with Admiration, when CHRIST came to the River *Jordan* to be baptized by his Hand; if St. *Peter* fell down at his Feet, and pray'd him to go from him, becauſe he was a Sinner, and if when our Lord offered to waſh his Feet, he cried out; *Lord, doſt thou waſh my Feet? Thou ſhalt not waſh my Feet forever.* If the Centurion, who was a Gentile, held himſelf unworthy that he ſhould come to viſit him; how much more Reaſon had St. *Joſeph* than all theſe, to annihilate himſelf in the profound Abyſs of his Nothing, when he beheld the eternal God, Creator of the World; in his Childhood and in his Youth, both Day and Night to be humbled before him? And if the ſacred Virgin with thoſe few Words which ſhe ſpoke to St. *Elizabeth*, was a Means that our Lord did ſanctify the great St. *John Baptiſt* in his Mother's Womb; and if the Mother alſo by Reflexion came to be repleniſhed with the Holy Ghoſt; what Spirit, what Grace, what Heat, what divine Fire do you think ſhe inſpired and kindled in her deareſt Spouſe, by ſpeaking to him ſo often and ſo familiarly for ſo many Years, of thoſe moſt ſublime and unſpeakable Myſteries, which paſſed thorough her Mouth and Hands? And ſince ſhe is the Gate of Heaven, and the Treaſureſs, by whom are diſtributed and communicated ſo bountifully to every one the Gifts of God, for whom do we think ſhe had more Love, or to whom would ſhe give a greater Part of thoſe heavenly Treaſures, than to him, who by the Tie of a moſt chaſte Marriage was wedded to her, and was become one Heart and one Affection with her? Certainly there can be no Queſtion but he who approached neareſt to the divine Light was moſt enlightened with Knowledge, and moſt inflamed with the Love of God, who never departed from the divine Fire. He muſt of Neceſſity partake more of the Virtue of the Root, who ſticketh more cloſe to it, and have the greater Part and Share in the Treaſures and Graces of Heaven, who had ſo often taken a full Draught at the very Fountain of Grace; and by whoſe Hand the Mine and Mineral of all the Treaſures and Riches of Heaven were diſcovered and ſhewn to the World. This holy Patriarch had all Virtues in a high Degree, great Faith, great Hope, greateſt Charity, an angelical Purity, profound Humility, perfect Obedience, rare Simplicity, and ſingular Prudence, admirable Fortitude and Conſtancy, incredible Patience and Meekneſs, exact Providence, and ſo ſtrange a Silence, that we read not in all the Goſpel as much as one Word ſpoken by St. *Joſeph*, for he was not a Man of Words but of Deeds. He was ſo abſorpt in the Contemplation of that ſovereign Good which he had with him, and ſo tranſported with moſt high Contemplation, wondering, as St. *Luke* ſaith, *at thoſe Things which* himſelf ſaw in the Child, or *were ſpoken of him*, he became in a manner dumb, not ſpeaking but by the Feelings and Affections he had, and Works he did, and reverencing by his Silence, that which cauſed in him ſo ſtupendious Admiration. In brief, St. *Joſeph* was ſo perfect and accompliſhed that he might be called more a divine than a mortal Man; and according to the Meaſure of his Charity and Deſerts, is his Recompenſe and Crown of Glory. So that none can doubt but this moſt holy Patriarch is ſeated in one of the firſt and higheſt Places in Heaven. Some Doctors are of Opinion that he is there in Body and Soul, as well for that his Body is not found upon Earth; for if it were, our Lord would not permit it to lie hidden and to be deprived of the Honour and Veneration, which he hath not deny'd to many Saints that are inferior to him: As alſo for that if ſome other Saints that were dead roſe again with our Saviour, and having appeared to many in

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MARCH 19. in *Jeruſalem*, aſcended together with him into Heaven Body and Soul, as many great Doctors affirm, we may piouſly believe that the Son of God refuſed not to give to his reputed and foſter Father a Privilege which he granted to ſo many others. The Goſpel ſaith nothing of the Age of St. *Joſeph*, nor of the Time of his Death. Nor is there any thing found of it in any authentick Hiſtory. That which is held for moſt certain, is that he was dead at the Time of our Lord's Paſſion; for had St. *Joſeph* been then living, our Lord would not have recommended his Mother to any other. Some ſay that he was even then dead, when CHRIST wrought his firſt Miracle at the Marriage in *Cana* of *Galilee*, becauſe it is written that *Mary was there, and* JESUS *with his Diſciples*, nor is any Mention made of St. *Joſeph*. But this Argument convinceth not. This is all that we can ſay, that our Lord, when he was twelve Years old, went from the Temple of *Jeruſalem* to *Nazareth* with his Mother and ſuppoſed Father, and remained with them as a Child ſubject to his Parents, ſerving them, and obeying them, as is rehearſed; and this ſeemeth to have been for ſome Years, but how many Years, God knoweth, who knoweth all Things. The Body of this bleſſed Patriarch was buried in the Valley of *Joſaphat*, as venerable *Bede* relates, near to the Sepulchre, where afterwards the Body of the moſt holy Virgin was depoſited, between Mount *Sion* and Mount *Olivet*, as *Burchardus* ſaith. Our Lord would have the Sepulchres of that moſt holy Couple, who had ſo purely lived and loved together, to be jointly reverenced by the faithful Chriſtians after their Death. Beſides what is found in holy Writ; and what is here related, many great Saints made Homilies, Sermons, and Books in Honour of St. *Joſeph*, to ſet forth his Praiſes. MARCH 19.

The Life of St. JOACHIM, *Father of the ever glorious Virgin* Mary.

MARCH 20. HE who hath a Devotion for our bleſſed Lady, and a Deſire to do her ſome grateful Service, will honour St. *Joachim*, her Father; and thank God for having made him the prime and chief of thoſe Men, of whom *Eccleſiaſticus* (Chapter xliv.) ſaith, *Let us praiſe Men glorious in their Generation, Men of great Virtue.* Surely St. *Joachim* is the moſt glorious of all Men in his Generation, ſeeing he is Father of the glorious Virgin *Mary*, Mother of God. He was born in the Province of *Galilee* in the City of *Nazareth*. His Parents, who were of the royal Line of *David*, circumciſed him on the eighth Day according to the Law, and gave him the Name of *Joachim*, whereunto they ſeem to have been moved by a particular Inſtinct of God; for *Joachim* in the *Hebrew* Language ſignifying the *Preparation of our Lord*, his Parents by calling him by this Name, did in a Manner propheſy that he was to prepare his Daughter *Mary* to be the Temple and Sanctuary of the divine Word incarnate. God would alſo by this Name declare with what Care he prepares the Ways of his Son, what a high Eſteem he maketh of the Myſtery of the Incarnation, and teacheth us to honour it, and to prepare and diſpoſe ourſelves well to holy Communion, wherein the ſelf-ſame God and Man cometh unto us, that was born of the bleſſed Virgin, whoſe Father was called *Joachim*, that is to ſay, *The Preparation of our Lord.* When *Joachim* was come to a mature Age, he took to Wife St. *Anne*, of like Nobility and of the ſame Race of *David* with himſelf. In Wedlock they behaved themſelves ſo that their Life was irreprehenſible, their Piety ſingular, their Concord admirable, the Order of their Family moſt prudent, and their Charity to God and their Neighbours very rare and remarkable. For they divided their Means into three Parts; the firſt whereof they aſſigned for the Service of the Temple, the ſecond they employ'd in relieving Pilgrims and poor People; and with the third they maintained themſelves. A happy Couple that conſpired to diſpenſe ſo well their Goods! St. *Joachim* was a Shepherd, the innocent Employment of the ancient Patriarchs, and of his Father *David.* But St. *Damaſcen* ſaith of him, that *as he fed his Sheep in fat and plentiful Paſtures near to Rivers and running Waters; ſo did he feed and entertain his Thoughts in a Place of Paſture, that is in meditating upon holy Scripture, and with the Water of Refection, delighting himſelf with the Conſideration of God's Favours and Benefits; and by this Means diverting them from all unbeſeeming Objects, directed them in the Paths of Juſtice.* The ſame St. *John Damaſcen* ſaith, *that becauſe he ſuffered himſelf like a meek Lamb to be governed and ruled by God, he got ſuch a Command over his Thoughts that he had them in his Power and at his Beck, as he had his Sheep:* Joachim, *ut pecudum paſtor, cogitationes ſuas non minus quam oves paſcebat, ac pro arbitrio ac libito ducebat.* A ſtrange Privilege and Grace of God, eſpecially if we reflect MARCH 20.

MARCH 20. reflect how flitting and inconſtant Man's Mind is, and what Difficulty even great Saints have to keep their Thoughts from wandering abroad in Time of Prayer.

This bleſſed Man ſo dear to God, was to be try'd by affliction, like other Saints. He paſſed over many Years with his good Conſort in that virtuous Courſe we ſpoke of, and had no Child; being both of them barren, which was looked upon as a great Diſgrace among the *Jews*. But what Nature could not afford them, they did not deſpair to obtain by Prayers of the Author of Nature; and the better to attend to this Communication with God, *they retired themſelves*, ſaith St. *Jerome*, *into a Solitude*. St. *Joachim* pray'd ordinarily upon ſome Mountain, and St. *Anne* in a Garden, and that their Prayers might be more acceptable in the Eyes of the divine Majeſty, they accompanied them, (as witneſſeth St. *German* Patriarch of *Conſtantinople*) with a long Faſt of forty Days, and bathed them with continual Tears, which the Contrition and Affliction of their Heart brought from their Eyes. And Almighty God was pleaſed to hear their Requeſt; and although they were now far gone in Years freed them from their Sterility; and gave them a Daughter, whom St. *Epiphanius* calleth *a Child of Prayer and Faſting:* For *Prayer*, ſaith St. *Gregory*, *is the Means that God uſeth to execute the Deſigns of his eternal Prædeſtination.* This Child by Order of God was called *Mary*, and was choſen by him to be Mother of his only Son. If, as this bleſſed Man to be made worthy of ſuch a Daughter, repaired to a Deſart and Solitude, and there by faſting and Prayer obtained that his and St. *Anne*'s natural Sterility ſhould be changed into the moſt happy Fecundity that could be imagined; ſo would we in our Diſtreſſes and Wants, apply ourſelves to the like Exerciſes; we ſhould find there far greater Comfort and Help than ſecular Entertainments can afford us; and if we uſed ſuch Preparations and Diſpoſitions for the Graces and Favours, which God deſireth to do us, we ſhould not have our Soul ſo barren of good Works, and ſo fruitful of Sins.

St. *Joachim* being enriched with the precious Treaſure of Heaven and Earth, the holy Virgin willingly parted with it, to make a Preſent of it to the Temple, and to render unto God what was God's as coming from God, and belonging to God. This Sacrifice he made and offered up with his own Hands, leading her to the Temple, when ſhe was but three Years old, and depriving himſelf of the Comfort which he might have expected from her ſo ſweet Converſation. A rare Example for Parents to look upon and imitate. In this Sacrifice St. *Joachim* did not only ſurpaſs *Jephthe*, who according to his Vow offered up his Daughter to God, but alſo ſeemeth to have equalled the Faith and Piety of *Abraham*, ſo much admired and extolled by the Apoſtle St. *Paul*, in the Sacrifice of that only Son of his, ſo long expected, ſo often promiſed, and in whom was all the Hope of the Bleſſings which God had engaged his Word he would beſtow upon the whole World. *Mary* was of a greater Value than *Iſaac:* And *Joachim* had a greater Love for this Daughter, than had *Abraham* for his Son; and yet for all this he giveth her to God, and paſſeth over the reſt of his Days without her. How loath are we to deprive ourſelves of what we love! What Difficulty do we make to give to God what he demandeth of us! Let us learn at leaſt by this Example to diſpoſſeſs ourſelves of the inordinate Love of all Creatures, to ſtick to the Creator of them. After this holy Offering made, St. *Joachim* perſevered in his virtuous Manner of Life, and underſtanding how great his Obligations were to the divine Goodneſs, for having made him Father of ſo virtuous a Daughter, was grateful for it all the reſt of his Days; and at the Age of fourſcore Years, according to *Cedrenus*, having a long Time diſpoſed himſelf for a happy Paſſage, went to *Limbus Patrum*, there to expect with the reſt of the Saints, the long promiſed Redemption of the World. O happy Man, that was made worthy to give to God the Father a moſt pure and holy Daughter, to God the Son an incomparable Mother, to God the Holy Ghoſt a moſt chaſte Spouſe, to the Angels a Queen, to Men an Advocatreſs and Protectreſs, to Virgins an Example, to Heaven and Earth a moſt venerable, noble, and and glorious Empreſs. The particular Praiſe of St. *Joachim*, and wherein he may be beſt imitated, is the good and prudent Uſe he made of the Means and Riches, which God had truſted him with, following the Counſel of the Royal Prophet. *If Riches abound, ſet not your Heart upon them:* The *Roman* Martyrology maketh mention of St. *Joachim* on the twentieth of *March*, and his Feaſt is then kept. Thoſe who have written of him, are St. *Epiphanius*, St. *John Damaſcen*, *Nicephorus* and *Cedrenus*.

The Life of St. Benedict, *Abbot and Confeſſor, Patriarch and Founder of the holy Order of* Benedictines.

March 21. THE Life, Death, and Miracles of the great Patriarch and Father of ſo many holy Religious, St. *Benedict*, are written at large by the glorious Pope and Doctor of the Church, St. *Gregory*, his Diſciple and Child in the ſecond Book of his Dialogues. St. *Benedict* was an *Italian*, born in the City of *Nurſia* of noble and godly Parents. From his Childhood he was inclined much to Virtue and Modeſty. In his tender Years he was wonderfully mature and grave, and deſpiſed all earthly Things, having his Mind conſtantly fixed upon Heaven. His Parents ſent him to *Rome* to ſtudy, but the godly Youth ſeeing ſome of his Companions, give free Scope to their Appetites and Paſſions, and to be tranſported with the Diſorders and Vices that are incident to that Age, fearing he might be inticed by their Example to do the like, retired himſelf and reſolved to quit his Studies that he might not loſe God, chuſing rather to be ignorant and virtuous than learned and vicious. And ſo taking his Farewel of the School, of his Parents, Friends, and all Advantages and Pleaſures of the World; *with a wiſe Folly and learned Ignorance*, he withdrew himſelf, and ſought after a more perfect Kind of Life wherein he might better ſerve and pleaſe God. At his Departure from *Rome*, the Nurſe that had brought him up, out of her great Affection for him, followed him; and coming into a Village, where they reſted, broke an earthen Pot which ſhe had borrowed; and as ſhe took on heavily for it, St. *Benedict* gathered up the ſcattered Pieces, and putting them together, by his Prayers made the Pot whole again. And although this ſeems to be but a ſmall Miracle, yet is it no ſmall Argument or Token of St. *Benedict*'s great Sanctity in his tender Age, and of the Miracles which our Lord was afterwards to work by him. And therefore the Neighbours of the Village, when they knew what had happened, did acknowledge and praiſe the Grace of God in his young Saint; and hung up the ſaid Pitcher at the Entry of the Church, as a perpetual Memorial and Monument of the Miracle; where St. *Gregory* ſaith it remained till the coming of the *Lombards* into *Italy*. But St. *Benedict*, who ſought not to be honoured but to be deſpiſed, fearing to be ſurpriſed by vain Glory, and alſo deſirous to be rid of the Company of his Nurſe, ſtole away ſecretly, and retired to a Place ſome forty Miles diſtant from *Rome*, called *Sublaco*, and corruptedly *Subdiaco*; a Place ſolitary, out of all high Way, never cultivated, and full of Marſhes: Where he underſtood that there were ſome Servants of God living in great Sanctity. Among them was *Romanus*, whom it was God's Will St. *Benedict* ſhould light upon. *Romanus* ſeeing this young Man to be all alone, tender, delicate, well and nobly bred, demanded of him *who he was, whither he was going, and what he ſought for*. And when he knew and approved his Intentions, offered himſelf to hide, help, and ſerve him, and putting on him a Monk's Habit, conducted him to a narrow Cave, where he remained three Years ſo ſolitary and retired, that no Man living knew where he was, beſides *Romanus*, who now and then viſited him, and carried him ſome Pieces of Bread, which the Monaſtery allowed him for himſelf, but he kept them to feed St. *Benedict*; and becauſe the Entrance into the Cave was very hard, *Romanus* as often as he came, tied the Bread to a String, which from a high Precipice he had hung for that Purpoſe over the Cave; and with a little Bell which alſo hung there, gave him Notice of his coming. But the common Enemy, that could not endure neither the Penance and rigorous Life of the one, nor the other's Charity, one Day, as *Romanus* was coming, caſt down the Bell with a Stone; but for all that *Romanus* ceaſed not to continue this conſtant and charitable Office, till our Lord thought fit to eaſe him of that Pains; and to communicate the Merit of maintaining his Servant with others; and alſo to bring forth St. *Benedict* out of that dark and obſcure Den to the publick Sight and View of the World, to enlighten by his Means many Souls. A good Prieſt that lived in thoſe Parts, though ſomewhat far off, having prepared a Feaſt for *Eaſter-day*, our Lord the Night before appeared to him, and ſaid, *Thou art preparing to make good Chear this* Eaſter, *and my Servant* Benedict *is ready to ſtarve in his Cave*. The Prieſt no ſooner heard this, but he takes his Meat and goes in Search of a Man whom he knew not; and running over Hill and Dale, at laſt lighted on the Cave where the Saint was, who by Reaſon of his Solitude was ignorant as well of the Feſtival Day of *Eaſter*, as of the Entertainment which God was preparing for him. When they had embraced one the other, and ſpent ſome Time in Prayer, they ſate down together, and diſcourſed of eternal Life and Happineſs. Then the Prieſt ſaid to St. *Benedict*, *Come, riſe, and let us eat, for this is* Eaſter-day. The Saint reply'd, *It is truly* Eaſter-day, *or a Paſchal Feaſt*

MARCH 21. *Feaſt for me, ſeeing our Lord hath been pleaſed to ſend me the Conſolation of your good Company. Yes, this is the Feaſt of* Eaſter, ſaith the Prieſt again, *on which Day our Lord roſe glorioufly; and therefore you muſt not faſt to day, both by reaſon of this great Solemnity, and alſo becauſe our Lord hath ſent you this little Pittance to recover and refreſh you after ſo long faſting.* And ſo they dined together, then taking Leave of one another, St. *Benedict* tarried ſtill in his Cave, and the Prieſt returned home. Another Time certain Shepherds diſcovered him, and at the firſt View they had of him, thought they ſaw ſome ſavage and wild Beaſt, but drawing nigher, perceived he was a Man, whereupon they ſpoke to him, entertained him, and gave him Part of what they had, to eat, and he requited them with ſpiritual Food, and by his ſweet Diſcourſe and wholeſome Inſtructions confirmed them in the holy Fear and Love of God. Thus by little and little he came to be known, and his Fame was ſpread through the Countrey, which made many that were wonderfully taken with him, bring him what was neceſſary for the Suſtenance of his Body; to whom he returned another kind of Nouriſhment more precious and more profitable for their Souls. But the Devil ſeeing the Rigour and Auſterity of his Life, and that Day and Night he advanced continually in Chriſtian Perfection; and that the Rays of divine Light which was hidden in his Breaſt, began to ſhine and to be diſplayed, was much grieved and troubled at it. Therefore as St. *Benedict* was one Day alone, this wicked Tempter, transformeth himſelf into a little Black-bird, fluttering round about him, and coming ſo near his Face, that he might have catched it in his Hand, if he would. St. *Benedict* made the Sign of the Croſs, and the Bird vaniſhed, but left in him ſuch a terrible and violent Sting of the Fleſh, that the chaſte young Man was in great Affliction and Deſolation for this Temptation ſo new and unuſual, and withal ſo dangerous. He had ſeen a certain Woman at *Rome*, and the Devil now after ſome Years repreſented her to him ſo to Life, and kindled ſuch a Heat and Flame of the helliſh Fire of Concupiſcence in him that he was as it were burnt up; and being in a Manner half overcome by the intolerable Force of it, was even wavering, and toſſed with ſundry Thoughts of leaving the Deſart, and following that Creature. But our Lord came timely to reſcue him, and gave him Spirit and Vigour to recover himſelf, and to reſiſt with the Armour of Faith that furious Aſſault. For being covered with Force and Virtue from Heaven, he ſtript himſelf of his Cloaths, and caſting himſelf upon a Thicket of Briars and Thorns, there rolled his naked Body ſo long, that it was moſt pittifully rent, mangled, and torn, and ran gore Blood; and by this exceſſive and ſtinging Pain he quenched the ſcorching Fire which *Satan* had kindled in his Members. For the Saints oftentimes being inſpired by God have uſed ſuch Weapons againſt their Fleſh, and ſo gained a glorious Victory, and Triumph over that domeſtical Enemy, ſo fierce and rebellious. This Sacrifice was ſo pleaſing to God, which St. *Benedict* offered him, that as he told his Diſciples, he never after felt the like Temptation. Yea, which is more, he became preſently upon it a Maſter of Virtues, and taught them to diverſe, who by his Example caſt away all tranſitory Things, and put themſelves under his Direction and Diſcipline. Not far from thence there was a Monaſtery, the Abbot whereof being lately deceaſed, the Religious conſulting about the Choice of another, all agreed upon St. *Benedict*, and deſired him to take that Charge and Care upon him, and as a Father and Maſter to direct and carry them on to Perfection. The Saint at firſt excuſed himſelf; and being much preſſed and urged by them, told them *that he was not for their Purpoſe, and that they would never be able to endure him, becauſe his Cuſtoms and theirs did no ways ſuit and agree together.* Yet at length when they perſiſted ſtill in their Importunity, and made great Promiſes to obey him in all Things, he yielded; and taking upon him the Office and Charge of Superior and Abbot, appeared amongſt them as a Mirror of all Virtue and Sanctity; moving them by his Example to love their Cells, to fly Idleneſs, keep Silence; to delight in Labour, Faſting, Watching, and Penance; to attend to Prayer and Meditation, to be careful in maintaining fraternal Charity; to ſhun all Murmuring and Detraction, to love holy Poverty, and have a Care that what belonged to the Monaſtery ſhould be common to all, and no Body ſhould own any Thing as particular and proper to himſelf. He himſelf ſerved the Sick, and would have all to viſit and tend them, every Man in his turn. He entertained Gueſts with great Charity; bore with his Subjects Faults with great Meekneſs; admoniſhed them ſweetly; and when it was neceſſary, chaſtiſed them ſeverely; always performing the Duty of a moſt loving Father, an exact Maſter, and zealous Prelate. But the weak Eyes of thoſe poor Monks could not endure the bright Luſtre of his Sanctity; nor their crooked Manners the Rectitude and Exactneſs of his Diſcipline: They began to complain among themſelves for having choſen him Abbot; and it ſeeming hard to them to leave their old Cuſtoms, and mould themſelves to St. *Benedict*'s new Spirit and Converſation, they reſolved to poiſon him, and ſo once for all to rid themſelves of that hea-

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The admirable Example of St. *Benedict* did ſo move the People; and ſo many flocked to him from all Parts to be his Diſciples, that in a ſhort Time, for that Monaſtery which he had left, God did him the Favour and the Grace to found twelve Monaſteries of holy and virtuous religious Men, over whom he appointed a venerable Abbot and wiſe prudent Father, to rule and govern them in his Name; the holy Patriarch going from one Convent to another, to order and ſettle in them what was fitting. Among the Monaſteries which he built there were three founded upon the Top of a ſtony and dry Hill, where there was no Water; but with great Pains and Labour the Religious were to fetch it from the Bottom of the Valley. For this Inconvenience they deſired the holy Father, that they might remove their Habitation to ſome other Place where they might have the Convenience of Water. He betook himſelf to Prayer, and afterwards commanded them to dig in a Place of the Hill which he ſhewed them, where there ſprung up a clear Fountain, which furniſhed all the Monaſteries ſuperabundantly with Water for whatſoever Uſes. There came not only to him thoſe who reſolved to forſake the World and become Religious in his Habit and Rule; but beſides many Noblemen and Gentlemen brought their Children to him, to be taught and inſtructed from their Childhood in the Fear of God. And the holy Father received them, to do God this Service, and to oblige the Common-wealth; for it is of infinite Importance that Men be well brought up from their tender Age. Among other Noblemen who offered him their Sons, *Evicius* brought to him *Maurus*, and *Tertullus* brought *Placidus*, who afterwards became a Martyr; and by St. *Benedict*'s good Inſtructions both of them proved to be great Saints. And after a while that ſacred Solitude reſembled a Paradiſe inhabited by heavenly Citizens, by reaſon of the Sanctity of St. *Benedict*, and the other Religious, who lived in the Monaſteries under his Direction. But as Envy ever follows Virtue, and the Wicked abhor nothing more than a good Life; the Excellency and Sanctity of St. *Benedict* could not want Adverſaries, and thoſe who, like Dogs, would be ſnarling and barking at him, deſiring if they could to tear and rend his Fame and Reputation. Among others, a certain Prieſt, by Name *Florentius*, who had Care of a Church hard by St. *Benedict*'s Monaſtery, a Man of a fair Outſide, but interiorly perverſe and wicked, being ſtirred up by Envy, began to ſpeak ill of St. *Benedict*, and told thoſe that ſought and enquired after him, *that he was but a Man as others are, and nothing ſo holy as he ſeemed to be. And that they ſhould beware of him, becauſe under that Cloak of Hypocriſy there was lurking ſome great Miſchief.* Yet all he could do or ſay, wrought but little with the People; for St. *Benedict*'s Sanctity was ſo conſpicuous and reſplendent, that it eaſily diſperſed the foggy Miſt of Slanders wherewith *Florentius* endeavoured to obſcure it. Therefore ſeeing he could not, as he intended by deceitful Words and falſe Accuſations diminiſh his Credit and Vogue, being blinded with Paſſion, he reſolved to kill him, and to that End ſent him a Loaf of Bread poiſoned, as if it had been an Alms of Bread that was bleſſed. The Saint accepted the Loaf with Thanks, though he knew well what was in it, and the curſed Intention of him that ſent it. There uſed to come to the Monaſtery every Day a Raven from a Grove thereby, which the Saint fed with his own Hand; and that Day he flung to him this Loaf which *Florentius* had ſent him, and he commanded him *in the Name of God to hide it where none ſhould ever find it.* But the Bird croaking and opening his Beck, and ſpreading his Wings, began to take Turns about the Bread, to ſignify the Danger that was in it, and that he had a Mind to obey him, but could not perform what was commanded him; then ſaid the Saint; *I do not bid thee eat it, but to take it, which thou mayeſt do ſecurely, and carry it where I told thee.* Then the Raven took the Loaf, and when he had hid it as he was commanded, came back again for his ordinary Allowance, which the Saint gave him with his Hand.

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MARCH 21. But St. *Benedict* remained much grieved and afflicted not for his own Danger, but for the great Offence of God, and bad State of that miſerable Man who perſecuted him without any Cauſe; and whoſe Malice mounted yet higher, for when he ſaw he could not kill the Saint's Body, he reſolved to deſtroy the Souls of his Diſciples and Monks. He agreed with ſeven young Women, that were handſome but wanton, that they ſhould enter into the Garden of the Monaſtery and there walk and dance naked, ſo to become a ſtumbling Block and a Snare to the Religious, who might ſee them from their Cells. Unto what an Exceſs of Wickedneſs will that Man arrive, that is abandoned by God! What will not Envy and Paſſion do in a Heart, where they prevail! But the holy Man ſeeing that abominable Spectacle from his Window, and fearing it might be hurtful to ſome that were but weak, knowing alſo that all theſe diabolical Inventions were contrived againſt his Perſon more than againſt his Monks; leaving a Superior of his own Choice to govern the Monaſtery, departed from thence with ſome few Religious, to give way with Patience and Humility, to him that perſecuted him ſo cruelly, and without any Fear of God. But our Lord who is a juſt Rewarder of our Works, and a ſtrict Revenger of Wrongs and Injuries done to his Servants, would not permit that ſo abominable a Fact ſhould remain long unpuniſhed. For when *Florentius* was much pleaſed, and did triumph that he had made his Enemy fly, the Houſe wherein he lived, fell ſuddenly down, and killed him. *Maurus* gave preſently Notice of all to his Father and Maſter, St. *Benedict*, who was ſome ten Miles off, telling him, *he might now ſafely return home to his Monaſtery, ſince* Florentius *was come to a diſaſtrous End, and had received the Reward of his Offence.* St. *Benedict* was much afflicted at this News, and wept bitterly for the Death of *Florentius*, and for that his Diſciple *Maurus* ſeemed to be glad of it; for which Fault he checked him ſharply, and enjoined him a rigorous Penance. The Devil was much confounded to ſee he had no better Succeſs, and becauſe he could not by Means of a Man overcome St. *Benedict*, he determined to wage War againſt him by himſelf, hoping that as his Strength was greater, he might more eaſily conquer and ſubdue him. There yet remained in Mount *Caſſine* ſome Relicks of Paganiſm, to wit a Temple and Idol of *Apollo*, where the meaner Sort and Countrey People, that were yet Heathens, adored and ſacrificed to falſe Gods; which St. *Benedict* coming to underſtand, went thither, broke the Idol, overthrew the Altar, and ſet the Wood on Fire, wherein they uſed to make their Sacrifices to the Devils. And in the Temple he built a Chapel in honour of St. *Martin*, and another for St. *John Baptiſt*; and began to preach the Goſpel to thoſe Idolaters, endeavouring by Life and Doctrine to draw them to the Knowledge of our Lord and Saviour. This enraged the Devil, wherefore taking a dreadful and horrid Shape he foamed with Rage and Fury, caſt forth Fire from his Eyes, and flaſhing Flames from his Throat, and came before St. *Benedict* howling and making diſmal Screeches, and often called him by his Name *Benedict*, *Benedict*; and when the Saint vouchſafed not to anſwer him, or even to take any Notice of him, he added, *Maledicte & non benedicte, Curſed and not bleſſed, what is the Matter with thee? Why doſt thou perſecute me in this Manner?* And from that Time he began more outragiouſly to perſecute him, of whom he complained he was perſecuted; our Lord permitting it to the Devil's greater Confuſion, the Saint's Honour, and his own Glory, who gave him Victory over ſo powerful and formidable a Monſter. They were heaving up a great Stone for a Building, and the Devil putting himſelf upon it, made it ſo weighty, that a Multitude of Men could not move it. St. *Benedict* prayed, and made the Sign of the Croſs and breathed upon it, and then without Difficulty they lifted it up. In digging the Ground there was found an Idol of Metal, which careleſly was caſt into the Kitchen, which kindled ſo great a Fire, that all ſeemed to be undone; nor could the Religious with all the Water they could caſt upon it, put it out and quench it. The Saint comes and finds it to be a fantaſtick and no real or natural Fire, and beggeth of our Lord that he would open the Eyes of his Monks to diſcern what it was, and ſtraight they perceived the Devil's Fraud. Another Time as they were raiſing a Wall of a Building, St. *Benedict* being at his Prayers in his Cell ſaw the Devil coming in great Fury to do ſome Miſchief. He cryed out aloud to his Religious that were at work *to ſtand upon their Guard and look to themſelves.* Scarcely had they heard his Voice, when the Devil threw down the Wall; which falling upon a young Monk killed him and bruiſed all his Body. His Companions laid him on a Hand-Barrow, and carried him to St. *Benedict*, who put him in the Place where he uſed to pray, and diſmiſſed the Brothers. Then ſhutting himſelf up in his Cell, and proſtrate in Prayer, he begged of God to reſtore him to Life again; and our Lord heard his Prayer, and rendered him ſo perfectly whole and ſound, that the Saint ſent him preſently to work, and would have him help to repair the Wall that was fallen, to confound the Enemy, who thought to triumph by his Death. Our Lord wrought diverſe other great Miracles by St. *Benedict* for the Inſtruction of the Religious, Edification of the

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MARCH 21. Faithful, and Terror of the Wicked, and above all for the Glory of him whom he did ſo magnify and make famous and renowned upon Earth, as is to be ſeen in St. *Gregory*, who writ his Life. We ſhall only relate the more remarkable, and ſuch as contain particular Inſtructions, eſpecially for Religious People. St. *Benedict* ſent *Placidus* to fetch Water from a Lake, which was below the Monaſtery; who putting in his Pitcher to take Water, ſlipt in after it. St. *Benedict* by divine Revelation ſaw the Danger, and calling upon *Maurus* ſaid to him: Maurus, *run with all ſpeed, for* Placidus *going for Water is fallen into the Lake, and is almoſt drowned.* And *Maurus* taking his Father's Benediction run with all ſpeed, and not regarding what he did, walked upon the Lake as upon dry Land, and taking *Placidus* by the Hair of the Head, drew him out of the Water: Then turning his Eyes back, ſaw he had done what he little dreamed of, nor ever thought to have done. He relates all that had paſſed to St. *Benedict*, attributing the Miracle to his Merits: But the Saint aſcribed it to *Maurus*'s prompt Obedience. And no doubt but many Times our Lord to recommend to us the Virtue of Obedience, and to ſhew us how grateful it is to him, how important and neceſſary in Religion, hath wrought great and wonderful Things for thoſe that ſimply and promptly have obeyed their Superiors; and on the contrary he hath declared that he who faileth in Obedience, wanteth the principal Ground and Ornament of a religious Man, as was ſeen by another Miracle: For the bleſſed Father having beſtowed all he had in the Monaſtery to relieve the Poor, and one coming to beg a little Oyl, he commanded *that the little, which was yet left in a Glaſs, ſhould be given him:* But the Diſpenſer made Difficulty to obey, fearing out of his Weakneſs in Faith, that if he gave it, the Community would come to want it. The Saint underſtanding what had paſſed, commanded the Glaſs with the Oyl which was in it, ſhould be preſently caſt out of the Window, that there might remain nothing in the Monaſtery contrary to holy Obedience. And it was a ſtrange Thing that though the Window were high, and the Glaſs fell upon Stones, yet neither was it broken, nor the Oyl ſpilt. Hence the bleſſed Man took an Occaſion to call his Monks together, and ſharply to rebuke that Diſobedience which was accompanied with Diffidence. Then together with them he betook himſelf to Prayer, and begged of our Lord to provide them with Oyl, and preſently there was a Veſſel filled with excellent Oyl that before was empty; that we might all underſtand how pleaſing to the divine Majeſty is a ſimple and humble Obedience; and that how much ſoever a Man giveth him in his Poor, it is always ſuperabundantly repayed him by his liberal Hand; and that he who feedeth the Birds of the Air, and the Worms of the Earth, will not be wanting or ſparing to his Friends and Servants: As at another Time was manifeſtly ſeen in the ſame Convent; for in Time of a great Dearth when they were unprovided of Bread, there being but five Loaves for ſo great a Community, St. *Benedict* perceiving ſome of them to be much afflicted and troubled at it, reprehended them and ſaid, *We want Bread to Day, but to Morrow it will not be ſo.* And the next Morning there were found at the Gate two hundred Buſhels of Wheat, no Body knowing how they came thither. In one of his Monaſteries there was a Monk, that could never keep himſelf quiet in Time of Prayer, but when the Religious were aſſembled together to pray, he ſtill took ſome Occaſion or other to be running out, and entertained himſelf with light and fooliſh Toys. The Abbot often warned him of it, as of a Fault very conſiderable in a religious Man. The holy Father St. *Benedict* alſo did ſeveral Times admoniſh and reprehend him for the ſame: And although he amended himſelf for ſome few Days, yet he ſoon returned to his bad Cuſtom, and was ever and anon running out in the Time of Prayer. One Day whilſt all the Religious were together at their Devotions, St. *Benedict* being illuminated by a heavenly Light eſpied a little Blackamore by the Monk, that pulled him by the Sleeve, and drew him out from that holy Company: Therefore when Prayer was ended, he took a Switch in his Hand, and gave the Monk many a ſmart Blow, as if he had laid on upon the Devil, that deluded him, and permitted him not to reſt and be quiet at his Prayers, which are our Weapons wherewith we fight againſt our Enemy and overcome him, and the Means whereby the Soul approacheth to God, and receiveth from him Light and Strength. And therefore it is no Wonder that the Devil labours all he can to divert us from Attention and Application to Prayer, which wageth ſo great War againſt him. The good Effect of this Correction did ſoon appear, for the Devil durſt never more be troubleſome to that good Man, nor draw him away from his Devotions and Prayers. The Saint made uſe of the ſame Remedy; and with his Authority drove away the Devil at another Time. For once he met the Devil like a Doctor, riding on a Mule, and coming to his Monaſtery, and then ſaw him enter into the Body of an ancient Monk, that was drawing up Water; St. *Benedict* ſtruck the Man on the Cheek with his Hand, and the Devil preſently left him and went away without doing him any harm. One Evening as the holy Saint was taking his ordinary

MARCH 21. ordinary Refection, one of the Religious that was a great Man's Son, ſtood by him and lighted him with a Candle in his Hand, and preſently there came into his Head a Thought of Vanity and Conceit of himſelf, with a Diſeſteem of him whom he waited upon; and he ſpoke thus within himſelf, *Who is this, whom I bear a Candle before? Whom do I ſerve? Before whom do I ſtand? Am I a Man to wait upon him?* The Saint ſaw his Thoughts, and read all that was in his Mind, and ſaid, *Brother, make the Sign of the Croſs upon your Heart. What have you in your Thoughts? What are you ſaying in your Mind? Make the Sign of the Croſs.* Then he commanded him to leave the Candle, ſet him down, and reſt quietly. But the good Man being demanded afterwards by the reſt of the Religious, what had paſſed with him; he plainly confeſſed his Frailty and Vanity. And they all came to underſtand thereby that St. *Benedict* by a heavenly Light did diſcover the greateſt Secrets of their Hearts; and that in Religion the higheſt is not to diſdain to ſerve the meaneſt, nor the greateſt Gentleman the pooreſt of his Brothers, looking upon the Example of CHRIST our Lord, who being King of Heaven, came down to ſerve and not to be ſerved. And it is not juſt that he who hath forſaken more Wealth and Honour for God's Sake than another, ſhould therefore think he is to be leſs humble. A certain Monk was much tempted to leave his Habit, and being overcome by the Devil's Solicitation reſolved to do it. St. *Benedict* knowing his Reſolution, like a good Father, endeavoured to perſuade him to be conſtant in his Vocation, and to bring him to underſtand the Illuſion of the Devil, and his own Danger. But he was ſo tranſported, that he could hear no Reaſon nor Counſel of him, that ſo carefully ſought his good: The Saint therefore bid him go, and prayed for him. As he was putting his Foot out of the Gate, he ſaw a moſt horrible and fearful Dragon ready to devour him; wherefore trembling and panting, and being quite out of Breath, he retires back, and runs into the Monaſtery, telling every Man whom he met, what he had ſeen. And ſo having beheld with his corporal Eyes the inviſible Dragon, into whoſe cruel Jaws he was caſting himſelf, whilſt he was forſaking his Religion; he came to his Wits, changed his Mind, and perſevered piouſly in his Vocation, by the Prayers and Interceſſion of St. *Benedict*.

Among other Gifts of God, he was eminent for the Spirit of Prophecy, for he foretold long before, Things that were to come, and that which happened far from him, as if he had been preſent at it. Some of the Religious went out of the Monaſtery about ſome Buſineſs, and tarried longer than they thought to have done. A devout and charitable Lady deſired them *that ſeeing it was late,* MARCH 21. *they would take a Bit and refreſh themſelves*; and urged them ſo much that they accepted of the Invitation. When they came home they preſented themſelves to St. *Benedict* to have his Bleſſing, who aſked them *where they had dined*; they being ſurprized and aſhamed to confeſs (becauſe to eat abroad without Leave, was againſt their Rule) denied *they had eaten any Thing:* But the Saint told them *where they had been, what they had taken and eaten, and how often every one of them had drunk*; which made them caſt themſelves upon their Knees, acknowledge their Fault, demand Pardon, and perform the Penance which was enjoined them. The like happened to another Monk, who having preached in a certain Village, took a Pair of Sheets that were preſſed upon him by the Importunity of a good Woman, and hid them: For which St. *Benedict* reprehended him, telling him all he had done, as if he had ſeen it with his Eyes. A certain Perſon ſent two Bottles of Wine to St. *Benedict* by a Boy, who hid one by the Way, and preſented him with the other; the holy Man took it chearfully, and with many Thanks, but ſaid to the Boy, as he was taking his Leave of him, *Take heed, Child, how thou drinkeſt of the Bottle, which thou didſt hide by the Way, for that which is within it may do thee harm.* The Youth ſtartled to hear theſe Words, and was much aſhamed, and as he returned back, opened the Bottle, and preſently there came a Snake out of it. And then he underſtood what Harm he had done by offering to delude the Servant of God, and defraud him of the Alms that was ſent him. *Totilas*, King of the *Goths*, having heard much of the Sanctity of St. *Benedict*, and of the Miracles he had wrought, and particularly of his Gift of Prophecy, had a Mind to make Tryal thereof, before he would believe it; therefore he cloathed his Eſquire, whoſe Name was *Riggo*, with his Royal Robes, and ſent him thus apparelled, and attended with his own Guard and Retinue to St. *Benedict*. *Riggo* did as he was commanded, and entered the Convent in great Pomp and State, with a Number of Followers, who all gave out *that their Maſter, the King, was come to viſit and do reverence to the holy Father.* St. *Benedict* was ſitting in his Cell, and as that counterfeit King came to him, he ſmiled upon him and ſaid, *Son, put off theſe Robes and rich Attire which you wear, for they are none of yours.* The true Servant and falſe King wondered much to hear him ſay ſo, and having proſtrated himſelf out of Reverence to him, returned to his Maſter, and told him what had happened. Then *Totilas* came in Perſon, and for great Reverence would not come near, nor riſe from the Ground on which he had caſt himſelf, till the Saint raiſed

MARCH 21. ſed him up with his own Hands, and embraced him. Then he reprehended him for his great Cruelty, and in few Words foretold all that was to befall him; and ſaid, *You do much Miſchief, and have done far more. Leave off now, and give over your Cruelty. You ſhall take* Rome, *you ſhall croſs the Sea, you ſhall live nine Years, and the tenth you ſhall die.* All which fell out as he propheſied, as alſo what he foretold of the Deſtruction of his Monaſtery of Mount *Caſſine* long before it happened. For our Lord revealed to him, *that all that Houſe and whatſoever he had gathered together with ſo much Toil and Pains, by a juſt and ſecret Judgment of God, ſhould fall into the Hands of the* Lombards, *and be utterly ruined; but that for his Prayers the Perſons ſhould be ſafe.* For ſome Years after the *Lombards* demoliſhed that holy Houſe, and all that were in it ſaved themſelves. I ſhould never come to an End, if I would recount all that can be ſaid of the divine and prophetical Light of this Saint; therefore leaving that Matter, I will paſs to other Things which conduce no leſs to our Edification. In a Monaſtery of Nuns that was under St. *Benedict*'s Obedience, there lived two religious Women nobly born, who too much reflecting upon the Condition they were of in the World, were not ſo humble and modeſt as became their preſent State. They gave bad Language unto a Religious Man, whoſe Care and Office it was to provide ſome neceſſary Things for them: The good Brother bore it with Patience and Silence for a long Time, but at length thought fit to make his Complaint to St. *Benedict*; who warned them ſeriouſly to bridle their Paſſion and their Tongue, and abſtain from ſuch injurious and contumelious Language; and threatened, if they amended not, to excommunicate them. The Admonition and Threats of the holy Father availed little with them, for they corrected nothing of their bad Cuſtom, and ſlighted his Threats. Not long after they both died, and were buried in the Church, where holy Maſs was uſually ſaid. In Time of Maſs the Deacon according to the Cuſtom of thoſe Days, did always ſay, *Let thoſe that are excommunicated go forth of the Church.* The Nurſe of one of the two deceaſed Perſons, who every Day brought ſome Offering to the Church for them, perceiving them frequently to riſe out of their Graves, and go out of the Church; and calling to mind the Excommunication which St. *Benedict* had threatened them with, acquainted him with what ſhe had ſeen. The Saint having a great Compaſſion for thoſe poor Souls, gave with his own Hand an Oblation, and ſaid to her, *Offer this to God which I give for them, and they ſhall be no more excommunicated.* And after this they were ſeen no more to come forth of their Grave, or go out of the Church as before. Whereby we may learn how Excommunication is to be feared, and of what Force St. *Benedict*'s Words were, which could bind thoſe Souls that had been diſobedient, and looſe them again. Which Force and Power appeared no leſs in what happened to a young Man, that wore the Habit and lived in the Monaſtery, there to be inſtructed and brought up: But being overcome by a fond and too tender Affection for his Friends, went one Day without Leave to his Father's Houſe to viſit them, and there preſently died. They buried him; but the Earth, as if it had been endowed with Senſe and Reaſon, caſt him up again. They buried him the ſecond Time; but the next Day found him caſt up as before. His afflicted Parents came with many Tears to St. *Benedict*, and deſired him to receive that poor religious Man again into his Favour and Friendſhip. He took a conſecrated Hoſt, and bid them put it reverently upon the dead Man's Breaſt; which when they had done, the Earth of itſelf opened, received his Body, and lodged it peaceably in her Boſom. *How great were the Merits of this holy Man*, ſaith St. *Gregory*, *ſeeing the Earth refuſed to harbour him, that was in his Diſfavour?* MARCH 21.

But although he was ſo powerful with God, there was one Thing which he deſired, but could not obtain, in a pious Conteſt, which he had with his Siſter *Scholaſtica*, wherein he was overcome by her. She was a holy Virgin, and had lived from her Infancy in great Recollection and Purity, and uſed to come once a Year to viſit her Brother. One Year as ſhe was coming according to her Cuſtom, St. *Benedict*, accompanied with ſome of his Monks, went to meet her. They reſted in a Grange not far from her Monaſtery, and ſpent that Day in a moſt holy and ſweet Converſation: When it grew towards Evening, the holy Father would return to his Convent, and his Siſter deſired him earneſtly to tarry there that Night, and paſs it over in pious Diſcourſes of the Joys of Heaven and Glory of the Saints. But he could not be moved to condeſcend to her Petition. Wherefore bowing down her Head, and putting her Face upon his Hands, ſhe made her Prayer to God, begging of him with many Tears that he would be pleaſed to detain her Brother. When St. *Scholaſtica* began to pray, the Sky was clear and fair, but preſently it was overcaſt, and there aroſe ſo great a Storm of Rain mingled with Thunder and Lightening, that St. *Benedict* and his Monks could not go out of Doors. The Saint knew that this was an Effect of his Siſter's Prayer, and complaining of it ſaid to her, *Siſter, what meaneth this? God pardon you the evil Turn you have done me.* And ſhe anſwered, *Brother, I deſired you to ſtay, and you would not hear me.*

MARCH 21. *me. I have made my Recourſe to our Lord, and he hath granted me my Requeſt.* So St. *Benedict* paſſed over that Night with his Siſter, and was forced to that by Neceſſity, which he could not be brought freely and of his own Accord to yield to. The next Morning St. *Benedict* returned to his Monaſtery, and St. *Scholaſtica* to her Houſe, having ſpent the whole Night in divine Colloquies with incredible Joy and Contentment of their Soul. Three Days after the holy Father being in his Cell, caſt up his Eyes towards Heaven, and to his great Comfort ſaw the moſt pure Soul of his Siſter, now freed from the Priſon of this miſerable Body, fly up to Heaven in Form of a moſt white Dove. Whereby he underſtood ſhe was dead, and told it his Monks. He cauſed the Body to be brought to his Monaſtery, and buried it in the Tomb which he had prepared for himſelf, with a Solemnity befitting ſo holy a Siſter. Another Time being at his Prayers in the Night, he perceived the Obſcurity of the Night to be on a ſudden changed into the Brightneſs of a clear Day. And by and by he ſaw the whole World decyphered and ſet out before him by a Ray of the Sun, abbreviated and compriſed in a little Volume. Being tranſported with that divine Light, on which he kept his Eyes ſtedfaſtly fixed, he ſaw the Angels carrying up into Heaven in a Globe or ſpherical Form of Fire, the Soul of St *German*, Biſhop of *Capua*. And preſently he called *Servandus* a Deacon, his intimate Friend, and a Man of rare Example, to ſee this Wonder. But when he came he could ſee but a Glimpſe of that great Light which was now vaniſhing and diſappearing. It was found afterwards that at the very Inſtant when St. *Benedict* had the Viſion, St. *German* departed this Life. And *it is no Wonder*, ſaith St. *Gregory, that he who was compaſſed and invironed about with a divine Light, and elevated above the World and himſelf, ſhould ſee an Epitome and Abridgement of the World before him; not that the Earth and Heavens were leſſened and ſtreightened to the Meaſure and Capacity of his Eyes, but becauſe with a heavenly Light his Soul was ſo dilated and enlarged, that being cloſe united with God, with Facility, it beheld and ſaw all that was under God.* St. *Benedict* being repleniſhed with this Light of Heaven, writ a Rule for his Religious with that Diſcretion, and ſo ſweet a Style, that it ſeemeth to be a true Pourtrait of his holy Life. Among other Things he recommendeth to Abbots and other Superiors, *that they be zealous and exact, but not ſuſpicious; for otherways they will never have Peace nor Reſt in their Souls. And that beſides what belongeth to Order, they do not bring in Things more auſtere and hard than their Profeſſion exacteth of them.* Finally, the ſame Year that his bleſſed Soul was to paſs to the Fruition of Glory, he declared it to his Monks, and told them the very Day on which he was to die, charging thoſe that were preſent to keep it ſecret; and promiſing thoſe that were abſent, to give them a certain Sign at the very Hour he ſhould die. Six Days before his Departure he commanded his Grave ſhould be opened, and then he was ſeized upon by a violent and painful Fever, and knowing his End grew near, on the ſixth Day, feeble and quite ſpent, as he was he would be carried into the Church, where he received the moſt precious Body of our Lord JESUS CHRIST; and leaning upon the Shoulders of his Monks who ſupported him, joining his Hands, and lifting up his Eyes and Heart to Heaven, in Prayer, rapt as it were in an Extaſy, he rendered up his moſt happy Soul to that Lord, who had created it to his great Glory. At the very Inſtant that he died, one of his Monks being in his Cell ſaw him carried up into Heaven. And St. *Maurus* his Diſciple, who was then in *France*, beheld a Way or Street hung with moſt ſumptuous Tapeſtry, and ſhining with a moſt reſplendent and incomparable Light, which reached from St. *Benedict*'s Cell as far as Heaven, and a venerable Perſon coming towards him, ſaid, *Lo, this is the Way, by which* Benedict, *the beloved Servant and Friend of God, goeth this Day to enjoy eternal Glory.* He died in the two and ſixtieth Year of his Age, and Year of our Lord, according to *Baronius*, DXLII, or, as *Leo Oſtienſis* will have it, DXLIII, on the one and twentieth of *March*, upon which Day the Church keepeth his Feaſt. Although concerning his Age and the Year of his Death, there ariſe great Difficulties. His Body was buried in the Chapel of St. *John Baptiſt*, which himſelf had built in Mount *Caſſin*. And when that Monaſtery was ruined by the Barbarians, according to St. *Benedict*'s own Propheſy long before, as we ſaid; it was carried by the Monks to the Monaſtery of *Fleury* in *France*. And God wrought great Miracles at that Tranſlation, whereof this one was very wonderful, that it being then the Heart of Winter, and a very ſharp Seaſon, the Body being brought into a Field that was dry and frozen, and full of Trees that were bare of Leaves and Fruit, at the very Inſtant it arrived there, the Field grew green and freſh, adorned with Graſs and Flowers, and the Trees were full of Bloſſoms, as if it had been then the Middle of Spring. Afterwards the holy Body was carried back to the ancient Houſe of Mount *Caſſin*, the principal Seat of St. *Benedict*'s Order, where it is at preſent. And this ſecond Tranſlation is kept by the Order on the eleventh of *July*. God hath wrought, and doth continually work great Miracles by the Interceſſion of this glorious Saint and Patri-

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MARCH 21. arch of ſo many holy Religious. For truly it is a Thing never ſufficiently to be admired, and a wonderful Effect of the divine Goodneſs, to conſider the Perfection and Excellency of that Rule, which he writ in ſo few Words; the Praiſes and Confirmations it hath from Popes, the many and different religious Orders as well monaſtical as military, that march and fight under its Banner: The innumerable Monaſteries of this Order, which have been founded in all Provinces of *Europe*, wherein hath flouriſhed the Sanctity, Doctrine, and Government of the whole Catholick Church, and whence ſprung an Infinity of moſt holy and learned Men, of Abbots, Biſhops, Cardinals, and Popes, who for many Years have admirably governed and guided St. *Peter*'s Ship, and have been the Light, Ornament, and Defence of the univerſal Church. Wherefore we need not wonder if many Dukes, Princes, Kings, and Emperors, have left their Eſtates, Scepters, and Crowns, and cloathed themſelves with the poor Habit of St. *Benedict*, to live in all Humility and Contempt of the World under his Rule and holy Inſtitute. All which doth preach aloud to us the great Merits of this moſt holy Father, the glorious Crown which he hath in Heaven, and the Devotionwhich we all ought to have for him and his holy Order, endeavouring to imitate him who knew ſo well how to imitate and pleaſe our Lord, and drew after him by his Example and Doctrine ſo many heavenly Squadrons of Men and Women, moſt perfect in all Kind of Sanctity. Let us pray to him that he will obtain for us Grace, that following and imitating him in this Life, we may deſerve to accompany him in Glory. *Amen.* MARCH 12.

The Annunciation of the moſt bleſſed Virgin MARY, *and the Incarnation of the Son of God in her ſacred Womb.*

MARCH 25. IN the moſt ſacred and ineffable Myſtery of the Incarnation of the Son of God, in which he was pleaſed to cloath himſelf with our frail Fleſh in the moſt pure Womb of the bleſſed Virgin, and being God immortal would become a mortal Man, to make Man God, the firſt Thing we are to caſt our Eyes upon, is this eternal God, infinitely wiſe, good, and powerful, who hath contrived a Means ſo inexplicable, and incomprehenſible for our Remedy and Salvation. For although he could have found many other Ways to deliver and ſet free Mankind from Sin and Miſery, yet there was none more convenient than this, nor more worthy of the Majeſty and Greatneſs of God, and ſuitable with his Glory, nor, in fine, more honourable and profitable to Man; for in the firſt Place, by how much more excellent an Artificer is in his Art, ſo much the more perfect and excellent ought his Work to be. And God being a moſt ſovereign and infinitely wiſe and ſkilful *Worker and Framer of all Things* (as the Holy Ghoſt ſaith by *Salomon)* it was moſt convenient he ſhould do a Work worthy of his divine Greatneſs and infinite Wiſdom; and becauſe a Creature, be it never ſo perfect, noble, and excellent, is always limited, bounded, and conſequently cometh infinitely ſhort of God, whoſe Skill and Power in working is endleſs, without Meaſure or Reſtraint; his Majeſty ſet upon a Work ſo excellent, and ſo far ſurpaſſing all other Works, that therein the Treaſures of his Wiſdom and Omnipotency might fully appear; in one Word, a Work which is infinite, and worthy to be compared and equalled to the Excellency and Perfection of the Artificer. This is the Work which God hath done in the Incarnation of his only Son, uniting in one and the ſame Perſon God and Man; joining and coupling the divine Nature with the humane, the eternal with the temporal, the impaſſible and immortal with the paſſible and mortal; ſo that as Man, he is his Work and Workmanſhip, and as God, he is infinite, as excellent and incomprehenſible as the Maker himſelf. Secondly, the more rich and powerful the Perſon is that giveth, the greater and more precious muſt be the Gift; for he that is poor giveth like a poor Man, the rich as a rich Man, the Gentleman gives like a Gentleman, and the Lord like a Lord, the King as a King, and God like to a God; that the Gift may correſpond to the Quality and Condition of the Giver. Now God being a ſovereign Prince, infinite, immenſe, ſo magnificent and bountiful, that whatſoever is diſtinct from him, ſeems to be little Parcels falling from the ineſtimable Treaſure of his Riches; what could he give us equal and proportionable to his Majeſty and Greatneſs, unleſs he gave himſelf, that ſo the Gift might be anſwerable to the Immenſity and Infinity of the Giver? And this was done in the Incarnation of the Son of God, who having given to Man all things created, and ſeeing they did not equal his infinite Greatneſs, he would give himſelf, that we might underſtand there was nothing more remaining for him to beſtow, who had given and beſtowed upon us himſelf MARCH 25.

MARCH 25. himſelf, as the Apoſtle ſpeaketh; *he that ſpared not his own Son, but for us all delivered him, how hath he not alſo with him given us all Things?*

From this ſovereign and divine Gift ariſeth the greateſt Glory to God, and moſt ſingular Benefit to Man; for therein are diſcovered clearly the principal Attributes and Perfections of God, which are moſt efficacious Motives to fear and love him. Firſt, his infinite Goodneſs is there manifeſted, which is the Source and Fountain of all the Good he hath derived into his Creatures. It is the Property of Goodneſs to communicate itſelf, and of greater Goodneſs to communicate itſelf more plentifully; and of the ſovereign and infinite Goodneſs of God, to communicate itſelf moſt bountifully and infinitely. But there is no Way to communicate himſelf more bountifully and ſovereignly than by giving his own natural Being. For all the reſt compared with God, is but a little Point in the middle of the World, compared to the Circumference of the higheſt Heaven; *or like a Drop of the Morning Dew*, as the wiſe Man ſpeaketh, *or like a Grain in the Goldſmith's Ballance.* Yea, the Prophet *Eſay* addeth, that *all the Nations of the World before him are as if they were not; and are reputed as nothing in his Preſence:* So that it cannot be termed a ſovereign and infinite Communication, which God made to Man in giving him all Things of the World, which the Prophet full of the Spirit of God termeth *Nothing*. No nor can any other be infinite, beſides that of his moſt holy Incarnation, wherein he communicates his own *divine Being* to Man, uniting humane Nature with the Divine in the Perſon of JESUS CHRIST. But what ſhall I ſay of the Omnipotency of our Lord, which is ſo reſplendent in this Myſtery, worthy of all Worſhip and Adoration; wherein he unites Things ſo unlike, ſo differing and unequal, as God and Man, the eternal Word and mortal Fleſh, a Mother and a Virgin, and in a Word, the Faith of ſo ſublime and incomprehenſible a Myſtery with humane Heart. What ſhall I ſay of that immenſe Abyſs of the Wiſdom of God which diſcovered itſelf in this Work of his! For as our Ruin and Perdition came into the World by one Man, ſo hath he ordained that by another Man ſhould come our Remedy; and as we were all condemned by the Pride of one, who being Man aſpired to become like to God, ſo ſhould we be redeemed by the Humility of him, who being God, made himſelf true Man. Now, Juſtice and Mercy, which are ſuch glorious Attributes of God, and ſo highly prized by him, how admirably do they meet in this Work of our Redemption? How do they embrace, and go hand in hand together? For Juſtice was in all Rigour ſatisfied; and the Offences and Injuries committed againſt that ſovereign Majeſty, together with all the Sins of all Men that ever have, are, or ſhall be, have been abundantly paid for by the Obedience and Blood of his Son, who having joined human Nature to his own divine Perſon, received by it Paſſibility and Capableneſs of ſuffering and meriting; and communicated to it his infinite Virtue and Power of making a compleat and perfect Satisfaction. Wherein is the greateſt Glory which God ever had, or can be given him, it being a Work not of one that is purely a Man, but God and Man, and the natural Son of God, infinitely beloved of his Father. Hence alſo we come to underſtand how great is the Rigour of the divine Juſtice, which exacted ſo ſtrange a Satisfaction for the Sins of the World, and would have his only Son make the Satisfaction by a moſt cruel and opprobrious Death; for no pure Creature could have entirely diſcharged ſo deep and univerſal a Debt. But the more this Juſtice of our Lord is rigorous and ſevere towards his Son, the more admirable and ſtupendous doth his Mercy appear towards his Slave, ſince it drew him to become Man, to die upon a Croſs, and to receive on his ſacred Body the Scourges, Pains and Torments which our Sins had deſerved. All which redounded to the greater Glory of God, as we ſaid, and no leſs to our Honour and Profit; ſince thereby we are more incited and ſpurred forward to love, fear, and admire the Goodneſs, Majeſty, Juſtice, Mercy, and the reſt of God's Perfections, which ſhine in this divine and ſacred Myſtery. For who will not love that eternal and infinite Goodneſs, that having no need of us, through the Bowels of his Mercy, and Compaſſion, would procure us a Remedy, that was to be ſo painful to him, and coſt him ſo dear? Who can be ſo inſenſible, what Heart ſo hard and ſtony, that will not relent and melt with the Fire of ſo inflamed a Love? Who will not love him, by whom he is ſo ſtrangely prevented with Love? What Engagements or Inventions could be found more efficacious to awaken and ſtir up our Love, than to ſee we are loved, and loved with ſo dear and powerful a Love by the King of Glory, who deſcended from Heaven to Earth, that we might aſcend from Earth to Heaven. And in fine what is more ſweet and comfortable to the Miſerable than Mercy? And as this moveth us to Love and Confidence, ſo is the holy Fear and Reverence of God cauſed, and increaſed in our Hearts by the Conſideration of the divine Juſtice executed upon CHRIST for our Sins. For if God would have his Son die, rather than they ſhould go unpuniſhed and unrevenged; and would have him pay with his Blood, what we did owe, in how much Fear are we to live? Have we not all Reaſon to apprehend that our Lord may chaſtiſe

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The ſecond Thing we are to look upon in this ineffable Myſtery, is the Purity, and Sanctity of the moſt glorious Virgin *Mary*, whom God choſe from all Eternity, to take Fleſh of her. For without Queſtion, as this Virgin was choſen and elected to the greateſt Dignity that can be given to a pure Creature, to wit to be the Mother of God; ſo was ſhe furniſhed with the greateſt Grace and Sanctity, that can be beſtowed upon a pure Creature, and with whatſoever is befitting the moſt noble Mother of God; who in this Virgin hath highly ſet forth his Power, Wiſdom, and Goodneſs, adorning and enriching her with more advantageous Gifts, and ſupernatural Prerogatives, than are in all the reſt of the Creatures, and in the whole Frame of the World. And he that could with ſpiritual Eyes behold the Comelineſs and Beauty of the Virgin's moſt bleſſed Soul, the Virtues ſhe is endowed with, and the divine Graces that ſhine in her, moſt aſſuredly would more praiſe and bleſs our Lord for them, than for having created the Sun, Moon, Stars, Heavens, and all the reſt. For, in none of theſe Things hath he ſhewed himſelf ſo admirable, rich, and liberal, as in the Perfection and Ornaments of this moſt pure and ſacred Virgin. I omit what all the Saints have ſaid and written of this Subject; which although it be very much, yet is but little to what might be ſaid of it; and will only cite a Paſſage of St. *Laurence Juſtinian*, who ſpeaketh thus of the bleſſed Virgin: *She is a Bed dreſſed with her Purity, adorned with her Manners, and filled with all Sanctity, wrought with Flowers, garniſhed with Virtues, embalmed with Chaſtity, inflamed with Charity, admirable for Virginity. She is a glorious Lady, and a bleſſed Woman, not deflowered, and yet with Child, Mother and Virgin, choſen to bring forth God, and ſtill his Hand-Maid; who baniſhed Guiltineſs, and reſtored Grace, who gave Peace to the World, God Man, an End to Vices, Order to Life, and a Rule to Manners. It is ſhe that received the Word in her Womb, conceived a Son, and brought forth* JESUS CHRIST. *She is the Gate of Heaven, the Entry of Paradiſe, Star of the Sea, Joy of the World, Refuge of Sinners, Haven of Mariners, Guide of thoſe who go aſtray, Succour of thoſe that are in Danger, Safety of thoſe that are caſt off and abandoned, Mediatrix of the World, Death of Sin, Terror of the Devil and of wicked Spirits. She is the Tabernacle and the Ark of the Teſtament, the Propitiatory of the Temple, the Throne of God, the Light-Cloud, the ſealed Fountain, the encloſed Garden, the Gate that was ſhut, the Dove without Spot or Stain, the odoriferous Roſe, the white Lilly, the moſt ſweet Flower,*

MARCH 25. *Flower, a Confection of all Sorts of Perfumes and aromatical Spices, mounting directly up, and caſting a ſweet and pleaſant Savour, a flouriſhing Olive Tree, a fertil Vine, a high Cypreſs, a Palm Tree with fair and green Leaves, the Terebinth that ſpreadeth its Boughs, a Field of Harveſt, and a bleſſed Earth bringing forth Fruit of Life. She is the Dawning of the Day, and bright Morning Star fairer than the Moon, ſhining more than the Sun, purer than Gold, more rare than precious Stones, ſweeter than Balſam, of greater Value than Pearls, more delightful than Hony, more pleaſant than the beſt Muſick. She is that bleſſed Virgin, who being adorned with all Virtues, and furniſhed with all Graces did draw to her the King of Heaven; for by her virginal Purity, and Innocency of Life ſurpaſſing all, ſhe was choſen to be Mother of God, and for the Merits of her Humility and burning Charity was beloved of the moſt high, elected by the eternal Word, overſhadowed by the Holy Ghoſt, enriched with divine Fruit, prefigured in the Holy Scriptures, foretold by the Prophets, exalted above the Archangels and all bleſſed Spirits. For whom the Heavens cannot contain, and whom all Nature doth reverence with Admiration, this Virgin conceived firſt in her Soul, and then in her Womb; ſhe lodged him in her Bowels, nouriſhed him at her Breaſts, embraced him in her Boſom, and carried him in her Arms. So that all Honour, all Dignity, all Merit, Grace and Glory is found in* Mary. *She was great at her Birth, but greater when ſhe conceived the eternal Word, always Holy, always full of Grace, always moſt pure in Soul and entire in Body, full of Virtue in her Thoughts, Words, and Actions.* Behold here the Encomium which is given to her by St. *Laurence Juſtinian*, firſt Patriarch of *Venice*.

To this ſacred Virgin, the Evangeliſt St. *Luke* ſaith, that *God ſent the Angel* Gabriel, *and that ſhe dwelt in a City of the Province of* Galilee, *called* Nazareth; *and that ſhe was eſpouſed to a Man of the Blood and Houſe of* David, *whoſe Name was* Joſeph, *and that this Virgin's Name was* Mary. This was the moſt noble and ſolemn Embaſſy that ever was, or ever ſhall be in the World: For God is he that ſends it, and none but he could ſend it. The Ambaſſador is the Angel *Gabriel*, one of the greateſt Princes of the Court of Heaven, who in his very Name, which is to ſay *Strength of God*, giveth us to underſtand how the Arm and Power of God appears in this Myſtery. The Perſon to whom the Ambaſſador is ſent, is the Virgin *Mary*, who by her rare Virtues and ſingular Graces had raviſhed and charmed in a Manner God's Heart. She was married, not only becauſe it was ſo convenient for her Support and Honour, and Credit of her Son, and to conceal the Myſtery of the Incarnation from the Devil; but alſo that married People, as well as Virgins, might have in her a Mirrour and Pattern. Her Huſband was *Joſeph*, a holy and chaſte Man, and worthy of ſuch a Spouſe. The Buſineſs treated of in his Ambaſſy, was of the greateſt Importance, the moſt divine and ſublime that ever was or can be: For it was of God becoming Man; and that a moſt pure and ſimple Spirit ſhould be cloathed with our Fleſh in the Womb of a chaſte Virgin, and eſpouſe the holy Church with ſo ſtrong a Band of Love, that it can never be diſſolved. And ſince in every Contract or Marriage, to make it firm and irrevocable, it is neceſſary both Parties conſent and agree, therefore was it convenient, that the Angel ſhould come to the Virgin to demand her Conſent, that ſhe as a publick Perſon, repreſenting all Mankind, might accept of this ineſtimable Favour which God intended to beſtow. The Name of this Virgin, Lady, and Queen of Heaven is MARY, which ſignifieth, ſaith St *Jerome*, *Lady or exalted, Illuminated, and Illuminatrice, Star of the Sea.* She is the true *Lady* not of one Part of the Earth, but of all the World, and of all Creatures in Heaven, on Earth, and in the infernal Parts; becauſe ſhe is eſpouſed to the Father, who is Monarch of the whole World; ſhe is Mother of the Son Prince of Heaven and Earth; and Temple of the Holy Ghoſt, who is one God with the Father and the Son. The eternal Father will have his Spouſe honoured, the Son will have his Mother glorified, and the Holy Ghoſt will have his Temple reverenced and magnified. She is all *illuminated* and *cloathed with the Sun* of Juſtice, with ſo great Brightneſs and Luſtre, that ſhe chaſeth away the Darkneſs of Sin, and enlightens us all. For, conſerving the Glory of Virginity, ſhe brought forth and communicated to us *the true Light, which illuminateth all Men that come into the World.* She is alſo *the Star of* this tempeſtuous and boiſtrous *Sea*, which we muſt always look upon devoutly and faithfully, as our North-Pole and guiding Star, if we will ſail ſecurely, and paſs the dangerous Gulph of this Life, and arrive at the Haven of eternal Bliſs. This Virgin then being retired all alone, and recollected at her Prayers, and (as ſome Saints are of Opinion) meditating on this great Myſtery, and begging of our Lord that he would come and accompliſh his Promiſes and the Deſire of all Nations; the Angel appeared before her in the Shape of a moſt comely young Man wonderfully beautiful, and with great Humility ſaluting her, ſaid: *Hail full of Grace, our Lord is with thee. Bleſſed art thou among Women.* Look how the Angel ſalutes the Virgin who was ſhut up in her Chamber, that you may not think that, hiding yourſelf from Men, God will not find you: For he will the ſooner find you, the more you are retired and hid-

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And other Saints were full of Grace, each one according to his Capacity, Sufficiency, or Abundance. But when the Angel calleth the Virgin *full of Grace*, he ſpeaketh of a Plenitude more excellent, advantageous, ſingular, and greater than any other pure Creature did receive; ſhe was ſo full that ſhe did overflow and as it were run into all others, giving Liberty to Captives, Comfort to the Afflicted, Pardon to Sinners, Grace to the Juſt, Joy to the Angels, Glory to the bleſſed Trinity, and to the eternal WORD the Subſtance of her own Fleſh. For, as ſaith the great Doctor St. *Jerome: to other Saints is given ſome Part of Grace, but into* Mary *was infuſed at once the whole Plenitude of Grace, becauſe the Author, Fountain, and principal Cauſe of it was conceived in her moſt pure Womb. Our Lord is with thee*, ſaith the Angel, and hath prevented his Meſſenger; and from the Inſtant of thy immaculate Conception, there is with thee the Father, as a Spouſe with his beloved, as a Father with his deareſt Daughter: the Son as with his dearly beloved Mother: the Holy Ghoſt as a Sanctifier in his Temple. All the bleſſed Trinity is with thee; with thee in thy Heart, with thee in the Secret of thy Conſcience, with thee in thy Words and Actions; and now in a new Manner the Son of God will be with thee in thy ſacred Womb: So that thou mayeſt be aſſured that our Lord is with thee. *Bleſſed art thou among Women:* For other Women are either barren, or conceive in Sin, and the Child is a Burden to them, and they bring it forth with Pain; but thou ſhalt conceive God by the Operation of the Holy Ghoſt, and ſhalt bear him with Joy, in ſuch a Manner that neither the Birth ſhall impair thy untainted Virginity, nor thy Virginity deprive thee of the Dignity of a Mother; which is a Privilege granted to thee alone among all Women. O how wonderful is God in his Deſigns, and how contrary to the Style of the World! For the World is all Noiſe and Clamour, great Bluſtering and little Subſtance: And that which ſoundeth moſt loudly, if you come near it and look into it, you will find it to be mere Vanity. All the ſpecious Things of the World are like the Apples of *Sodoma* and *Gomorra*, which, after that Fire fell from Heaven, remained fair to the Eyes, but if you touched them, mouldered away and turned to Duſt and Aſhes: But God worketh his ſovereign Myſteries in Silence without Noiſe, betwixt an Angel and a Virgin ſhut up in her Chamber, no Man hearing or taking Notice of any Thing. And there is treated and concluded the greateſt Work that hath been known or can be done. The Evangeliſt adds, *that the Virgin hearing the Angel's Words, was troubled.* She was not troubled to ſee the Angel, as a new and unuſual Thing: For it is to be believed that the Angels often viſited her, and were familiar with her, reverencing in the Body of a tender and delicate Virgin, a Spirit more pure and perfect than themſelves; for they have a great Love for Virgins by reaſon of their Purity, and willingly keep them Company: But ſhe was troubled to ſee the Angel in that Shape of a beautiful young Man; and much more to hear the Words he ſpoke to her, and the Salutation he gave her, ſo new, ſtrange, and admirable, that we do not read any Perſon was ever ſaluted in that Manner. And as this Lady was moſt humble and vile in her own Thoughts, ſhe eſteemed herſelf unworthy of ſuch Praiſes; and was confounded and troubled, and began to think whether that Salutation came from a good, or an evil Spirit: For nothing doth trouble one that is truly humble ſo much as to hear himſelf praiſed, for fear he may loſe Humility, which he eſteemeth ſo much, and wherein he placeth all his Treaſure. She was troubled, and yet held her Peace; to teach Virgins that the chief and principal Ornament of Virginity is Baſhfulneſs and Silence. But the Angel ſeeing her to be troubled, ſaid to her, *fear not*, Mary, *for thou haſt found Grace with God.* As if he had ſaid, let thoſe fear who by their Sins loſe God, but thou who haſt found Grace before his Eyes, what haſt thou to fear? From the Beginning of the World to this Time, in ſo many Ages there hath been none, that with all the Induſtry and Application which he could uſe, hath ſo happily light upon the Vein of Grace as you, or hath been ſo pleaſing and acceptable to our Lord. Whence we learn that God is not offended to ſee his Servants wary; and not too forward to accept of his extraordinary Gifts, and his Salutation. But on the contrary himſelf appeaſeth the Trouble and Apprehenſion which is cauſed by this holy Fear, and inſtructeth thoſe

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MARCH 25. that prudently and circumſpectly weigh and ponder Things that are to be examined, ſince the Apoſtle and Evangeliſt St. *John* commandeth us not eaſily *to believe every Spirit, but to try and examine the Spirits, whether they come from God.* The Angel added further, *Behold thou ſhalt conceive in thy Womb, and bring forth a Son, and ſhalt call his Name* JESUS. *He ſhall be great, and ſhall be called the Son of the Higheſt. And our Lord will give him the Seat (or Throne) of* David *his Father, and he ſhall reign forever in the Houſe of* Jacob, *and there ſhall be no End of his Kingdom and Reign.* That Lord who was promiſed by God, deſired of the Patriarchs, announced and foretold by the Prophets, repreſented by all the Shadows and Figures of the Law; he whom all Nations did ſigh after, and with heavy Groans did demand of God that *the Heavens might drop him down like a Dew from above, and the Clouds rain down the juſt One,* that *the very Heavens might be broken in ſunder for him to deſcend upon Earth*; this very Lord ſhall you conceive and bring forth as a true Mother her Son, and ſhall call him JESUS, that is to ſay, *Saviour*, becauſe he ſhall ſave Mankind. For he beareth ſo ſtrange a Love to Man, that he will not truſt their Salvation in any other Hands but his own. *He ſhall be great*, not as *John the Baptiſt*, of whom it is ſaid *that he ſhall be great before God*, but he ſhall be as great as God. *John* a great Man, JESUS a great God. The Greatneſs of *John* had a Beginning; the Greatneſs of this Son, called JESUS, hath neither Beginning nor End, becauſe he is the Begining and the End of all Things. He is already great and a great God, whom you ſhall conceive and bring forth, that the Child which ſhall be born of you be both *Great* and *God*. For, as Man, he ſhall have that by Grace, which as God he hath by Nature. He ſhall be great in Heaven, on Earth, and over Hell; and Angels, Men, and Devils ſhall bend their Knee to him, and proſtrate upon their Face ſhall reverence and adore the moſt ſweet, holy and glorious Name of JESUS.

The Virgin having heard this Diſcourſe of the Angel, aſked: *How can this be done, becauſe I know not Man?* She queſtioned not the Truth of his Promiſe, nor the Power of God, but admiring the Greatneſs of the Myſtery, and that God had choſen her for ſo high a Dignity, being alſo deſirous to keep her Vow of perpetual Virginity, which of all Creatures ſhe was the firſt that had made, as Virgin of Virgins, advancing and ſetting up the Banner of inviolable Purity to excite others to the Love of it, ſhe enquired by what Means this Myſtery was to be brought to paſs in her, whether it were to be with Detriment of her Virginity. *I know not Man*, ſaith ſhe, that is, *I have made a firm Reſolution and Vow never to know him*, and have conſecrated my Virginity to God. And though I have *Joſeph* for my Spouſe, I have taken him to guard me, not to blemiſh my Purity. O holy Virginity allied to Angels, moſt beautiful Flower of the Garden of the Church, and Victory of ſenſual Delights, Glory of the Flock of CHRIST, beloved of the King, dedicated to our Lord, and conſecrated to God! Let all who are in Slavery and Bondage to their filthy Appetite, be quite confounded for caſting away at a vile and baſe Price this ineſtimable Pearl, which the moſt prudent Virgin did value ſo much, that when offer was made her to be the Mother of God, before ſhe would accept of it, ſhe demanded whether it would not be a Diſparagement to her Virginity. To this Demand the Angel anſwered; *The Holy Ghoſt ſhall come upon thee, and the Power of the moſt High ſhall overſhadow thee, and therefore alſo that which of thee ſhall be born holy, ſhall be called the Son of God.* Do not fear, glorious Virgin, that God or the Angel will be offended, to ſee you defend your virginal Integrity. For hereby you invite God the more to come into your pureſt Womb, and to take Fleſh in it, which is to be the Inſtrument of the divine Word. He that comes to preach Virginity, cometh not to deprive you of yours. God will have you a Virgin, and were you none, he would not take you for his Mother. *Seek not in this Myſtery*, ſaith St. *Chryſoſtom*, ſpeaking to the holy Virgin, *the Courſe and Order of Nature, for what is to be wrought in you, is above all Nature. You aſk how this ſhall be done, becauſe you know not Man. For this very Reaſon it ſhall be done, becauſe you know not Man: For otherwiſe you ſhould never be Mother of God, nor would be thought worthy or capable of ſo great an Honour. This Stone ſhall be cut out without Hands, and the burning Buſh ſhall not conſume. For the Holy Ghoſt ſhall come upon you, and the Power of the Higheſt ſhall overſhadow you, that you may endure him who is a conſuming Fire and the Brightneſs of the Father's Glory. Under this Shadow fear not the ſcorching Heat of carnal Concupiſcence.* Then to confirm the Virgin more in Things ſo far above the Reach of Nature, the Angel brought the Example of St. *Elizabeth*, and told her that ſhe alſo had conceived a Son in her old Age, and being barren, for to God there is nothing impoſſible. And here the Angel finiſhed his Embaſſy; and the Virgin kneeling down upon the Ground, with the greateſt and moſt profound Humility, that ever pure Creature had, anſwered thoſe Words, that rejoiced Heaven and Earth, gave Redemption to Captives, Liberty to thoſe who were condemned, and Salvation to all the Children of *Adam: Behold the Hand-maid of our Lord. Be it done to me according to thy Word.*

MARCH 25. O incomparable Virgin, and bleſſed above all Creatures! O true *Abigail*, who, when *David* demanded her for his Wife, anſwered; *Behold thy Servant to waſh the Feet of the Servants of my Lord.* All Virtues were admirable in *Mary*, and in this Diſcourſe with the Angel the chief and principal did appear, and ſhew themſelves. But her Humility, which outſhines the reſt in this her Anſwer, is moſt admirable. Being choſen to be the Mother of God, ſhe offereth herſelf for his Slave. *Behold the Handmaid of our Lord.* How great is that Humility, which cannot be overcome with Honours, nor vainly tranſported with Glory? *It is no great Matter*, ſaith St. *Bernard*, *to be humble in baſe and vile Things; but it is a great and rare Thing to be humble in Dignity and Greatneſs.* It is proper to thoſe who are truly humble, the more they are exalted to abaſe themſelves the more, and to reſemble the Tree, which the fuller it is of Fruit, the more it bends and boweth down to the Ground. *Mary* being repleniſhed with Grace and Sanctity, ſtoopeth, and ſubjecteth herſelf to the Will of God, ſaying, *Behold the Handmaid of our Lord, be it done to me according to thy Word.* As if ſhe had ſaid, God is my Lord, and I am his Slave and Creature. Let him do with me what he pleaſeth. Here were two Acts proceeding from the ſame Humility; to acknowledge herſelf for Slave, and to offer herſelf to the Will of our Lord with a perfect Reſignation and Obedience. She was made pleaſing to our Lord by her virginal Purity, and ſhe conceived him by her Humility. *Be it done to me according to thy Word. Be it done*, ſaith St. *Bernard*, *is very ſignificative and expreſſeth the Deſire the Virgin had of this Myſtery. It is a Word of Prayer, by which ſhe demandeth what was promiſed her. For God will have us aſk what he hath promiſed to give us. And perhaps for this Reaſon he promiſeth many of thoſe Things which he deſires and intends to give, that by his Promiſes he may awaken Devotion in us, that ſo devout Prayer, may merit what he of Grace will give us.* This humble Conſent of the bleſſed Virgin was ſo acceptable and pleaſing to God, that St. *Bernardin* of *Siena* ſaith by that Act alone ſhe merited more than did all the Angels and Men; for by this Act ſhe merited to be the Mother of God; and that *fiat*, *or be it done*, that Conſent and humble Offering and Subjection of herſelf to the divine Will, was the laſt and next Diſpoſition to receive that ſovereign and higheſt Grace, to which from all Eternity God had predeſtinated and choſen her. No ſooner had the Virgin ended thoſe Words: *Behold the Handmaid of our Lord, be it done unto me according to thy Word*, by which ſhe gave her Conſent; but the Holy Ghoſt framed in her Womb, and of her moſt pure Blood a little Body, well proportioned, and capable to receive a rational Soul, which in that very Inſtant God created, and infuſed into it, and united that ſacred Humanity with the divine Nature in the Perſon of his only begotten Son, which by Virtue of that Union, is both God and Man, natural and true Son of *Mary*, ingendered of her Subſtance, and conceived of her ſacred Womb; and ſhe is alſo the true and natural Mother of her Creator and Lord. There is no created Underſtanding able to comprehend the Riches and Graces which were beſtowed upon that ſacred Humanity. For beſides the firſt and ſovereign Grace of Union with the divine Word, whereby it is exalted above all that God hath created or can create; it had the Privilege to be the univerſal Head of all Mankind, that Grace might flow and be derived from it into all the Poſterity of *Adam*; ſo that there is no Grace or Holineſs which ſpringeth not from this Fountain, no Saint or juſt Man, who doth not acknowledge and confeſs to have received his Sanctity and Juſtice from this Lord. Together with this Grace were given to him all thoſe which are called *gratiæ gratis datæ*, as of working Miracles and the like. As alſo the Gifts of the Holy Ghoſt. For in that moſt bleſſed Soul are depoſited all the Treaſures of the Wiſdom and Knowledge of God, by Reaſon of the Honour and Dignity which it hath to be perſonally united with God. This is the Myſtery of the Incarnation, and that which the Catholick Faith confeſſeth, when we ſay in our Creed, *That* JESUS CHRIST *was conceived of the Virgin* Mary, *by the Virtue of the Holy Ghoſt.* But what Tongue, human or angelical, would be able to expreſs the inward Feelings and Affections, which then were in the moſt pure Heart of the Queen of Angels? What Light and Brightneſs ſhone in her underſtanding! What Heat inflamed her Will! What Joys and Jubilees poſſeſſed her Soul, when the Holy Ghoſt overſhadowed her, and the divine Word cloathed himſelf with her Fleſh, and gave her the new Dignity and Glory of Mother, and wrought ſuch wonderful Things, as were then accompliſhed in her, for the Remedy and Good of the World! This cannot be comprehended by any Man; and the beſt is to leave it to every one to conſider and meditate upon by himſelf, and ſo to edify and delight his Soul with pious Thoughts of theſe Myſteries, ſo ineffable, ſo ſecret, and ſo divine.

MARCH 25.

The

The Month of *APRIL.*

The Life of St. Francis *of* Paula, *Founder of the holy Order of* Minimes.

APRIL 2. THE Life of St. *Francis* of *Paula*, Father and Founder of the holy and religious Order of the *Minimes*, taken out of the Bull of his Canonization; and out of the Leſſons which Pope *Sixtus* V. commanded to be made and put into the *Roman* Breviary, and to be read on his Feaſt; as alſo out of the Chronicle of his Life, Death, and Miracles, is in the Manner following:

St. *Francis* was of a Town in *Calabria*, called *Paula*, which is about a Day's Journey from *Coſencia*, the Head City of that Province. His Father's Name was *James Martolill*, and his Mother's *Vienna*; Perſons of mean Condition, but upright and virtuous. They were a long Time without Children, although they begged them of Almighty God with much Earneſtneſs and Devotion by the Interceſſion of the glorious Patriarch St. *Francis*. At length by their holy Prayers they obtained what they had ſo long deſired, and had this Son, whom they chriſtened *Francis*, as one who was given them by the Hand of God for the Merits and Interceſſion of St. *Francis*. They bred him up from his Infancy in the holy Fear of God, and he was of ſo good a Diſpoſition, and ſo well inclined to Piety, that they had little Trouble or Difficulty with him; for in his Carriage and Behaviour he prevented and ſurpaſſed their Deſires. When he was thirteen Years old he retired himſelf into a Deſert, where he remained ſome ſix Years, leading the Life of an Angel rather than of a Man. He did great Penance, faſted much, and ſpent whole Days and Nights in Prayer and Meditation of heavenly Things and in Converſation with that Lord, who had created him for his great Glory, for the Profit and Good of many Children that were to follow his Example, and for a ſingular Ornament and Luſtre of his Church. The Fame of his Sanctity was now ſpread abroad, and moved many to come to him, and deſire him to admit them for his Children and Diſciples, and inſtruct them in the Way of Heaven. And he being inſpired by our Lord, and inflamed with his Love, conſidered more the Good of thoſe who deſired to profit by him, than his own Content and Comfort which he took in Solitude and Recollection, came forth of the Deſert, and returned to his Countrey; where he laid the Foundations of a Church, carrying upon his own Shoulders Stones, Timber, and all Materials neceſſary for the Building. And many charitable and devout People willingly concurred with him, and afforded him their Aſſiſtance, both by their Labour, and by their Alms. The holy Man at firſt had drawn out the Deſign and Platform of a very little and narrow Chapel, and had begun to build accordingly; when there appeared to him a Friar in the Habit of St. *Francis*, who reprehended him for contenting himſelf with ſo ſtreight and narrow a Compaſs, and bid him caſt down what he had already built, and begin anew to raiſe a more large and ſpacious Church. The good Saint excuſed himſelf, ſaying, *That he had not wherewithal to compaſs ſo great a Deſign*; but the religious Man reply'd, *That he ſhould confide and put his Truſt in God, who would not be wanting to him or backward in furthering ſo good a Work.* No ſooner did they begin to throw down thoſe narrow Walls, but the Friar diſappeared, who, as all did aſſuredly believe, was St. *Francis* himſelf. For the next Day to confirm the Saint in the Aſſurance of what had been promiſed him, there came to him a Gentleman of *Coſencia*, who gave him great Store of Silver and Gold for the Building of the Church; which by the Favour of our Lord, was not long after finiſhed, and made far bigger than he at firſt had intended.

APRIL 2. Then he inſtituted his Order, and would have the Religious of it, for Humility to be

APRIL 2. called *Minimes*, that they might always eſteem and carry themſelves as the leaſt of all. And he himſelf, that was their Father, Corrector, General, and Maſter of all, gave them a moſt admirable Example, holding himſelf to be the loweſt and meaneſt of them; for he ſubmitted himſelf to the moſt abject and painful Exerciſes, ſerving them at Table, ſweeping the Church, and waſhing with his own Hands the Clothes of all the Religious, even of the Novices. And the Example he gave them of Auſterity and Penance was not leſs wonderful: For he always went barefoot, in Snow and Froſt, upon hard and ſharp Stones, and even through Thorns and Brambles; though our Lord did ſo favour him, that he hurt not his Feet. He ſlept upon the Ground, diſciplined himſelf in the Night, wore coarſe woollen Cloth, eat a little Bread, and drunk but one Draught of Water every Day after Sun-ſet; or if he found himſelf very faint and weak, he would take a few Herbs or Pulſe, or ſome ſuch *Lenten* Meat. And he obliged his Friars, beſides the three ſolemn Vows, to make the fourth of *Lenten* Abſtinence, that is, never to eat other Sorts of Meat, than ſuch as are permitted by the Church in the holy Time of *Lent*, unleſs they be ſick. He conſerved his Virginity entire to the very laſt. He was ſo ſweet and affable in his Speech, that he did ſtrangely win the Hearts and Affections of all that dealt with him, and enflamed their Minds with the Love of God, and great Deſires of ſerving him. He perſevered in a conſtant Courſe of Penance from his Childhood to his old Age, always keeping the ſame Order and Tenour of Life, in watching, faſting, and corporal Auſterities. And, as it was ſuitable to ſo holy a Life, eminent Virtues, and high Merits, our Lord did honour and magnify him with innumerable Miracles, that he wrought by him; inſomuch that he ſeemeth to have given him a Dominion over all Creatures, for they were all ſubject and obedient to him; the Fire and Air, Sea and Earth, Sickneſs and Death, Beaſts, Men and Devils were at the Command of this humble Man and great Servant of God. For he freed diverſe that were poſſeſſed and tormented by wicked Spirits; he gave Sight to the blind, Speech to the dumb, Health to thoſe that were deſpaired of and given over by Phyſicians, and Life to the dead. The Elements had loſt their Force againſt him; he walked upon Fire, held it in his Hand, entered into a hot and burning Oven without the leaſt Harm. He paſſed over the Sea with his Companion upon his Cloak ſpread upon the Waves, with great Security and Confidence, and no leſs Amazement of the Mariners, who refuſed to admit him into their Ship, and had left him at the Sea-Shore, becauſe he had not wherewithal to pay the Fraught from *Calabria* to *Sicily*. He had the Gift of Propheſy, and foretold many Things before they happened. Finally, his Life and Death was glorious for great and rare Miracles, which are to be ſeen in the Bull of his Canonization, and in the Chronicle of his Life, Death, and Miracles, written by Father *Peter Mena*, General of the Order of the *Minimes*, which this holy Man founded. By whom it was dilated firſt in *Italy*, and after in other Provinces of Chriſtendom, and eſpecially in *France*, where King *Lewis* XI. did much favour the Saint and his holy Order. APRIL 2.

This King being very ſick, and even almoſt hopeleſs of Remedy, having try'd and experienc'd all the Means that Phyſick and humane Induſtry could invent for ſo great and powerful a Prince; and all in vain, for all Skill and Art could do him no good; he deſired Pope *Sixtus* IV. to ſend to him *Francis* of *Paula*, hoping by his Interceſſion to obtain Health, which by no other Means he could procure. The Saint upon pure Obedience to CHRIST's Vicar, did that which he had refuſed to do at the King's Requeſt, and came into *France*, where he was received with much Honour and Reverence. When the King had told him the Cauſe, why he had ſent for him, and deſired ſo much his Preſence; to wit, *to be freed by his Prayers from his long and dangerous Infirmity*; the Saint took ſome Time to pray for him; but after his Prayer told him plainly, *That it was not God's Will he ſhould recover. And therefore exhorted him to Patience and Reſignation to the holy Will and Decree of God; and bid him prepare himſelf to die, and to render an Account of himſelf, and of the Kingdom, which God had intruſted him with.* The King though fruſtrated of his Hopes, and not obtaining what he ſo much deſired, obeyed the Saint, and followed his good Counſel; and bore him a great Reſpect and Reverence. So that in *France* many Convents and Monaſteries were built of the holy Order of *Minimes*, with ſuch Affection and Devotion of the People for them, that they commonly called them, *les bons Hommes*, *The good Men*, for their great Sanctity, which Name they keep to this Day. Among the Monaſteries which St. *Francis* of *Paula* founded in *France*, that of *Tours* is the chief and principal: For the Foundation whereof King *Lewis* gave his royal Palace, and commanded a Church and Convent to be there built for the Saint and his Religious. There he lived many Years, honouring our Lord, by his holy Life, and edifying the whole Catholick Church by his Example. He ſettled his Order with holy Conſtitutions, laying the Foundations of it upon Humility, and Charity, and ſtrengthening it with a Multitude of Miracles. Finally, having written *three Rules*, *for*

APRIL 2. *for Friars, for Nuns, and for thoſe who are called Tercerons*, which were approved and confirmed by the See Apoſtolick, being fourſcore and eleven Years old, and knowing the Time was at Hand, when he was to end this Baniſhment, and receive from our Lord the Reward of his long and glorious Labours, on *Holy-Thurſday* he came down into the Church, and there in Preſence of many of his Religious Children (who were come from ſeveral Parts to ſee him) with ſingular Devotion, Feeling, and Abundance of Tears, he received the *Viaticum* of the Body of our Lord and Saviour JESUS CHRIST; and the Day following, which was *Good-Friday*, after he had embraced with great Tenderneſs and Sweetneſs of Affection all his Diſciples, and exhorted them to Peace, fraternal Charity, Humility, and all kind of Virtue, and given them his Benediction, and laſt Farewell in our Lord, he took the Crucifix into his Hands, and often kiſſing it ſaid, *In manus tuas, Domine, commendo ſpiritum meum. Into thy Hands, Lord, I do commend my Spirit.* And lifting up his Eyes and Hands to Heaven, yielded up his happy Soul to our Lord, at the very Hour the ſame Lord had rendered up his to the eternal Father upon the Croſs for our Redemption. This glorious Saint died in the Year MDVII, in the City of *Tours*, and his Body remained eleven Days before they gave it Burial, ſo entire and freſh, that it ſeemed to be ſtill living; and there came from it a moſt fragrant and celeſtial Odour. Pope *Leo* X. canonized him for a Saint in the Year MDXIX, and his holy Order of *Minimes* hath flouriſhed ſince in all Parts of Chriſtendom. APRIL 2.

The Life of St. ISIDORE, *Archbiſhop of* Sevill, *and Confeſſor.*

APRIL 4. ST. *Iſidore*, Archbiſhop of *Sevill*, was of a moſt ancient and noble Family, he was Son of *Severianus* and *Tortura*, Perſons of Note in the Province of *Cartagena*. His Brothers were St. *Leander*, Archbiſhop alſo of *Sevill* intimate Friend of St. *Gregory* the Great, and St. *Fulgentius* Biſhop of *Eziia*; and his Siſter was St. *Florentina* a religious Woman, all three honoured by the Church as Saints. Some Authors ſay, that *Theodoſia* or *Theodora* was alſo his Siſter, who was Wife to King *Leovigildus*, and Mother of the glorious Prince and Martyr *Hermenegildus*, and of *Recaredus* his Brother; by whoſe Induſtry and Zeal the *Arian Goths* of *Spain* were converted to the Catholick Faith, in the third Council of *Toledo*. Whilſt St. *Iſidore* was yet a Child lying in the Cradle, his Siſter *Florentina* ſaw a Swarm of Bees flying round about his Mouth, and then to mount up towards Heaven. Which is ſaid to have happened alſo to St. *Ambroſe*, Archbiſhop of *Milan*, and to St. *Dominick* Founder of the Order of the Fryars Preachers; and formerly to the Philoſopher *Plato*, and was looked upon as a Sign betokening the great Wiſdom and Eloquence, wherewith they were one Day to flouriſh. His Childhood being paſt, his Parents applied him to Studies; wherein, though he ſpared no Pains and Labour, yet he profited little. Wherefore diffiding and almoſt deſpairing ever to prove a Scholar, he was thinking to quit his Studies, and not to loſe his Time in ſearch of that, which he was likely never to attain. Whilſt his Head was buſied with theſe Thoughts, he came towards a Well, and ſaw in the Brink of it, which was of hard Stone, little Furrows or Streaks, which in Length of Time had been made by the Ropes they uſed to draw up Water, and preſently he ſaid to himſelf, *the Cord can work into a Stone, and by Continuance of Time make Dents and Furrows in it; and cannot continual Study and Labour ſoften me, and imprint ſome Learning and Knowledge in my Mind?* And with this he took Courage, and returned again to his Studies, and followed them ſo cloſe, that he became a Maſter in all Sciences, ſo that he had ſcarcely his equal in any kind of Learning, divine or human; and there was none in that Age better verſed in the *Latin*, *Greek* and *Hebrew* Tongue, which he underſtood and comprehended moſt fully, as appeareth by the Multitude of moſt learned Books which he writ of diverſe and different Matters, with which he hath much adorned the Catholick Church, and declared to the World his excellent Wit and Judgment. The Catalogue of his Books is ſet down by St. *Ildefonſus*, Archbiſhop of *Toledo*, and St. *Braulio* Biſhop of *Saragoſſa*, who were both of them his Diſciples. When St. *Leander* and St. *Fulgentius*, his Brothers, were baniſhed by the *Arian* King *Leovigildus*, St. *Iſidore* oppoſed the *Arian* Hereticks, and diſputed againſt them, with great Fervour, Zeal, Eloquence and Doctrine; inſomuch that the Hereticks being confuted by him, and not knowing how to anſwer his Arguments, reſolved to kill him, eſteeming it an intolerable Diſgrace, to be overcome and put to Silence by a Youth, as St. *Iſidore* then was: And they had effected their wicked Deſign, APRIL 4.

APRIL 4. ſign, if God had not hindered it, who conſerved St. *Iſidore* for greater Matters, aſſigning and appointing him to be Archbiſhop of *Sevill*, and a great Prelate and Doctor in his Church, that ſo he might with greater Authority and Weight diſperſe and drive away the Miſts of thoſe wicked Errors. St. *Leander* his elder Brother being returned from Baniſhment, reſtrained and kept him in from expoſing himſelf to Danger, divining and foreſeeing what one Day he was to prove: Some ſay that St. *Leander*, as long as he lived, did even ſhut him up, and held him as it were Priſoner, to ſecure him from the *Arians*, and to refrain him from writing againſt them, thinking it to be a greater Service done to God and the Church to reſerve his Zeal and Courage for a better Time. And ſo it proved; for St. *Leander* being deceaſed, and the Church of *Sevill* left vacant, King *Recaredus*, deſirous to provide it with a ſound, catholick and able Paſtor and Doctor, nominated St. *Iſidore* for Archbiſhop, and Succeſſor of his Brother in that See; and this with wonderful great Content and Satisfaction of all *Sevill*, and the whole Kingdom of *Spain*, for the great Opinion which they had of his Sanctity and Learning; only St. *Iſidore* himſelf lamented and made Difficulty to accept of it, eſteeming himſelf not worthy of ſo eminent a Dignity, and begging of the King to make Choice of ſome other that was more fit for it. But ſeeing he availed nothing, but muſt of Neceſſity undertake the Charge, he ſtooped to the Yoke, and rendered himſelf to the Will of our Lord.

When he was ſeated in that Chair, and had taken Poſſeſſion of the Archiepiſcopal Dignity, a Man cannot eaſily believe with what Rays of all Virtues he did preſently ſhine and enlighten the World: His Humility, Charity, Benignity, Affability, Modeſty, Patience, and Meekneſs were admirable. He was moſt charitable to the Poor, peaceable with the Rich, ſtout towards the Proud and Powerful, moſt devout in the Church, vigilant in the Reformation of Manners, conſtant in eccleſiaſtical Diſcipline, very ſweet and gentle towards all, ſevere and rigorous only towards himſelf. He writ a Rule for Monks with that Exactneſs and Moderation, that it might well be received and kept. He compoſed and reformed the eccleſiaſtical Office of the Maſs and canonical Hours, that throughout all *Spain* divine Service might be read after one and the ſame Manner; and therefore made a Miſſal and Breviary, which was firſt called from him, St. *Iſidore*'s; and afterwards *the Miſſal and Breviary of* Toledo, becauſe it was approved in a Council of *Toledo*. The ſame Office was alſo called *Mocharabe*, becauſe the Chriſtians who lived among the *Moors* did uſe it; and thoſe Chriſtians were commonly called *Mocharabes*, or *mixti Arabes*, as being mingled among the *Arabians* or *Moors*. And to this Day ſome Pariſhes in the City of *Toledo* on certain Days uſe this Office of St. *Iſidore*; and in the Church of *Toledo* it is uſed in the Chapel of the *Mocharabes* founded with twelve Chaplains by Don *Franciſco Ximenes de Ciſneros*, Archbiſhop of *Toledo*, and Cardinal of *Spain*. But as St. *Iſidore* did well know that the firſt Ground and Foundation of whatſoever can be well built, and ordered in a Commonwealth is the Inſtruction of Youth, and the Education of Children in Virtue and Learning from their tender Years, that Age being ſoft like Wax, very diſciplinable, and apt to receive good Impreſſions, he built diverſe Colleges for Children to be brought up in, that not only thoſe who were within his Dioceſe, but even from all Parts of *Spain*, Children might be ſent to have their Education under him, as indeed diverſe were ſent to him, and he diſtributed them into Colleges, found them Maſters, and appointed what they were to learn, and he himſelf had his Hours to teach them higher Matters and of greater Conſequence, as being chief Maſter and Superintendent of them all: So great was his Zeal and Charity. And out of theſe Colleges came moſt famous and able Men, as St. *Ildefonſus*, and St. *Braulio*, as we ſaid, and many others. APRIL 4.

He preſided in the fourth Council of *Toledo*, and in the ſecond of *Sevill*; where his Opinion and Judgment was of great Authority and Force for eſtabliſhing and confirming Matters of Faith, and ſuppreſſing contrary Errors, alſo for ordering ſome Things concerning the Reformation of the Life and Manners of the Faithful. Moreover in the Council of *Sevill* he confuted one Biſhop *Gregory*, a *Syrian* born, that was infected with the Hereſy of *the Acephali*, and brought him by his Prudence and Doctrine to renounce his Errors, and embrace the Catholick Faith. Some ſay that St. *Iſidore* went to *Rome*, being called thither by St. *Gregory* Pope (who at *Conſtantinople* got Acquaintance, and contracted a ſtraight League of Friendſhip with his Brother St. *Leander*, and dedicated to him that admirable Work of his Morals upon *Job*) and that he was received and entertained at *Rome* with great Joy and Congratulation of all the Court and City; and that at his Return into *Spain*, he obtained by his Prayers of our Lord Plenty of Rain after a long Drowth that parched the Earth, and ſo relieved that deſolate and afflicted Countrey. He was wonderfully addicted and devoted *to the holy Apoſtolick Roman See*, acknowledging it to be *the Mother and Miſtreſs of all Churches, and ſecure Haven of the Catholick Faith, unto which all faithful Believers ought to have Recourſe*,

APRIL 4. *Recourſe, and addreſs themſelves in all Storms and Tempeſts.* And ſo in a Letter which he writ to *Eugenius* Archbiſhop of *Toledo*, who had aſked of him, *Whether all the Apoſtles had received equal Power from* CHRIST, he anſwereth in theſe Words: *Whereas you aſk about the Equality of the Apoſtles, St.* Peter *was Superior and Head of them all, who deſerved to hear of our Lord,* thou ſhalt be called *Cephas*, thou art *Peter*; and upon this Rock I will build my Church. *And from no other than the very ſame Son of God and of the Virgin did he receive the ſovereign Honour of Primacy and high Prieſthood in the Church of* JESUS CHRIST. *And after* CHRIST's *Reſurrection he deſerved to hear from him*; feed my Lambs, and my Sheep; *underſtanding by his Sheep the Prelates of Churches. And although the Dignity of this Power extendeth itſelf to all Catholick Biſhops, yet by a peculiar Privilege in a certain Manner it belongeth properly and ſingularly to the Sovereign Biſhop of* Rome, *as to the Head of the whole Church, and far more excellent than all his Members, which Seat ſhall remain for ever. And ſo he that will not obey him with Reverence and Readineſs, being ſeparated from his Head, hath no Spirit nor Vigour, like a Man without a Head.* St. *Iſidore* governed his Church with great Sanctity for the Space of forty Years; and then being full of good Works and Merits, perceiving the Time did draw near, wherein our Lord would take him to himſelf, although his whole Life had been a continual Meditation and Preparation for Death, he took ſix Months the better to diſpoſe himſelf to it, by attending more fervently to Prayer, Works of Charity, and Penance. Then calling for two Biſhops, his particular Friends, *Eparcius*, and *John*, he deſired to be carried into the Church of St. *Vincent*, where cloathed with Haircloth, and lying upon Aſhes, with great Humility, Devotion and Reverence, he received by the Hands of one of thoſe Biſhops the Body and Blood of our Lord. And as he lay proſtrate on the Ground, he begged Pardon of all there preſent, and even of thoſe that were abſent, if in any Thing he had offended them: And recommending to them fraternal Love and Charity, he foretold them prophetically, *that if they departed from the holy Law of our Lord, and Evangelical Doctrine which they had received, they ſhould fall from the Height of that Felicity, which then they enjoyed, into an Abyſs of moſt grievous Calamities and Miſeries. Yet if afterwards they would come to themſelves, bewail their Sins, and do Penance for them, God would raiſe them to a more flouriſhing State and Happineſs, and make them more glorious than many other Nations.* Which we ſee to have been accompliſhed in the Ravage and Deſtruction of *Spain* by the *Moors*; and by their being ſet up again in their former good State, and reſtored more gloriouſly to the Kingdoms and Dominions, from which they had been expelled and driven out. In fine this worthy Prelate having diſtributed all he had among the Poor, himſelf being poor in Spirit and rich in CHRIST, gave up his happy Soul to our Lord the fourth Day of *April* in the Year DCXXXVI, in the firſt Year of *Cintila* King of *Spain*, in the Time of *Heraclius* Emperor. His Body was buried in *Sevill*, but when the *Moors* were become Maſters of that City, *Ferdinand* I. King of *Caſtile* and *Leon*, by many Prayers and rich Preſents, obtained of *Benabell* a *Moor*, and King of *Sevill*, the Body of St. *Iſidore*, which he tranſlated to *Leon*, and placed it in a ſumptuous Church of his Name, which for that Purpoſe he had built; where it is kept at preſent in a Shrine of Gold, with due Reverence and Decency. God wrought many Miracles by St. *Iſidore* both in his Life-Time, and after his Death. And eſpecially the Chriſtians in their Wars againſt the *Moors*, by calling upon him were often helped and aſſiſted. And all *Spain* hath received wonderful Favours and Benefits by his Sanctity, Learning, and particular Interceſſion. St. *Ildefonſus* and St. *Braulio*, his Diſciples, write of him, alſo the *Roman* Martyrology, *Uſuardus*, *Trithemius*, and *Baronius* in his Annotations upon the Martyrology, and in his eccleſiaſtical Annals. APRIL 4.

The Life of St. LEO *the Great, Pope and Confeſſor.*

APRIL 11. AT what Time Pope *Sixtus* III. died, St. *Leo* was in *France*, compoſing certain Differences concerning weighty and important Affairs. He was born in *Tuſcany*, and was Son of *Quintianus*, and was now Deacon Cardinal of the *Roman* Church. Although he were abſent, yet thoſe that were to chuſe a Succeſſor to the deceaſed Pope, caſt their Eyes upon him, as upon one that for Sanctity, Learning, Prudence, and Eloquence was the prime Man of his Age, and conſequently the moſt fit and worthy to be ſeated in that holy Chair. There was a ſolemn Ambaſſy ſent to call him to *Rome*, and when he came thither, he was received and reverenced as CHRIST's Vicar; and placed in St. *Peter*'s Throne, to which neither Favour nor Ambition of Men, but his own rare APRIL 11.

APRIL 11. Virtues and excellent Merits had promoted him. In this his Preferment he declared his great Humility: For thus he writes in his ſecond Sermon upon that Subject: *Lord I heard thy Voice, and was afraid, I conſidered thy Ways, and trembled. For what is ſo ſtrange and ſo to be feared, as Labour to the Feeble and Weak, high Functions to low Thoughts, Honour and Dignity to the Unworthy and Uncapable?* His firſt Thoughts in this Office were to have Recourſe to God, and to beg of him Grace and Strength to bear that Burden, which he had put upon his Shoulders, knowing how weak they were, and unfit for ſo great a Weight, unleſs the Strength, and powerful Arm of our Lord did fortify and enable him. He began preſently to cultivate the great Field of the Church, and to pluck out the Weeds and Thorns of Vices which had overrun it. And there living at that Time innumerable Hereticks, to wit *Manicheans*, *Donatiſts*, *Arians*, and *Priſcillianiſts*, that did great Miſchief to the Catholick Church; beſides *Neſtorians*, *Eutychians*, and the Followers of *Dioſcorus*, who were very numerous in the Eaſt, and endeavoured what they could to obſcure and darken the Brightneſs of our holy Faith, and diſturb the Peace and Union of Catholicks; the bleſſed Pope took all Care and Pains to rid the Church of them all, to overthrow and drive away Hereticks, and rout out all Hereſies. He diſcovered ſome *Manicheans* in *Rome* itſelf, and puniſhed them, and gave Order they ſhould be proceeded againſt in other Places where they ſhould be found, in the ſame Manner, and that their Books ſhould be burnt; and warned all Biſhops to have a moſt watchful Care of their Flock, to keep and defend them from Hereticks. He afforded much Favour and Aſſiſtance to thoſe that in *Africa* did perſecute and ſuppreſs the *Donatiſts*, as alſo to thoſe that in *Spain* did fight againſt the *Priſcillianiſts*, who did much infect the Countrey. He writ to St. *Turibius* Biſhop of *Aſtorga*, and to other Biſhops, to aſſemble a Council againſt them, and commanded the like to be done in *France* againſt the *Pelagians*, writing to St. *Proſper* of *Aquitaine* to perſecute them. And to make an End at once of the Errors and Hereſies that were then ſpread about in the Eaſt, with great Labour and Induſtry, he called a General Council at *Chalcedon* of ſix hundred and thirty Biſhops, wherein were condemned *Eutyches* and *Dioſcorus*, to the great Confirmation and Eſtabliſhment of the Catholick Faith, which *doth ſo acknowledge two Natures, divine and human, in one Perſon of our Lord* JESUS CHRIST, *that notwithſtanding the Proprieties and Operations neither of the one, nor other Nature be any ways confounded.* The Zeal, Vigilancy, and Courage of this holy Pope did ſo prevail with the Emperor *Marcianus*, and the Empreſs *Pulcheria*, as likewiſe with the Patriarchs, Biſhops, and Prelates of the Church, that the Council had a moſt happy End and Iſſue; and our Lord confirmed all that was acted and decreed therein by a Miracle, as writeth *Zonaras*. For the Catholicks having ſet down in a Paper the Confeſſion of their Faith, and the Hereticks written their Tenets and Opinions in another, they put their Papers ſigned and ſealed upon the Body of St. *Euphemia*, Virgin and Martyr (in whoſe Church the Council ſat) and after three Days ſpent in Prayer, returning to the Virgin's Tomb, found the Hereticks Confeſſion caſt down under her Feet; and that of the Catholicks in her Hand, which in Preſence of all the Aſſembly, ſhe herſelf ſtretched forth, and preſented to the Emperor *Marcianus*, and to the Patriarch *Anatolius*. St. *Leo* writ alſo an Epiſtle to *Flavianus*, which is the tenth among his Epiſtles, where he treats ſublimely and copiouſly, and with an admirable Spirit, Learning and Eloquence, of the Myſtery of the Incarnation of the eternal Word, and of all that the Catholick Faith teacheth us concerning it. And to the End we might learn how theſe Myſteries of our Lord are to be handled, and alſo might know the Humility and Modeſty of this great Prelate, who would not rely upon his own Learning and Wiſdom for the deciding of ſuch high and ſublime Matters, but underſtood full well that he was to expect and demand Light and Spirit from Heaven, to explicate and declare theſe Myſteries, after he had written what he thought fit in that Epiſtle, he laid it upon the Body of the Prince of the Apoſtles, St. *Peter*, and for forty Days faſting and praying, he made humble Requeſt to our Lord, *that if any Thing in that Epiſtle were doubtful, or not to the Purpoſe, he would be pleaſed to blot it out and correct it, that he might ſecurely publiſh it, and teach the Faithful what was fit and convenient for them to know and believe.* The forty Days being expired, St. *Leo* found his Epiſtle was ſomewhat corrected and amended. And the Apoſtle St. *Peter* appearing to him ſpoke thus: *Legi & emendavi, I have read your Epiſtle and corrected it.* For which Favour St. *Leo* gave great Thanks to God and to St. *Peter*, and ſent the ſaid Epiſtle with all Confidence and Security to *Flavianus*, as being more St. *Peter*'s than his own. He appeared alſo afterwards to St. *Eulogius*, Patriarch of *Alexandria*, who had defended this Epiſtle againſt the Hereticks, and told him *that he was come to thank him for the Reſpect and Reverence he had ſhewn to that Epiſtle which he had written to* Flavianus; *and that he was to know that herein he had not only honoured him, but alſo the Apoſtle St.* Peter, *and even Truth itſelf which was contain-*

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APRIL 11. *ed in that Epiſtle.* And this Epiſtle of St. *Leo* was of ſo great Authority, that the univerſal Council of ſix hundred and thirty Biſhops did reverence it and moſt highly extoll it. Pope *Pelagius* did anathematize all thoſe who did not receive every Tittle of it. And in the *Eaſtern* Churches it was wont to be read every Year on *Chriſtmas-day*. The Biſhops of *France* tranſlated it, and ſent their Tranſlation to St. *Leo*, beſeeching him to compare it with the Original, that they might not ſwerve from it in any Point, but might follow moſt exactly in all Things the Doctrine and Rule of the holy Apoſtolical See.

St. *Leo*'s greateſt Care and Diligence was to have the ſacred Canons, Apoſtolical Traditions, and the Decrees of Councils, eſpecially of *Nice* and *Calchedon*, exactly obſerved, and to have the Privileges and Exemptions which had been granted to the Church, inviolably kept and maintained. And ſpeaking of this Matter he hath theſe Words: *It would be a great Fault of mine, if through my Negligence or Diſſimulation the Rules and Decrees of holy Fathers ſhould come to be infringed, which in the Council of* Nice *the Holy Ghoſt inſpired them to make for the good Order and Government of the Church; and that the Will of any one Biſhop, my Brother, ſhould prevail more with me, than the common Good and Advantage of the whole Church of our Lord.* He ordained that no Slaves ſhould be admitted into religious Orders without the Conſent of their Maſters; that Monks ſhould not intermeddle in ſecular Affairs, nor even in thoſe which belonged to the Clergy. He had a ſtrict Eye upon the good Life and Continence of Clergy-men, and looked that they were not covetous, but of ſo holy a Converſation, ſo upright and entire in their Carriage and all their Actions, that they might ſerve the Laity for a Pattern and Model of Virtue. He was very choice and wary in adminiſtering holy Orders, and ordaining Biſhops and Prieſts, for fear he might promote Men unworthy of ſo high a Calling and eminent Dignity; and uſed to ſay that *to admit ſuch to holy Orders, was to do great Wrong to the Church, to Cities and Villages. For the Integrity of thoſe that rule and are in Command, is the Cauſe of the good and virtuous Life of thoſe who are under their Charge. And if in other Degrees of the Church there ought to be nothing inordinate or ſtained with any Blemiſh; how much more Care and Solicitude is to be uſed that no Error be committed in the Election of one who is to be the Head and Ruler of many, and Superior to all other Degrees. Surely that which is required in other Members of the Body, ſhould in no Caſe be wanting in the Head.* And it is no wonder that St. *Leo* took this Buſineſs ſo to Heart, and was ſo vigilant and circumſpect in ordaining Biſhops and Prieſts: For attending to Watching and Prayer forty Days, and being almoſt continually at St. *Peter*'s Tomb (for whom he had a moſt ſpecial Affection and Devotion) begging with many Tears by the Apoſtle's Interceſſion Pardon of his Sins, at the End of his Quarantine the glorious Apoſtle appeared to him whilſt he was in Prayer, and ſaid unto him; *I have prayed for you; your Sins are forgiven you. Look well whom you impoſe Hands upon, and whom you ordain, for of this will be demanded a very ſtrict Account.* This is a notable and terrible Example and frequently to be conſidered by thoſe that have Right to preſent Perſons to eccleſiaſtical Benefices, or to confer and give them. APRIL 11.

He admoniſhed Princes and Emperors to favour and further Catholick Religion, to protect and defend the State of the Church, for ſo God would defend and conſerve their royal Authority and Dominions. There fell out great Calamities and Miſeries for the Sins of the World in this Time; for the remedying and redreſſing whereof God ſent this holy Prelate, as a couragious and ſkilful Pilot, to govern and guide St. *Peter*'s Ship, which was lamentably toſſed and beaten on all Sides with furious Winds and raging Billows; for *Attila* King of the *Hunns*, a fierce and barbarous Man, that called himſelf *the Scourge and Wrath of God*, having after a long Siege of three Years, taken, burnt, and deſtroy'd the City of *Aquileia*, which at that Time was very rich and powerful, and made himſelf a Paſſage into *Italy*, and finding all the Country open before him, ſpoiled, waſted, and conſumed by Fire and Sword, all he met with, and as a proud and inſolent Conqueror, marched on with a powerful Army towards *Rome*, with Intention to ſack and ruin it, and to make himſelf Lord and King of *Italy*. St. *Leo* had Notice of his Deſign, and being very ſenſible of the Extremity of Miſery and Miſchief, which he threatened all Chriſtendom with, armed himſelf with Prayer, with a wonderful Conſtancy and Courage, and with the Spirit of God; then goeth forth of *Rome*, and meeteth with *Attila* in a Place where the River *Mincius*, that runneth through the City of *Mantua*, entereth into the River *Po*. There attired in his pontifical Robes, before the Senate of *Rome*, which was come to caſt itſelf at the Feet of the barbarous King, he ſpoke to him with that Gravity, Majeſty, Prudence and Eloquence; that he perſuaded him to advance no farther, but to relinquiſh his wicked Intent and Deſign, and leave *Italy*, to return with his Army into the lower *Pannonia*, which from the *Hunns* was called afterwards, and to this Day *Hungary*. Every one ſtood amazed to behold that dreadful and

APRIL 11. and terrible Monſter, that had been nouriſhed with Blood and Slaughter, on a ſudden to leave his Fierceneſs and Cruelty, to become meek and calm, and permit himſelf to be moved and perſuaded by the Pope's Words and Reaſons. But being aſked by thoſe who could be familiar and confident with him, *What it was that cauſed ſo ſtrange and unexpected an Alteration in his Mind*, he ſaid, *that he ſaw ſtanding by Pope* Leo's *Side a Man* (others ſay two Men) *with drawn Swords, whilſt the Pope was ſpeaking to him, threatening to kill him, if he refuſed to obey, and to do what was deſired of him.* And it is believed that theſe two Men were St. *Peter* and St. *Paul*, Patrons of *Rome*, who at that Time defended the City by St. *Leo*'s Means. After this ſo remarkable a Victory, St. *Leo* returned to *Rome*, as it were triumphing over him, that had triumphed for the Victory over a great Part of the World, and was received as the Deliverer and Reſtorer of *Rome* and all *Italy*, to its Liberty. Although this Joy and Felicity laſted not long; for ſome few Years after, *Geneſricus*, King of the *Vandals* having poſſeſs'd himſelf of *Africa*, fell upon *Italy* with a mighty Army at the Solicitation of *Eudoxia* Empreſs, who had been Wife to the Emperor *Valentinian*, Son of *Placidia*, who to revenge the Death of *Valentinian*, and the Affront done her by the Tyrant *Maximus*, who forced her to marry him, and uſurped the Crown and Title of Emperor, called in *Genſericus* to her own Coſt, and Deſtruction of *Rome*. In this ſecond Storm, St. *Leo*, although he knew *Genſericus* to be an *Arian* Heretick, ſworn Enemy of Catholicks, and had heard of the barbarous Cruelties he had executed upon all the Biſhops and Churches of *Africa*, reſolved notwithſtanding, like a good Paſtor, to expoſe himſelf to Danger for his Flock, and went to meet him before he came to *Rome*; and begged of him *to temper his Fury, and to content himſelf with the Wealth and Riches which he ſhould find in the City, and not deſtroy it, nor profane Churches and holy Things. And ſeeing even* Attila, *the moſt fierce and ſavage Man that ever was born of Woman, was moved to Clemency and Pity towards them, much more ought he to behave himſelf peaceably and gently, and uſe with Moderation, the Submiſſion and Obedience which all the* Romans *offered him, rendering themſelves into his Hands, and confiding in his Clemency.* Thus ſpoke the good Prelate. But the King for all this, entered *Rome*, ſackt and pillaged it, and ſwept away all the Treaſure ſacred and profane, making no Difference or Diſtinction between one and the other. He ſtay'd there fourteen Days, and carried away with him infinite Treaſures and innumerable Captives, leaving that City which had been Queen and Head of the World, rifled and pillaged now the ſecond Time; yet he forbore, for St. *Leo*'s ſake, as is thought, to burn the Houſes, and to put any Man to the Sword. APRIL 11.

After the Departure of this heretical and barbarous Enemy, St. *Leo*, like a good Father and vigilant Paſtor, gathered together as well as he could, his diſperſed and ſcattered Flock, redeemed Captives, comforted the Afflicted; and put them all in mind *to bewail and amend their Sins, for which our merciful Lord had viſited them with this light Scourge, and exhorted them to appeaſe his Wrath by good Works.* He betook himſelf to repair Churches and publick Buildings which the *Vandals* had defaced or ruined; he built at his own Charges a Church in the Way *Appia* in honour of St. *Cornelius*, Pope and Martyr. He repaired and richly adorned the Churches of St. *Peter* and St. *Paul*; and St. *John Lateran*'s, and adorned them with Vaults, Paintings, and *Moſaick* Work, which to this Day is ſeen in St. *Paul*'s Church. He appointed Wardens or Guardians for the Cuſtody of the Sepulchres of the Apoſtles, who were called by him *Cubicularii, Chamberlains.* He built another Monaſtery joining to St. *Peter*'s Church. He beſtowed upon moſt Churches rich Veſſels and Ornaments. He perſuaded a *Roman* Lady *Demetria*, who had great Means, to build a Church of St. *Stephen* in the Way *Latina*, three Miles from *Rome*. He ordained that in holy Maſs the Prieſt ſhould ſay *Orate Fratres.* And added to the Canon thoſe Words, *Sanctum ſacrificium, immaculatam hoſtiam.* He commanded that no Nun ſhould be ſolemnly veiled, before ſhe had lived forty Years in Chaſtity and Retirement, which had been long before decreed in a Council. The Devotion and Reverence which they had in thoſe Days for the holy Reliques of Saints was ſo great that none could touch them. And when any were obtained, to be carried out of *Rome* for the Dedication of a Church, the Biſhop of *Rome* uſed not to give any Bone, or other Part of a Saint's Body, but only a Veil, which he had laid upon the Body of that bleſſed Saint, whoſe Reliques were demanded. Which Veil was with all Reverence kept in the Church that was conſecrated, and by it God did often work great Miracles, as teſtifieth St. *Gregory* in a Letter, which he writ to the Empreſs *Conſtantia*, who had begged of him the Head of St. *Paul* the Apoſtle, to place it in a ſtately Church which ſhe had built in his Honour at *Conſtantinople.* In which Letter he recounts a Miracle wrought by St. *Leo*, in theſe Words; *Your Majeſty is to be informed that when the Biſhops of* Rome *give Reliques of Saints, they preſume not to meddle with their Bodies, but putting a linnen Cloth into a little*

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In fine, St. *Leo* having ſpent his whole Life in moſt holy and virtuous Employments, having defended the Catholick Church from Hereſies, and *Italy* from the Barbarians, illuſtrated the World with his Writings, cauſed Admiration of the moſt learned by his Eloquence, and purchaſed by his high Merits the Surname of *Great*, when he had ſet in the Chair of St. *Peter*, one and twenty Years, wanting two and thirty Days, according to *Baronius*, died, worn out and ſpent with Labours and old Age, at *Rome*, on the eleventh Day of *April*, on which Day the Church keepeth his Feaſt, in the Year of our Lord CCCCLXI. At four Times that he gave Orders at *Rome*, in the Month of *December*, he ordained fourſcore and one Prieſts, thirty one Deacons, and conſecrated one hundred eighty five Biſhops for ſeveral Churches. His Death was much lamented at *Rome* for the Loſs of ſo great and holy a Paſtor, whom the Council of *Calchedon* and all that ſacred Congregation of ſix hundred and thirty Biſhops, three Times ſaluted in this Manner; *Holy Leo, moſt holy, Apoſtolical, Oecumenical, and univerſal Patriarch*; praying to God to grant him many Years of Life for the Good of his Church. His Body was buried in St. *Peter*'s Church. He writ diverſe excellent Epiſtles in Confirmation of our holy Faith, which are kept among the Rolls of the *Roman* Church. He writ twelve to the Emperor *Marcianus*, to *Leo* Emperor thirteen, nine to *Flavianus* Biſhop, and eighteen to the Biſhops of the Eaſt, all in Confirmation of the Catholick Faith, beſides others that he writ of other Matters. He writ alſo many Sermons, and admirable Homilies, which are extant among his Works. APRIL 11.

The Life of St. HERMENEGILDUS, *Prince of* Spain, *and Martyr.*

APRIL 13. ST. *Hermenegildus*, Infanta or Prince of *Spain*, and glorious Martyr, was Son of *Leovigildus*, a *Goth* by Nation, and *Arian* Heretick, King of *Spain*, who had two Sons, *Hermenegildus*, who was the Eldeſt, Prince and Heir to the Crown, and therefore was called King; and *Recaredus*, who by the Death of his Brother, ſucceeded his Father in the Kingdom. Theſe two Princes were brought up and nouriſhed with the venomous Milk of the *Arian* Hereſy, which their Father and the *Goths* had brought into *Spain*; till *Hermenegildus*, being come to the Years of Diſcretion, ſaw his Error; and being enlightened by our Lord, and inſtructed by St. *Leander* Archbiſhop of *Sevill*, was entirely and from his Heart converted to the holy Catholick Faith, renouncing and deteſting all Hereſy. The Catholicks (whereof there were a great many in *Spain*) underſtanding this, did very much eſteem *Hermenegildus* not only as the Prince, but alſo as a Captain and ſtout Defender of the Catholick Faith, by whoſe Means they hoped to prevail, and to free themſelves from the tyrannical Oppreſſion of the *Arians*, and *Leovigildus* himſelf, that cruelly perſecuted them. There aroſe ſome Differences betwixt *Leovigildus* the King, and the Prince his Son, which at the firſt were diſputed calmly without any Heat or Contention, but afterwards broke out into open War. For the King beſides that he deſired to keep up, and maintain in his Dominions his wicked Error and Superſtition, feared that his Son by following a contrary Religion, might come to be ſo powerful, as to put him out, and invade the Crown. On the other Side *Hermenegildus* knowing the Catholick Faith was the only true and pure Worſhip of God, thought himſelf obliged to defend it, and (if it were needful) even to die for it. Wherefore in a Letter to his Father he writeth thus: *If you take it in evil Part, and are offended that I ventured to change my Religion without your Advice or Counſel, I beſeech you give me leave to grieve that you deal ſo hardly with me, as not to permit me to prefer the Salvation of my Soul before other Things; ſince to ſave it I am ready, when Occaſion ſerves, to ſpend my Blood and my Life. And there is no Reaſon in the World that a carnal Father ſhould prevail more with me, than the Laws of God, and my own Conſcience.* But to be brief, Prince *Hermenegildus* after many Difficulties and ſome Conflicts between him and his Father; wanting thoſe Supplies and Succours which he expected from abroad; and the Loyalty, Zeal, and Courage of thoſe that in *Spain* had engaged with him in the Cauſe, APRIL 13.

APRIL 13. being much cooled, and diſappointing him, he fell into the Hands of the King, his Father; who loading him with Irons ſent him to *Sevill*, and kept him cloſe Priſoner in a ſtrong Caſtle, where by his Order he was at length martyred for CHRIST, in the Manner that St. *Gregory* ſetteth down in his Book of Dialogues, in theſe Words, which, becauſe they are his, I thought fit to inſert them here.

Hermenegildus, *Sons of* Leovigildus, *King of the* Viſegoths, *by the Perſuaſion of St.* Leander, *Biſhop of* Sevill, *was converted from the* Arian *Sect to the Catholick Faith. Which when his Father underſtood, he laboured all he could to bring him back to his former Hereſy, uſing all Means, fair and foul, which he thought fit, to work upon his Mind. But the young Prince was moſt conſtant and reſolute, and could not be brought to forſake that Religion, which he had acknowledged and embraced as true. For which his Father deprived him of his right of Succeſſion and Inheritance to the Crown, and of all the Means and Goods he had. And when even this was not ſufficient to tame and quell the ſtout and couragious Heart of* Hemenegildus, *he committed him to a ſtraight Priſon, and held him there, his Neck and Hands faſt bound with iron Chains. Here the virtuous and holy Prince* Hermenegildus *began to deſpiſe an earthly Kingdom, and vehemently to deſire that of Heaven; and the better to obtain it, not content with the Affliction which that hard Uſage and Irons put him to, he cloathed himſelf with Hair-cloth, and making continually fervent Prayer to our Lord, begged of him Strength to ſuffer with Patience and Joy his Perſecutions and Troubles; and with ſo much the more generous, noble, and lofty a Diſpoſition of Mind he deſpiſed and contemned all the Glory of this tranſitory and fading World; the more he was convinced by a clear Light given him in his Chains and Irons, that whatſoever he could loſe, or could be taken from him, is but of little Value, and to be eſteemed as nothing. The Feaſt of Eaſter being come, his perfidious Father ſent an* Arian *Biſhop at Midnight to the Priſon, that from the ſacrilegious Hand of that Heretick he might receive the holy Communion of the Body of our Lord; which if he did he ſhould recover his Father's Favour and Grace. But the holy Man, though afflicted in Body and bound in Fetters, yet free in Mind and in great Liberty and Security, eſteeming more God's Grace than his Father's, rejected the* Arian *Biſhop with ſuch Words and Reproaches as he was worthy to hear. When the King underſtood what had paſſed between the Biſhop and his Son, being tranſported with Indignation and Fury he diſpatched ſome Officers and Soldiers to the Priſon to kill that brave and conſtant Confeſſor of* CHRIST, *which was done accordingly. For they entering the Priſon, gave him a Blow with an Axe that pierced his Skull, and took from him his corporal Life, which the Saint himſelf had ſo generouſly deſpiſed. But God to make known to the World the Glory of his Soul, wrought many Miracles. For in the dead Silence of the Night there was heard heavenly Muſick over the bleſſed King and Martyr, ſo much the more truly a King, becauſe he was withal a Martyr. It is alſo reported that there appeared lighted Tapers and burning Lamps, that the Faithful might by theſe Signs underſtand in what Reverence they were to have the ſacred Reliques and Body of that glorious Martyr. And the perfidious Father, Murderer of his own Son, was touched to the Quick with Sorrow and Repentance of what he had done, yet not ſuch as to merit thereby Pardon of his Offence, and to obtain eternal Life. For although he was convinced that the Catholick Faith was the only true Religion, yet he had not the Courage to make Profeſſion of it, for fear of diſguſting his Subjects, and hazarding the Loſs of his Kingdom. After a while he fell ſick, and being on his Death-bed, he deſired St.* Leander *(whom he cruelly perſecuted before) to have Care of his Son* Recaredus, *whom he left his Heir and Succeſſor, and to endeavour by his good Counſel and Admonitions to bring him to the Catholick Faith, as he had done his Brother,* Hermenegildus: *And with this he died.* All this is out of St. *Gregory*, who aſcribeth the Converſion of King *Recaredus* and all the Kingdom of *Spain* to the Catholick Faith, which happened in the third Council of *Toledo*, to the Blood and Merits of St. *Hermenegildus*, who obtained that of Almighty God by his Death, which he deſired to bring to paſs in his Life; and was like a Grain of Wheat, which being ſown in the Ground and dying, bringeth forth many Ears of Corn; for perhaps he had never gained ſo many Souls if he had not been martyred.

It is ſaid that the Reaſons which moved *Leovigildus* to change his Mind at his Death, and to deſire his Son and Heir *Recaredus* ſhould become a Catholick, and even to requeſt St. *Leander* to endeavour by all Means to procure it; were partly the Grief and Sorrow which he conceived for the Murder of *Hermenegildus*, whom he underſtood to have been innocent and unjuſtly condemned to Death; and partly the true Miracles, which God wrought in Confirmation of the Catholick Verity, and alſo the pretended and falſe Miracles, which the more to delude and abuſe the King, the *Arian* Hereticks did counterfeit. For beſides that *Siſbertus*, who was the Soldier that ſtruck and killed St. *Hermenegildus*, died a few Days after a moſt miſerable and diſaſtrous Death: It happened that ſome of the King's Men rifling and pillaging a Monaſtery of St. *Martin*, not far from *Cartagena*,

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APRIL 13. *tagena*, and one of them attempting to ſtrike the Abbot, who remained alone in the Monaſtery; in Puniſhment of his ſacrilegious Inſolency, he preſently fell down dead in the Place. Alſo in a Diſpute between a Catholick and an Heretick, the Catholick in Teſtimony of the Truth, took up in his Hand an iron Ring red hot without any harm, and the Heretick durſt not do the like to prove and maintain his Cauſe. Again, a certain *Arian* Biſhop had agreed with one of his Sect that he ſhould feign himſelf blind, and as the Biſhop in Company of the King chanced to paſs by, he ſhould cry out as loud as he could, and beſeech him *as a holy Man, and Friend of God, to reſtore to him his Sight.* The Man did as he was bid; but when the Heretick Biſhop laid his ſacrilegious Hands upon the Fellow's Eyes, preſently by that venomous Touch they were quite put out. And he that faining himſelf to be blind with deceitful Clamours aſked for a falſe Miracle to be made to ſee; now by a true Miracle was made blind indeed, and with real and unfeigned Screeches bewailed his Miſery, and diſcovered the Biſhop's Hypocriſy. By this and ſuch like Things the King came to underſtand the Fraud and deceitful Practices of thoſe of his Sect: Yet all this was not ſufficient to bring him to confeſs publickly what in his Heart he knew to be true, and to imitate the Courage and Conſtancy of his Son who valued more the Worſhip of God and Profeſſion of his holy Religion, than a Kingdom, or even his own Life. For Ambition and an inordinate Deſire of maintaining his Honour and Dignity, beareth a great Sway with a Man, and it muſt be an extraordinary Grace which can make him leave what he poſſeſſeth, and hath already in his Hands, for the Hope of other Goods, though greater, that are to come. St. *Hermenegildus* was crowned with Martyrdom, according to *Baronius*, in the Year DLXXXIV, on the thirteenth of *April*. And on that Day Pope *Sixtus* V. commanded his Feaſt to be kept through all *Spain*, by a Bull dated the twelfth of *February* MDLXXXVI, in the firſt Year of his Popedom, at the Requeſt of *Philip* II. King of *Spain*, and Prince *Philip* his Son, who now reigneth; who commanded that St. *Hermenegildus*'s Head ſhould be tranſlated from the Monaſtery of our bleſſed Lady's of *Sigena* (which is of the Order of St. *John* in the Kingdom of *Arragon*) to the famous and royal Church of St. *Laurence*, of the Eſcurial; where it is reverenced with that Honour and Worſhip which is due to ſo glorious a Martyr, and Prince of *Spain*. Thoſe that have written of St. *Hermenegildus*, are St. *Gregory* Pope, in the third Book of his Dialogues, *Chap.* 31. St. *Gregory* of *Tours*, St. *Ado*, *Surius*, *Vaſeus*, and Father *John Mariana* of the Society of JESUS in his Hiſtory of *Spain*, *Book* V. *Chap.* 12. APRIL 13.

The Lives of the Saints VALERIANUS, TIBURTIUS, *and* MAXIMUS, *Martyrs.*

APRIL 14. THE Martyrdom of theſe brave Soldiers of CHRIST, St. *Valerianus*, St. *Tiburtius*, and St. *Maximus*, gathered from what *Metaphraſtes* hath taken out of the Acts of St. *Cecily*, who was Spouſe to *Valerianus*, and Siſter-in-law to *Tiburtius*, which Acts were written by the Notaries of *Rome*, is as followeth. In Time of Pope *Urban* I. in the Reign of *Alexander Severus* Emperor, there lived in *Rome* a moſt beautiful and noble Chriſtian Lady, called *Cecily*, whom her Parents eſpouſed againſt her Will to a young Gentleman, equal to her for Nobility, Riches, and natural Parts, though he were a Heathen, by Name *Valerianus*. The Marriage and the Feaſt having been celebrated with the Solemnity that was befitting their Worth and Quality, when *Valerianus* had retired himſelf with his Spouſe, ſhe ſpoke to him in a ſweet and loving Manner to this Purpoſe: *That ſhe had with her to guard and defend her an Angel, that was very zealous of her Purity and Chaſtity. And if he did attempt to touch her with a carnal Affection infallibly this Angel would be much incenſed againſt him, and deprive him of Life even in that flouriſhing Age of his Youth.* *Valerianus*, much ſtruck and terrified with this Speech, anſwered, *that he deſired to ſee the Angel ſhe ſpoke of, and if he could be ſatisfied that it was as ſhe ſaid, he would forbear to come near her: But if ſhe did not ſhow him the Angel, he would conclude that her Heart and Love was ſet upon ſome other Man; and therefore he would kill them both.* St. *Cecily* replyed, *that it was not poſſible to behold an Angel of Heaven, unleſs he were endowed with a heavenly Grace and Spirit, which could not be obtained but by Baptiſm*; and as *Valerianus*, for the vehement Deſire he had to ſee the Angel, offered himſelf ready to do whatſoever ſhe ſhould require of him, St. *Cecily* ſent him to St. *Urban* Pope, who lay ſecret for the Perſecution which was then very hot againſt the Chriſtians. The holy Pope received him moſt courteouſly, inſtructed him in the Myſteries of our holy Faith, and baptized him, and whilſt theſe ſacred Ceremonies APRIL 14.

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nies were a doing, there appeared a moſt venerable old Man, cloathed in Robes whiter than Snow, with a Scroll in his Hand, wherein were written in golden Letters theſe Words: *One God, one Faith, and one Baptiſm; one God and Father of all, who is above all Things, and in all Things. Amen. Valerianus*, as ſoon as he was baptized, returneth to his Spouſe, whom he finds praying, and at her Side an Angel of our Lord, ſhining as bright as the Sun, and holding two Crowns or Garlands of Roſes and Lillies, whereof one he gave to St. *Cecily*, and the other to St. *Valerianus*, and ſaid to them: *Theſe Crowns I have brought you from Paradiſe, keep them with a pure and chaſte Heart, and they ſhall never wither nor decay, nor loſe the fragrant Odour which they have; and thoſe only ſhall be able to ſee them, who delight in Chaſtity, as you two do. And becauſe you,* Valerianus, *following the Counſel of your Spouſe, have choſen to live chaſte and pure; God hath ſent me to tell you, that you ſhall aſk of him what you pleaſe, and he will grant it you. Valerianus* giving humble Thanks to our Lord for ſo ſingular a Favour, anſwered, *that he deſired nothing more than that his Brother* Tiburtius, *whom he loved moſt dearly, might be Partaker of the Happineſs and Sight which himſelf enjoyed, and come to the Knowledge of* JESUS CHRIST. For a Soul which is raviſhed with the Love of God, ſtraight deſireth that all the World would love him, and with the Flame which is burning in its Breaſt, ſetteth others on Fire. The Angel promiſed his Requeſt ſhould be granted, and with this diſappeared. Not long after *Tiburtius* came thither, and entering the Room where St. *Cecily* and St. *Valerianus* were, ſmelt the ſweet and comfortable Savour of thoſe Flowers which the Angel had brought them from Heaven, although he ſaw them not. And as he was wondering at it, he aſked, *whence came that ſweet Odour in a Seaſon, that brought not forth Roſes or other Flowers:* they certified him of all that had paſſed, and adviſed him, *to be Partner with them in ſo great a Favour and Bleſſing of God. For he might, if he would, receive the like Crown from Heaven; but that it was neceſſary firſt to renounce the falſe Gods, to break in Pieces their Statues and Idols, and to be regenerated by Baptiſm. Tiburtius* willingly agreed to all; and being led by his Brother to St. *Urban*, was baptized by him. And the Grace which God gave to *Tiburtius*, was in ſo great a Meaſure, that he ſaw Angels daily, and wrought many Miracles, healing the Sick, and the like.

Theſe two Brothers gave themſelves to all Works of Charity, making a greater Eſteem of their Chriſtianity than of their Nobility. They diſtributed freely and bountifully all they had to the Poor, they encouraged Chriſtians that were perſecuted and impriſoned, and with their own Hands buried the Bodies of thoſe that had been tormented and put to Death for CHRIST. So great a Light could not long be hid, nor concealed from the Governor, *Turcius Almachius*; who was ſoon certified of this new Manner of Life, which theſe holy Brothers led. He called them to him, reprehended and rebuked them ſharply, *that being Gentlemen well born, and in the Prime of their Age, they abaſed themſelves to the contemptible and moſt vile Sect and Condition of Chriſtians, and fooliſhly waſted and ſquandered away their Means, and deprived themſelves of the Pleaſures and Paſstimes of the preſent Life.* In fine he adviſed them *to leave that Folly, and to live as their Father and Anceſtors had done, and to worſhip the immortal Gods, Founders and Enlargers of the* Roman *Empire, as the Emperor his Maſter commanded all ſhould do.* To this the two Brothers anſwered, *that they accounted it incomparably a greater Honour to be Chriſtians, than to be Noblemen or Senators of* Rome; *and preferred the Favour and Friendſhip of the Emperor of Heaven before the being Favourites of an Emperor of the Earth; that they were reſolved to keep the Laws of the true God, and not to heed ſuch Laws of Men, as were contrary and oppoſite to them. Almachius* made them be cruelly whipt, and then pronounced Sentence of Death upon them, giving Order to *Maximus*, a principal Man under him, to ſee it executed. *Maximus* being very much grieved, to ſee two Brothers, young, noble, rich and powerful, caſt away their Lives in an Age when it is moſt ſweet and comfortable to live; and that with ſo little Apprehenſion of this their Condition, that they went merrily and joyfully to die, ſpoke to them out of Compaſſion, what he judged might be fit to ſoften their Minds, and bring them to the Obedience of the Governour, that they might not ſo indiſcreetly throw away their Lives: But in anſwer he heard from them ſuch forcible Motives and Reaſons for contemning this preſent Life, and aſpiring to eternal Glory, that he quite altered his Sentiments, and taking with him the holy Martyrs to his Houſe, was inſtructed by them in the true Religion, and together with all his Family was converted to the Faith of CHRIST. In the quiet and ſtill Part of the Night there came to his Houſe St. *Cecily*, accompanied with ſome Prieſts, by whom *Maximus* and all the other new Converts were baptized. *Almachius* having Notice of this, was more incenſed than ever, and commanded the two Brothers ſhould without delay be beheaded before a Temple of *Jupiter*, without the City. *Maximus* being preſent at the Execution, cried out aloud, *that he ſaw two Angels brighter than the Sun, carrying up into*

APRIL 14. *Heaven the moſt bleſſed Souls of the Martyrs*; for which Teſtimony of his, ſome Pagans became Chriſtians. Whereupon *Almachius* ſtorming with Rage, commanded *Maximus* to be ſo long beaten with Whips and Cords, that had Pellets of Lead hanging at the Ends, that in the Torment he gave up his Soul to God. St. *Cecily* uſed all Diligence to get the Bodies of St. *Valerianus* her Spouſe, and St. *Tiburtius* her Brother-in-law, to bury them, as ſhe did. The Day of their Martyrdom was the fourteenth of *April*, on which the Church keeps their Feaſt, in the Year of our Lord CCXXXII, in the Time of *Alexander Severus* Emperor of *Rome*. APRIL 14.

The Life of St. NICETUS, *Pope and Martyr.*

APRIL 17. AFter the Death of *Pius* I. Pope and Martyr, there was choſen to ſucceed him in St. *Peter*'s Chair, *Anicetus*, a *Syrian* by Nation, Son of *John de Bico Humiſia*, who governed the Church, according to *Platina* in the Lives of the Popes, eleven Years, four Months, and three Days; but in the Account of Cardinal *Baronius*, only nine Years, wanting three Months and ſeven Days; whilſt *Marcus Antoninus Verus*, and his Brother *Lucius Aurelius Commodus* were Emperors. St. *Anicetus* was a moſt holy Prelate, and deſerved to be crowned with Martyrdom, dying for the Faith of CHRIST on the ſeventeenth of *April*, on which Day his Feaſt is celebrated, and he was buried in the Church-yard of *Caliſtus*. He died in the Year of our Lord CLXXV, as ſaith the ſame *Baronius*. He gave holy Orders five Times in the Month of *December*, ordaining ſeventeen Prieſts, four Deacons, and nine Biſhops. In Time of this holy Pope St. *Polycarp* came to *Rome*, who was Diſciple of St. *John* the Evangeliſt, and Biſhop of *Smyrna*, and as it were Father and head Ruler of all the Churches of *Aſia*; the Intention of his coming was to treat about the Time when the Chriſtians were to celebrate *Eaſter*; that therein they might differ from the *Jews*, as we ſaid in St. *Polycarp*'s Life. There came likewiſe then to *Rome* St. *Hegeſippus*, an ancient Author, who lived near the Time of the Apoſtles, and writ in a ſimple, humble, and plain Style, the Eccleſiaſtical Hiſtory from the Paſſion of our Lord to his Days. There is extant a decretal Epiſtle of St. *Anicetus* to the Biſhops of *France*, where he appoints many profitable Things concerning Biſhops, Archbiſhops, Metropolitans and Primates; and how they are to carry themſelves towards one another. And finally he ordaineth, *that Clergymen ſhall not wear long Hair*, and will *have them to live according to the Doctrine of St.* Paul; *and as they are to differ from Seculars in virtuous Life and Converſation, ſo are they to be diſtinguiſhed from them in Habit, and cut off their Hair*. St. *Damaſus*, *Platina*, and others that treat of the Popes, have written of St. *Anicetus*. APRIL 17.

The Lives of St. SOTER, *and St.* CAIUS, *Popes and Martyrs.*

APRIL 22. ST. *Soter*, Pope and Martyr, was born in the City of *Fundi*, in the Province of *Campania*, in the Kingdom of *Naples*. He was Son to *Concordius*, and ſucceeded *Anicetus* in the Popedom, and lived in it nine Years, ſeven Months, and one and twenty Days, as is recorded in the Book of Popes, which goeth in the Name of St. *Damaſus*, but according to *Platina*, nine Years three Months and one and twenty Days; although *Baronius* giveth him but four Years wanting eleven Days, which is a Sign that there is nothing certain concerning how long he ſat; yet it was in the Time of *Marcus Antoninus*, and *Lucius Verus*. He gave holy Orders thrice in the Month of *December*, and ordained eighteen Prieſts, nine Deacons and eleven Biſhops. He writ two decretal Epiſtles; the firſt to the Biſhops of *Campania*, wherein he treats of Faith in JESUS CHRIST, and the other to all the Biſhops of *Italy*, wherein *he forbiddeth Nuns and Virgins dedicated to God to touch Corporals and ſacred Linen, or to offer Incenſe at the Altar*. He ordaineth alſo, *that all ſhall communicate on* Holy-Thurſday, *excepting thoſe that for ſome enormous Crime are excluded and rejected from the holy Altar*. He declared alſo, *that no Oath of an evil and unlawful Thing doth oblige, or is to be kept*. At length he ſhed his Blood for our Saviour, and was crowned a Martyr on the two and twentieth of *April*, in the Year CLXXIX, and was buried in the Way *Appia*, in the Church-yard of *Caliſtus*. St. *Denys*, Biſhop of *Corinth* doth highly extoll St. *Soter*, in an Epiſtle which he writ to the *Romans*, and ſaith of him, *that he was very charitable, and a great Alms-giver, and* APRIL 22.

APRIL 22. *that he diſpenſed the Treaſure of the Church of* Rome *in ſuccouring and maintaining the Servants of God, in relieving and entertaining thoſe who came to the See Apoſtolick, receiving them as a moſt loving Father, and exhorting them to Virtue.* APRIL 22.

On the ſame Day our holy Mother the Church keepeth the Feaſt of St. *Caius*, Pope and Martyr. who was of *Dalmatia*, his Father was of the ſame Name *Caius*, and he was of kin to the Emperor *Diocleſian*; for the declining of whoſe Cruelty and Fury, wherewith he perſecuted the Chriſtians, he lay hid in Caves together with his Brother *Gabinius*, and his Neece *Suſanna*, a moſt pure Virgin. At length they were diſcovered, and all three put to Death, which they endured moſt couragiouſly and conſtantly, in the Perſecution of the aforeſaid *Diocleſian*. St. *Caius* made a Decree, *that he who is to be Biſhop, ſhall riſe to that Dignity by Degrees, to wit firſt be* Oſtiarius *or Porter, then Lector, after that Exorciſt, Acolytus, Subdeacon, Deacon, and Prieſt.* He gave Orders four Times in *December*, and ordained five and twenty Prieſts, eight Deacons, and five Biſhops. He held the Chair, according to *Damaſus*, eleven Years four Months and twelve Days; or, according to *Baronius*, twelve Years four Months and five Days. He writ a grave Epiſtle, and worthy of ſo great a Prelate, of the Incarnation of the eternal Word, full of great Eloquence. He was martyred in the Year of our Lord CCXCVI, on the two and twentieth of *April*, on which Day his Feaſt is kept. His ſacred Body was buried in the Churchyard of *Caliſtus*.

The Life of St. GEORGE, Martyr.

APRIL 23. AMong other Things, whereby the Hereticks have endeavoured to obſcure the Glory of the Saints, and the Brightneſs of the Catholick Church, one hath been to write the Lives of ſome renowned Martyrs of our Lord, and interlace them ſo with Fables and prodigious Tales, that thoſe who read them may think them incredible, and judge thoſe Perſons whoſe Lives are thus written, neither to have been Saints, nor any Ways worthy to be held for ſuch. This the ſixth Synod doth teſtify, commanding *ſuch Books not be publiſhed or read, but to be burnt.* The ſame alſo appears by a Decree of Pope *Gelaſius*, which he made concerning apocryphal Books, *which in the* Roman *Church*, ſaith he, *are not to be read, becauſe Hereticks compoſed them:* And amongſt ſuch Books he reckoneth the Martyrdom of St. *George*, whoſe Life we are writing: So that by this Ordinance of St. *Gelaſius* we come to know that St. *George*'s Life and Martyrdom was written by Hereticks, and how that Life is forbidden to be read, although we know not which it is, nor who writ it. And for this Reaſon in the *Roman* Breviary, reformed by *Pius* V. there are no proper Leſſons of St. *George*, nor any mention made of his Life and Martyrdom, becauſe there is nothing extant of the Manner of his Life and Martyrdom that is certain: And the Church of *Rome* flyeth and deteſteth as a Peſtilence, whatſoever ſavoureth of the Doctrine or Deceit of Hereticks. *Lewis Lipoman*, Biſhop of *Verona*, hath publiſhed two Lives of St. *George Martyr*; one was found in *Venice*, written by *Metaphraſtes*; the other taken out of the Library of *Grotta Ferrata* (which is a Monaſtery of *Grecian* Monks, of St. *Baſil*'s Order, diſtant ſome four Leagues from *Rome*) written by *Paſicrates*, who had been Servant to St. *George*, which Lives he got tranſlated out of *Greek* into *Latin*; and ſaith, *that neither of theſe Lives was condemned by Pope* Gelaſius, *but that they are approved by the* Eaſtern *Churches, and held for ſound and true, and as ſuch, uſe to be read every Year compendiouſly.* *Surius* alſo hath inſerted them in his ſecond Tome, among the Lives of Saints. But Cardinal *Baronius* having examined them with that exact and curious Diligence, wherewith he doth always handle ſuch Things, findeth them not to be ſo ſound and ſincere; but that ſome Things are added or mingled with them, which are not conformable to Truth: For which Reaſon I had once determined to leave out St. *George*'s Life, and imitate therein the *Roman* Breviary, fearing to write any Thing of Saints that is not warrantable and ſecure. But afterwards I thought I might well follow the Judgment and Authority of theſe two grave Authors, *Lipomanus* and *Surius*, Perſons ſo well deſerving of the whole Catholick Church; and therefore out of the Lives which they publiſhed, I will take what ſhall ſeem to me moſt certain and of Edification, leaving that which *Baronius* miſliketh, and which appeareth alſo to me not ſo well grounded in Probability of Truth. APRIL 23.

St. *George* was born in *Cappadocia*, of noble and wealthy Parents, and from a Child was brought up in Chriſtian Religion. When he was yet young, being of an active and vigorous Diſpoſition, ſtrong and able, he followed the Wars; and for his great Valour was made a Tribune or Marſhal of the Field in the Army of *Diocleſian* Emperor,

APRIL 23. peror, who had a great Affection for St. *George*, not knowing that he was a Chriſtian, thinking to make uſe of him in his greateſt and hardeſt Encounters. It happened that this Emperor reſolving to perſecute the Catholick Church, and root out of the World, if he could, the Faith of our Lord and Saviour JESUS CHRIST, that the Worſhip of his falſe Gods might flouriſh the more; whereon (deluded and blinded, miſerable Man as he was) he fancied all his Felicity, and the Majeſty of the *Roman* Empire depended; called together all his Counſellors, Officers, and Magiſtrates; and propoſed to them the Deſire and Intention he had to perſecute and put to Death by the moſt cruel and ſharp Torments, that could be deviſed, whatſoever Chriſtians he could lay Hands on; and demanded herein their Help, Service and Counſel. And as Flattery is too common and frequent, and beareth great Sway in the Courts of great Princes, every one approved and extolled the Emperor's Reſolution. St. *George* only of all that were there preſent, oppoſed *it as moſt unjuſt, unreaſonable, and contrary to the Worſhip of the true God*; whoſe Love and Religion he had ſo deeply engraven in his Heart, that he was ready, and earneſtly purpoſed to loſe his Life rather than ſwerve the leaſt from it. By St. *George*'s Diſcourſe the Emperor and all the Company underſtood he was a Chriſtian; and they laboured all they could to draw him from it; by ſetting before his Eyes *the flouriſhing Condition of his Youth, his Nobility, Riches, the Favours and good Turns which the Emperor had already done him; and many more and greater which he was in a fair Way to get: The Dangers, Miſeries, and Loſs of Honours, Goods, and Life, which infallibly he was to expect, by being refractory, and refuſing to ſacrifice to the Gods, as* Diocleſian *commanded.* But the ſtout and valiant Captain was nothing daunted or troubled at any Thing which they could ſay or do to him: But on the contrary, looking upon the Emperor, ſpoke in this Manner to him. *It were better for you, O* Diocleſian, *to know and adore the true God, and to offer him ſacrifice of Praiſe. For then he would give you a Kingdom far better and more excellent than this is, which you enjoy at preſent; for this is frail and tranſitory, and endeth in a Moment with all that is in it; ſeeing whatſoever is in the World, is of its own Nature ſhort, and vaniſheth away in our Hands, and can afford little Help or Comfort to thoſe who poſſeſs it. And ſince I am come to underſtand as much, and am thoroughly perſuaded of this Verity, you do but loſe your Labour, and weary yourſelf in vain, O Emperor, by endeavouring to draw me from the Worſhip of the true God; for neither can I be won by your Promiſes, nor diſmayed by your Threats.* Scarce can a Man believe how terribly the Emperor fretted and ſtormed at this reſolute Speech of St. *George.* Preſently he commanded him to be ſeized and carried to Priſon; and that there he ſhould be loaded with Bolts and Irons, and ſtretched upon the Ground, with a heavy great Stone upon him. The Day following he was brought again before *Diocleſian*, who after diverſe Queſtions finding him to be ſtill conſtant, cauſed him to be ſet upon a Wheel, armed on every Side with ſharp Points or Pricks of Steel which did tear and rend the Saint's Fleſh in Pieces; in which Torment he was comforted and encouraged by a Voice from Heaven, which ſpoke thus, *Fear not*, George, *for I am with thee:* As alſo by the Sight of a Perſon cloathed in white, and gloriouſly ſhining, who appearing to him, gave him his Hand, embraced him, and inſpired into him Courage and Alacrity in his Torments. Some of thoſe who were ſtanding by, beholding the Conſtancy of St. *George*, were converted to the Faith of CHRIST: Among whom were two Prætors, worthy Men, and of great Authority, *Anatolius* and *Pretolius*; who were beheaded for our Lord. But as the Torments, which St. *George* was put to, encreaſed, ſo did the Patience and Greatneſs of his Courage, wherewith he endured them, more and more appear. The Joy alſo of the Chriſtians was augmented, and the Confuſion of the Gentiles, as alſo the Fury and Rage of the Emperor, who knew not what Courſe to take to daunt the bleſſed Martyr, who remained ſtill invincible amidſt ſuch cruel and unheard-of Torments. At length he reſolved to ſpeak him fair. Therefore with a ſweet and flattering Countenance he exhorted *him not to be ſo obſtinate, nor to loſe his Favours, promiſing to do great Things for him, and to advance him to higheſt Honours and Preferments, if he would obey him as his Father.* And the Saint, the more to manifeſt the Power of God, ſaid to him, *If you pleaſe, O Emperor, let us go into the Temple, and ſee the Gods, which you adore.* And the Emperor being out of himſelf for Joy, believing that *George* was now come to himſelf and had changed his Mind, commanded both Senate and People to reſort to the Temple, to be Spectators and Witneſſes of the Sacrifice which *George* was to offer. When all aſſembled into the Temple, and had their Eyes and Minds fixed upon the Saint, he approaching near the Statue of *Apollo*, and ſtretching forth his Hand, ſaid, *Wilt thou have me offer ſacrifice to thee?* And withal made the Sign of the Croſs. And preſently the Devil, that was in that Idol, crieth out: *I am no God, nor is there any other God beſides him, whom you do preach.* Then replies the Saint, *how dareſt thou ſtay here in my Preſence, who do acknowledge and adore the true and living God?* And as ſoon

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as

APRIL 23. as the Saint had ſpoken this, there was heard a moſt hideous Screech and Howling, which came from the Mouth, or rather from the hollow Places of the Idols, and they all fell down to the Ground and were broken in Pieces. The Prieſts ſeeing their miſerable Gods thus deſtroy'd, ſtirred up the People, who in a Mutiny laid Hands upon the Saint, bound him, and gave him many Blows; then called upon the Emperor *to diſpatch that Magician, and take away his Life before they came to loſe their own for ſeeing their Gods ſo baſely affronted:* And the Emperor moved both by their Clamours, and by his Fierceneſs and impious Cruelty; as alſo for that a Multitude of Gentiles, ſeing their Idols hurled down and broken into little Bits by the powerful Prayers of St. *George*, believed and confeſſed CHRIST, gave Sentence that he ſhould have his Head cut off, before the Miſchief ſpread farther.

The Saint being brought to the Place of Execution deſired the Officers to give him a little Time to pray; which when they granted, lifting up his Eyes towards Heaven, fetching a deep Sigh from the bottom of his Heart, he prayed thus aloud; *My Lord God, who art before all Ages, and who haſt choſen me for thy Service from my Childhood, and art the only and true Hope of Chriſtians, and ſecure Refuge of thy Servants and a moſt rich and perpetual Treaſure of all that confide in thee, and doſt great Favours and Graces to thoſe who love thee, even before they demand them. Hear me, O Lord; and ſince by thy Mercy thou haſt given me Strength and Patience to ſuffer ſo many Torments, and to confeſs thy holy Name, receive my Soul now, and place it in thoſe thy eternal Manſions, where thy Elect do dwell. Pardon this blind People what they have done againſt me and againſt others thy Servants, and give them Light that they may come to know themſelves and thee; ſince thy Will is that all Men ſhould be ſaved. Stretch forth thy Hand to all that call upon thee and demand thy Favour, and give them a holy Fear, and an inflamed Charity, that ſo loving thee above all Things, they may imitate thy Saints, and follow their Footſteps, and together with the ſame Saints obtain of thee thy Kingdom, Glory, and eternal Felicity.* Amen. Having ended his Prayer, upon his Knees, he ſtretched forth his ſacred Neck to be ſevered from his Shoulders by the Sword, and died in our Lord on the three and twentieth of *April*, in the Reign of the aforeſaid *Diocleſian*. He was martyr'd in *Perſia* in the City *Dioſpolis*; yet others ſay in *Armenia* in the Town called *Melitena*. The Martyrdom of St. *George* is very famous and honourably ſolemnized in all the Churches of the Eaſt and Weſt; and by the *Grecians* he is commonly ſtyled, *The Great Martyr St.* George. St. *German* Biſhop of *Paris*, returning from his Pilgrimage he made to *Hieruſalem*, brought with him an Arm of St. *George*, which the Emperor *Juſtinian* gave him as a moſt precious Treaſure; and he placed it in St. *Vincent*'s Church in *Paris*. His Head is kept at *Rome* in a Church built to his Honour, and called from his Name, being placed there by Pope *Zachary*, as it is written in the Book of the Biſhops of *Rome*. St. *Gregory* Pope repaired a Church of this holy Martyr, as himſelf writeth in the ſixty and eighth Epiſtle of the fourth Book. The other Arm of St. *George* was tranſlated to *Collen*, and God hath wrought by it many and great Miracles, as is to be ſeen in the Acts of St. *Anno* Biſhop of *Collen*. And St. *Gregory* Biſhop of *Tours* writeth of his Reliques and Miracles in his Book *de Gloria Martyrum*, Chapter 101. *Juſtinian* Emperor built a ſtately and fine Church in honour of St. *George*. Kings in their Battels take him for their particular Patron and Advocate. And the *Roman* Church uſeth to call upon *St.* George, *St.* Sebaſtian, *and St.* Maurice, *as ſpecial Protectors againſt the Enemies of the holy Faith.* APRIL 23.

The Life of St. MARK *the Evangeliſt.*

APRIL 25. ST. *Mark*, Evangeliſt and Martyr, was an *Hebrew* born, as ſome write, of the Tribe of *Levi*, and one of the ſeventy two Diſciples of our Lord, and Companion of the Apoſtle St. *Peter*. *Theophylactus*, *Euthymius*, *Dorotheus*, and ſome modern Authors ſay he is the ſame, whom St. *Luke* in the *Acts of the Apoſtles*, calleth *John*, who was ſurnamed *Mark*, and was the Couſin-German of St. *Barnaby* the Apoſtle, who ſometime followed St. *Paul* and St. *Barnaby*, and was their Companion in Preaching, upon whoſe Occaſion they two parted. But it is more certain that there were two of this Name, the one whom St. *Luke* calleth *John Mark*, who was Couſin to St. *Barnaby*, and the other, St. *Mark the Evangeliſt*, of whom we now ſpeak; as is collected out of many and moſt grave Authors, as St. *Baſil*, St. *Iſidore*, and may be conjectured out of St. *Paul*'s Epiſtle; and Cardinal *Baronius* proveth it, as do alſo *Alfonſus Salmeron*, Cardinal *Bellarmine*, and *John Maldonat*, learned Men and accurate Writers of our Society. And the Reaſons are theſe: firſt the Evangeliſt's Name was *Mark*, the other's Name was *John*, APRIL 25.

APRIL 25. *John*, though he was ſurnamed *Mark*, as St. *Denis* Biſhop of *Corinth* obſerveth. The Evangeliſt was one of the ſeventy two Diſciples, and the other was not. The Evangeliſt was a Follower and Companion of St. *Peter*, the other of St. *Paul*. The Evangeliſt came to *Rome* with St. *Peter*, and there writ his Goſpel twelve or fifteen Years after CHRIST's Aſcenſion, the other followed St. *Paul* and St. *Barnaby* eighteen Years after our Lord was aſcended into Heaven, as we may gather out of the *Acts of the Apoſtles*.

St. *Mark* then, whoſe Life we are writing, was a Diſciple of St. *Peter* ſo much loved by him, that in his Epiſtles he calleth him *his Son*; and for his great Wit and Grace in ſpeaking he took him for his Interpreter, that, what St. *Peter* preached in one Language, he was to declare in another to thoſe that did not underſtand what St. *Peter* had ſaid (although St. *Peter* ſpoke all Languages) and to explicate more at large the high Myſteries which St. *Peter* uttered in few Words, which St. *Mark* performed with a wonderful Spirit and Gift of God. And when the Faithful that by St. *Peter*'s Preaching had been converted at *Rome* (who were very numerous) deſired to have in writing what they had heard of the Life of CHRIST our Lord, they prayed St. *Mark* to write it; and he writ the Goſpel, as he had heard it preached by St. *Peter*; and the holy Apoſtle approved it, and confirmed it by his ſovereign Authority, commanding it ſhould be read in the Church. This Goſpel, ſaith St. *Jerome*, is, as it were, an Abridgment of St. *Matthew*'s; for what St. *Matthew* hath written more copiouſly, St. *Mark* ſetteth down compendiouſly: Although St. *Mark* hath ſome Things which are not in St. *Matthew*, and alſo enlarges himſelf about ſome others, which St. *Matthew* doth but touch in brief. After St. *Mark* had lived ſome Years at *Rome*, and ſerved St. *Peter*, as we ſaid, as his Interpreter; by his Order he went for *Egypt*, taking firſt the Benediction of this holy Maſter and Father, and carrying with him the Goſpel he had writ, to preach and announce it to thoſe barbarous and ſuperſtitious People, and to diſcover the firſt Rays of the Light of Heaven, to thoſe that were in the Shadow of Death, and wanted the Knowledge of the true God, and of his bleſſed Son, our Saviour, JESUS CHRIST. He preached the Goſpel in *Cyrene*, *Pentapolis*, and ſome other Cities, with great Fruit, enlightening, and drawing to our holy Faith great Multitudes of Idolaters by his moſt godly Life and Doctrine, and by many great Miracles, that God wrought by him. He came to *Alexandria*, the capital City of that Province, which had greateſt Need of this divine Light, where he ſhone like a glorious Sun, that diſplays his brighteſt Beams in a Place that was moſt dark and obſcure before. There he built a Church to our Lord in honour of St. *Peter*, his Maſter, and called it from him St. *Peter*'s; though St. *Peter* were yet living; and for this Reaſon *the Church of* Alexandria *was made a Patriarchal See, and the next in Dignity to the Church of* Rome, as St. *Gelaſius* Pope affirmeth. Innumerable Souls were there converted to CHRIST, as well *Jews*, that dwelt in thoſe Parts, as Gentiles of *Egypt*, who in the Obſervance of their erroneous Religion were ſo ſuperſtitious, ſo perſiſting and ſtiff in every Point, that they would ſooner loſe their Lives than be defective in the vain Service and Worſhip of their Gods, which were notwithſtanding moſt vile, filthy, and ridiculous. APRIL 25.

The admirable Example of St. *Mark*, his Counſels and Doctrine wrought ſo powerfully, that many who were converted by his Preaching, peopled the Mountains and Deſerts of *Ægypt*, and lived ſo perfect and holy a Life, that they ſeemed not to be Men, but Angels clad with mortal Fleſh; they ſequeſter'd themſelves from all Things of the Earth, and had no Commerce or Converſation with worldly Men, and lived among themſelves in great Peace and Conformity of Minds. There was none poor among them, becauſe to every one was given what was neceſſary for him. None rich, becauſe thoſe that had Wealth, left it, to have it diſpenſed and diſtributed to all in common, and only ſought to become rich in thoſe Goods which fill and ſatiate the Mind, and make them happy who poſſeſs them. Their Humility was great, as was alſo their Modeſty, Silence, Prayer, reading of holy Scripture, and a perpetual Contemplation of heavenly Things, wherein they were ſo abſorpt, that they did never eat nor drink before Sun-ſet, and then alſo they took no other Suſtenance than a ſmall Quantity of Bread and Salt. Only the more weak and feeble amongſt them added to their Bread as ſome Dainty, the Herb *Hyſſop*, and drunk Fountain-Water. Some of them paſſed three whole Days, others five or ſix Days together without any corporal Suſtenance; and then did not eat for any Guſt or Pleaſure, but merely for being conſtrained thereunto by the Neceſſity of their Bodies; for their Souls were ſo delighted and overjoy'd with the heavenly and divine Food, that being always full fed, they always had a freſh Hunger of it. Their Apparel was plain and ſimple, only fit to cover the Body, and defend it from Heat and Cold. In fine, the Life of theſe bleſſed Diſciples of St. *Mark*, was a Model of Heaven, and an Imitation of that which the Apoſtles taught and planted in the Primitive Church, when *all the Faithful*, as writeth St. *Luke*, *were of one Heart and one Soul, and to every one was given what he had need of.* All this is ſet down more at

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large by *Philo* an *Hebrew* by Nation, and a moſt grave Author, who flouriſhed in thoſe Times, and was ſo learned and eloquent, that he was compared with *Plato*; who ſeeing the Church of *Alexandria*, planted by St. *Mark*, to be ſo eminent in Perfection, and the Deſerts of *Egypt* turned into a Paradiſe of heavenly Delights by the admirable Virtues of thoſe new Chriſtians, writ a Book in their Praiſe, as *Euſebius* recounteth in his Hiſtory, and St. *Jerome*, ſpeaking of *Philo* in his Book of Eccleſiaſtical Writers. Not only the Men lived in this Manner, but many Women alſo young and old, who overcoming the Weakneſs of their Fleſh, lived as if they had not been in Fleſh, in perfect Chaſtity, conſecrating Soul and Body to God. The weak Eyes of the Gentiles could not endure ſo great a Light, but rather blinding themſelves with it, and converting a Remedy which was offered them into Poyſon, perceiving their falſe Religion fell to the Ground, reſolved to put him to Death, whoſe only Deſires and Intentions were to give them Life; and to kill St. *Mark*, as a Deſtroyer of their Temples, and capital Enemy of their wicked Gods. St. *Mark* was not ignorant of what they were contriving againſt him, and therefore provided and prepared in Time for all Occurrences. And that by his Death his Sheep and the ſacred Fold of our Saviour might not be left without a Paſtor, expoſed to the Rage of Wolves without Defence, he ordained *Anianus* Biſhop, to ſucceed him in his Charge, and made *Malchus*, *Sabinus*, and *Cerdon* Prieſts; he made alſo ſeven Deacons, and eleven other Miniſters for the Service of the Church. And leaving theſe at *Alexandria*, he returned to *Pentapolis*, where he had formerly preached. There he ſtaid two Years, confirming the Chriſtians in their Faith, and giving them a Biſhop and Clergymen to govern and inſtruct them, performing moſt exactly the Office of a true Apoſtle and Paſtor. After this returning again to *Alexandria* he found the Number of Chriſtians much increaſed to the great Joy and Content of his Soul. And the Gentiles hearing he was returned, intending now to put in Execution what before they had thought of, upon the four and twentieth of *April*, which with the Chriſtians was a *Sunday*, and with the *Egyptian* Gentiles was a great Solemnity of their God *Serapis*, ruſhed upon the holy Evangeliſt, whilſt he was ſaying Maſs, took him, and caſting a Halter about his Neck, with barbarous Violence and Fury dragged him along the Streets, ſo that his Fleſh was pitifully rent and torn with Stones, rough and craggy Places, thorough which they pulled and haled him, great Quantity of Blood runing down from every Part of his Body, by reaſon of his many Wounds. And amidſt ſo many Torments and Afflictions the bleſſed Saint gave Thanks to our Lord for this great Favour he did him, to let him ſuffer for his ſake. After they had thus miſuſed him, they caſt him into Priſon that Night, to conſult among themſelves by what kind of Death they ſhould diſpatch him. And about Midnight, when the Priſon Gates were faſt locked, and the Watch ſet, on the ſudden the Earth began to ſhake, and an Angel coming down from Heaven, touched St. *Mark*, and ſpoke thus to him; *Mark, Servant of God, your Name is written in the Book of Life. You ſhall have your Share and Rank among the Apoſtles, and your Memory ſhall live for ever. The Angels will receive your Soul and carry it into Heaven, and the Reliques of your Body ſhall be honoured on Earth.* The holy Evangeliſt lifting up his Hands to Heaven thanked our Lord for ſo great a Favour, beſeeching him to receive his Soul in Peace. And our Lord and Saviour JESUS CHRIST to give him to underſtand that his Prayer was heard, appeared to him in that very Shape which he had whilſt he converſed upon Earth, and with great Sweetneſs ſaluting him, ſaid, *Mark, my Evangeliſt, Peace be unto thee.* And he anſwered, *Peace be with thee, my good Lord* JESUS CHRIST. The next Morning they took him out of Priſon, and with the ſame barbarous Cruelty, which they had uſed the Day before, they dragg'd him through ſtony and craggy Places till he rendered up his Soul to our Lord. Theſe Miniſters of *Sathan* not content with the outragious Cruelty they had uſed towards him, would alſo have burnt his Body, and began to execute their wicked Reſolution; but the divine Providence raiſed on a ſudden a furious Whirlwind, with a horrible and dreadful Tempeſt, accompanied with Thunder and Lightning, and a Shower of Stones, which diverted their Deſign, and killed many of them in the very Place, and threw down ſeveral Houſes. Then the Chriſtians got the holy Body, and ſinging Hymns and Pſalms carried it away, and buried it in a decent and honourable Place, whence afterwards it was tranſlated to *Venice*, and put in a moſt ſumptuous Church, which that State built in his Honour, where even to this Day it is highly reverenced, that Common-wealth taking for their Arms St. *Mark*'s *Lion*, with theſe Words, *Pax tibi* Marce *Evangeliſta meus*: Mark, *my Evangeliſt, Peace be unto thee.* And the Name of the Saint is taken for the Name of that Common-wealth or State; for it is all one, to ſay, *St.* Mark *ordereth and commandeth*, and to ſay *the State of* Venice *orders and commands.*

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Some Authors do not reckon St. *Mark* for a Martyr, becauſe St. *Jerome*, *Euſebius*, and *Iſidorus*, ſpeaking of him, do not call him *Martyr*. But this is not a ſufficient Argument to deny it. St. *Gelaſius* Pope, putteth him among the Martyrs, in the Decretal which

APRIL 25. which he made of Books authentick and apocryphal. *Nicephorus* alſo, *Metaphraſtes*, and *Procopius* affirm it, as alſo *Lipoman* and *Surius*: *Baronius* is of the ſame Opinion, and modern Authors who write the Lives of Saints. And the *Roman* Martyrology ſaith the ſame. And the Church of *Rome* on St. *Mark*'s Day doth read the Office of the Apoſtles and Evangeliſts in the Time of *Eaſter*, and in it the Antiphons of a Martyr.

On this Day of St. *Mark*, the holy Church readeth the Litanies which are called *the Great*, when every Year a general Proceſſion is made, to give God Thanks in common for all Benefits which we have received from his bleſſed Hands, and to beg he will multiply them, and give us Health, and the Fruits of the Earth neceſſary for human Life. The Uſe of theſe Litanies is very ancient, and much practiſed in the Catholick Church, and St. *Gregory* Pope maketh mention of it as ſuch, exhorting all to practiſe it with great Devotion. And if ſome Authors write, that St. *Gregory* did inſtitute the great Litanies, it is not to be underſtood that he was the firſt Inſtitutor of them, but that he did ordain, that the Litanies which before were uſed, ſhould be recited in St. *Peter*'s Church at *Rome*; and that the Proceſſion ſhould be made from St. *Mark*'s to St. *Peter*'s. APRIL 25.

The Martyrdom of St. *Mark* was on the five and twentieth of *April*, on which Day the Church keepeth his Feaſt, and it was in the eighth Year of the Reign of *Nero* Emperor, and ſix and forty Years after the Nativity of CHRIST, according to *Baronius*, and threeſcore and three according to *Onufrius*. Thoſe that write of St. *Mark* are St. *Jerome*, *Dorotheus*, *Clemens Alexandrinus*, *Euſebius*, *Irenæus*, *Nicephorus*, St. *Iſidore*, Venerable *Bede*, *Uſuardus*, and St. *Ado*.

The Life of St. CLETUS, *Pope and Martyr.*

APRIL 26. ST. *Cletus* Pope and Martyr, was born at *Rome*, of a noble and ancient Family, and was Son to *Emilianus*. St. *Peter* converted him to the Faith, and ordained him Biſhop, ſeeing him a ſpiritual Man, prudent and zealous. And becauſe the Apoſtle was employed in preaching and inſtructing the People, and in other Things belonging to the univerſal Government of the Church, and therefore could leſs attend to all Buſineſſes that occurred; he took for Coadjutors in *Rome* itſelf *Linus*, and *Cletus* without the City; and both of them ſucceeded St. *Peter* in his Charge; firſt *Linus*, and then *Cletus*, who governed the Church moſt holily in the Reign of *Veſpaſian*, and *Titus* his Son, till *Domitian* came to the Empire, who was a moſt vicious Man, cruel and abominable for his Manners, much different from *Veſpaſian* his Father, and his Brother *Titus*: For beſides other Wickedneſs that he committed, he made himſelf be ſtyled a God, and perſecuted the Chriſtians becauſe they would not acknowledge him for ſuch, but preached, *that there was but one true God, Creator of Heaven and Earth.* In this Perſecution of *Domitian* (which was the ſecond that was raiſed againſt the Church) amongſt other holy Martyrs St. *Cletus* received the Crown of Martyrdom on the ſix and twentieth of *April*, in the Year of our Lord XCIII, when he had ſat in St. *Peter*'s Chair twelve Years ſeven Months and two Days, according to *Baronius*; but according to the Book of the Biſhops of *Rome*, twelve Years one Month and eleven Days. St. *Cletus* by the Order which he had from St. *Peter*, divided the City of *Rome* into five and twenty Pariſhes, and placed in each of them a Prieſt to have Care of it, and to adminiſter the Sacraments. He was the firſt that in his Apoſtolical Letters uſed thoſe Words: *Salutem & Apoſtolicam Benedictionem*, *Health and Apoſtolical Benediction*; which in Imitation of him, all other Popes have ever ſince uſed. He was buried by the Chriſtians near the Body of St. *Peter* the Apoſtle: And the Church keepeth his Feaſt on the Day of his Martyrdom. APRIL 26.

The Life of St. MARCELLINUS, *Pope and Martyr.*

ON the ſame Day, the ſix and twentieth of *April*, our Mother the holy Church celebrateth the Martyrdom of St. *Marcellinus*, Pope and Martyr, who was born at *Rome*, and was Son to *Projectus*, and ſucceeded St. *Caius*, Pope and Martyr, in

APRIL 26. in the Reign of *Diocleſian* and *Maximian* Emperors, in whoſe Time aroſe the tenth Perſecution againſt the Church, which was the fierceſt and moſt cruel of all others. Becauſe the Chriſtians having been negligent and careleſs, by reaſon of ſome little Reſpite or Peace which had been granted them, and grown cold in Virtue, and given themſelves to Looſeneſs of Life, eſpecially the Churchmen, as *Euſebius Ceſarienſis* affirmeth, God would purify them by this Scourge, and burn out the Corruption, and conſume the Ruſt which was in them by the Fire of this Perſecution, which was ſo horrible and dreadful, that in the Space of a Month there ſuffered for CHRIST in ſeveral Provinces above ſeventeen thouſand Martyrs, who were put to Death by ſuch ſharp and exquiſite Torments, that only the Devil could invent them. And in the Province of *Phrygia* the *Gentiles* put fire to a City, and burned all that were in it, Men, Women and Children, becauſe they were Chriſtians. In fine, in all Provinces, Cities, Towns, Villages throughout the *Roman* Empire, there was nothing to be ſeen beſides Torments, Death, Slaughter, cutting in Pieces, and Streams of Chriſtian Blood.

At this Time was *Marcellinus* taken at *Rome*, and led to the Temple of the Gods, there to offer ſacrifice. And he being affrighted with their Threats, and overcome by Frailty, for fear of Torments, offered Incenſe to the Idols, to the great Lamentation of the Chriſtians, and no leſs Joy and Exultation of the *Gentiles*; who preſently diſmiſſed him, and ſet him at Liberty, confiding that the Head and Captain of the Chriſtians being now overcome, the reſt could not long ſtand out, and that the Sheep might without Difficulty be brought to do what they had ſeen done by their Shepherd. But all fell out quite contrary to their Expectation, for *Marcellinus* conceived ſo great Sorrow and Repentance for his Fact, that as there was a Council ſitting of three hundred, or (as others ſay) one hundred and fourſcore Biſhops, in *Sinuëſſa* to treat of what was beſt to be done in this Caſe, ſo new and unheard of, and withal ſo ſcandalous; *Marcellinus* came in, cloathed with Haircloth, and covered with Aſhes, and moſt humbly acknowledging his grievous Fault, with many Tears and Sobs demanded Pardon for it; and ſaid, *that he was not worthy to be reckoned in the Number of Prieſts, nor to hold the Apoſtolical Office and Seat.* And the whole Council anſwered, *that he was the ſupreme Judge, and Vicar of* JESUS CHRIST *upon Earth, to whom it belonged to judge others, and that he could be judged by none; and therefore that he ſhould judge and give ſentence of himſelf.* They added alſo, *that St.* Peter *being overcome by the like Weakneſs and vain Fear, had denied* CHRIST; *and yet after by his Tears obtained Mercy and Pardon.* St. *Marcellinus* inſpired by God, and ſtrengthened with his Spirit, and being full of a holy Indignation againſt himſelf, went to the Emperor, and with moſt grave and ſevere Words rebuked him *for the Cruelty he uſed againſt Chriſtians, and for having been the Cauſe of his Fall into that deep Abyſs of Wickedneſs; and offered himſelf to all the Pains and Torments which could be inflicted upon him; which he was moſt willing and deſirous to undergo to ſatisfy for his Sin, and to waſh away with his Blood the Stain of ſo great an Offence.* The Emperor was much incenſed for this Speech of *Marcellinus*, and in a great Fury and Rage commanded him to be beheaded. As the holy Pope was led to Martyrdom, he met *Marcellus*, his Prieſt, who was afterwards choſen to ſucceed him in his Office, and commanded him *in Matters of Religion by no Means to obey the Emperor*; he charged him alſo, *not to bury his Body, becauſe he that had committed ſo foul and abominable a Crime as to offer Incenſe to falſe Gods, was unworthy of the Honour of Burial.* He was beheaded, together with *Claudius*, *Cirinus*, and *Antoninus*; and the Bodies of theſe four glorious Martyrs remained above Ground thirty ſix Days; for *Diocleſian* had expreſſly commanded they ſhould not be buried. Afterwards St. *Marcellus* being admoniſhed by St. *Peter* the Apoſtle, took up the holy Bodies, and being accompanied with Prieſts and Deacons, buried them with Hymns and Pſalms, in the Church-yard of *Priſcilla*, in the Way *Salaria*. St. *Marcellinus* gave holy Orders twice, and ordained four Prieſts and five Biſhops. He ſat in St. *Peter*'s Chair according to St. *Damaſus*, nine Years and ſixteen Days; according to *Baronius* eight Years wanting ſeven Days. There are extant two Epiſtles of St. *Marcellinus*; the one treateth of the Equality of Perſons in the moſt bleſſed Trinity; and in the other, which is to the Biſhops of the Eaſt, he exhorteth them to a good and chriſtian Life, and to the Exerciſe of the Works of Mercy. The Church keepeth the Feaſt of St. *Marcellinus* on the Day of his Martyrdom, which is the ſix and twentieth of *April*, in the Year of our Lord, according to *Baronius*, CCCIV.

APRIL 26.

O *The*

The Life of St. VITALIS, *Martyr.*

APRIL 28.

AMong the Saints that ſhed their Blood for JESUS CHRIST in the Perſecution of *Nero*, was *Vitalis*, in the Opinion of diverſe Authors; a principal Gentleman of *Ravenna*, Huſband to St. *Valeria*, and Father of St. *Gervaſius* and St. *Protaſius*. And they were all four glorious Martyrs of our Lord, although ſome are of Opinion that they were not ſo ancient, and that they ſuffered not in this firſt Perſecution begun by *Nero*, but ſomewhat later. And they ground themſelves upon a Relation of *Philip*, which St. *Ambroſe* by divine Revelation found together with the Bodies of the Saints *Gervaſius* and *Protaſius*, and upon ſome other Conjectures. The Martyrdom of St. *Vitalis*, as we gather out of St. *Ambroſe*, St. *Peter Damian*, and *Jerom Rubeus*, who hath writ the Annals of *Ravenna*, was in the Manner following. The Gentiles had taken in *Ravenna* a Chriſtian, called *Urſicinus*, by Profeſſion a Doctor of Phyſick, and had put him to many great and grievous Torments, which he endured with a wonderful great Courage and Conſtancy, being aſſiſted by our Lord's Grace. At length he was ſentenced to be beheaded, and when he came to the Place of Execution, and ſaw the Hangman had drawn his Sword and was binding his Eyes, to give him the laſt and fatal Blow, he began as a Man to be diſmayed, and to loſe the Courage and Vigour which before he had. Whereby our Lord would give us to underſtand how ſtrong Man is with his Grace, and how weak of himſelf; and alſo by occaſion of *Urſicinus* his Weakneſs manifeſt the Fortitude of *Vitalis*, and ſo crown them both with a glorious Martyrdom: For *Urſicinus* being juſt now ready to yield in the Combat, and to adore falſe Gods, *Vitalis*, who was there preſent, took great Compaſſion of him, and thinking himſelf obliged to ſuccour him in that dangerous Conflict, raiſed his Voice, and ſpoke thus aloud to him: *What is the Matter, Urſicinus? Why doſt thou doubt? What doſt thou fear? Like a good Phyſician thou haſt cured many that were ſick and wounded, and wilt thou now be wounded to Death, and knoweſt not how to help thy ſelf? Thou haſt paſſed through many Tryals, and overcome many ſharp and cruel Torments; and wilt thou now loſe in a Moment all thou haſt gained, and throw away at one Caſt infinite Treaſures, which in ſo long a Time and ſo carefully thou haſt heaped up? Reflect and conſider well that by this Death, which is diſpatched in a Moment, thou art to purchaſe a moſt happy Life, which ſhall never have an End.* Theſe Words of *Vitalis* were ſo efficacious, that they held the Man up who was juſt falling, and did ſo hearten and ſtrengthen him, that with great Courage and Alacrity he bowed his Neck to the Sword, and died a Martyr for the Faith of JESUS CHRIST. And St. *Vitalis* not content to have given Life to the Soul of *Urſicinus*, would alſo give an honourable Burial to his Body, taking it away, and decently interring it. *Paulinus* who was the Judge, ſeeing what St. *Vitalis* had both ſaid and done, and gathering thereby that he was a Chriſtian, did mildly admoniſh him *to leave the vain Superſtition of Chriſtians, and to follow the ancient and true Religion of the* Romans; *that otherwiſe he ſhould be conſtrained to proceed againſt him.* But the couragious Martyr ſcoffed at this Admonition of the Judge, and told him *he would do better, if he himſelf would give over to adore ſuch Gods, as ſerve for nothing but to harbour Vermine; where Spiders weave their Webs, and Bats hide themſelves in the Day time; and would betake himſelf to the pure Worſhip of* JESUS CHRIST, *Creator of Heaven and Earth.* The Judge being highly offended at this Liberty of St. *Vitalis*, commanded him to be ſet on the Rack, where his Fleſh was torn, and his Members disjointed, and his Faith and Patience tryed to the Quick. And when all theſe Torments could not make him change his Mind, nor make the leaſt Impreſſion upon that impenetrable and invincible Heart of his, *Paulinus* gave Order that he ſhould be led to the ſame Place where *Urſinus* had been executed, and that there ſhould be digged a wide and deep Hole; and if *Vitalis* could not be brought to adore the Gods, he ſhould be caſt into it alive, and be overwhelmed with Earth and Stones, and ſo be ſtifled and buried. And by this kind of Martyrdom St. *Vitalis* render'd up his holy Soul to God. This Sentence of Death *Paulinus* gave againſt the Martyr at the Inſtigation of a Prieſt of *Apollo*, into which Prieſt, as ſoon as the Sentence was executed, the Devil entered, and tormented him moſt cruelly, ſo that he roared and cryed out: *O* Vitalis, *thou doſt burn me, thou doſt torment me, thou doſt ſcorch me, O* Vitalis. He was in this Torment ſeven Days, and not being able any longer to endure the Fire that was burning within him, he caſt himſelf into a River, where he was drowned, which was the juſt Reward of the evil Counſel he had given the Judge againſt the Saint; as the Saint on the contrary deſerved to have the Honour to die for CHRIST

APRIL 28. for the good Counſel he had given to *Urſicinus*, encouraging him to die for our Lord. The Church keepeth his Feaſt on the Day on which he was martyred, to wit the eight and twentieth of *April*. APRIL 28.

The Life of St. PETER, *Martyr.*

APRIL 29. ST. *Peter Martyr*, Mirrour of Sanctity, and Ornament of the holy Order of Fryars Preachers, Glory of *Italy*, and Scourge of Hereticks, was born at *Verona*, a famous City in the Province of *Lombardy*. His Parents were tainted with the *Manichean* Hereſy, which Hereticks, as ſaith St. *Auguſtin*, *were fooliſh and proud Men, carnal and babling*, and *they did ſo abſurdly doat, that although they acknowledged God to be the Beginning and Author of ſpiritual and inviſible Things; yet as for thoſe that are material and viſible, they held that the Devil had made them, and that he rules and governs them as his own.* But our Lord God who alone makes Thorns bring forth Roſes, and draweth Water from the dry Rock, and Fire from the cold Flint, from thoſe blind and heretical Parents would have St. *Peter* to proceed and be born, who was to be a great Light in the World, and was to drive away by the clear Beams of his Life and Doctrine the thick Darkneſs which the Hereticks were in. Even from his Mother's Womb he ſeemeth to have had engraven in his Heart the Love of the Catholick Faith, with a Horror and Deteſtation of Hereſy: For notwithſtanding all the Endeavours his Parents uſed to make him drink the venomous Milk of their perverſe and impious Opinions, they could never by fair Means nor by foul, by Promiſes nor by Threats, bring him to liſten to any Thing which did ſwerve from the Catholick Faith. He would never hear their abominable Sermons, nor even converſe or have any Thing to do with Children, though of his own Age, that were brought up in that Sect of Perdition. When he was ſeven Years old, and was learning to read, as he came once from School his Uncle met him, and aſked him, *what he had learnt*; and the moſt bleſſed Child anſwered, *he had learnt the Creed*; and preſently began to ſay, *I believe in God the Father Almighty, Creator of Heaven and Earth.* His Uncle, who was a moſt peeviſh Heretick, was much troubled at it, and ſaid to him, *Child, go no further, ſay not that he is Maker of Heaven and Earth; for theſe Creatures which we ſee with our Eyes, and are ſo ugly, could not certainly be made by God, but by the Devil.* The Child ſtood ſtiff, and maintained his Faith, the Nephew againſt his Uncle, the Catholick againſt the Heretick, the innocent Lamb againſt the ravenous Wolf: And this he did with ſuch a Grace, that it eaſily appeared that God ſpoke in him. Whence we may gather of what Importance it is that Children from their Infancy be inſtructed in ſound Doctrine and Piety. God alſo did ſhew by this how he would be ſerved and honoured by this Child hereafter. The Uncle told his Brother, who was *Peter*'s Father, what had paſſed between them, and deſired him to take the Boy from School, and to let him no more follow his Book, for he feared if ever he came to be a Scholar, he would be the Ruin and Deſtruction of their Religion. The Father did not take much to Heart his Brother's Counſel, hoping that when his Son ſhould grow bigger, he would be able to faſhion and frame him to his own Humour and Inclination. And ſo neither his Brother's Perſuaſions, nor the Fear of what might happen afterwards, could ſerve to remove the Boy from School, nor divert his Parents from ſending him to the Univerſity of *Bolognia*, there to ſtudy as was fitting for the Deſigns which God had for him; for God's high Ends and Intentions, in the Diſpoſition he makes of his Works, can no Ways be diverted or hindered by all the Counſel and Induſtry of Man. At *Bolognia* *Peter* had no Combat with Hereticks, whom he had ſo bravely defeated at *Verona*: But he had other Enemies to fight againſt, more tough and obſtinate, and withal domeſtical, to wit alluring Pleaſures, ſoft and ſenſual Vices, which bubble and boil up with the Fervour of the Blood in Youth, and inflame both Soul and Body with a dangerous and ſcorching Fire, unleſs our Lord with the Dew of his heavenly Grace doth ſprinkle the Mind, and aſſwage that troubleſome and raging Heat, as he did then with St. *Peter*, who notwithſtanding he was much aſſaulted by his Fleſh, and by the bad Company of ſome young Libertines, who are ſcarcely ever wanting in Univerſities; yet by the Grace of our Saviour conſerved his Chaſtity and Innocency without Spot or Blemiſh. And the better to ſecure it, ſeeing the Danger he was in, and the fearful Waves which on all Sides were beating upon him, reſolved to harbour himſelf in the ſafe Haven of Religion. APRIL 29.

There lived then at *Bolognia* the great Patriarch and Founder of the holy Order of Friars Preachers, St. *Dominick*, and he together with his moſt holy and virtuous Children,

APRIL 29. dren ſhone like new and admirable Lights in the World. The holy young Man was wonderfully taken with their Sanctity and moſt rare Example, and being all on Fire with a Deſire of imitating them, he demanded the religious Habit of their Order. And St. *Dominick* would give it him with his own Hands, and with it alſo his Bleſſing, which was confirmed and ratified by God from Heaven. For it is hard to ſet forth and explicate the moſt precious Treaſure and rich Mine of all Virtues, which were ſoon diſcovered and began to appear in this new religious Man, as ſoon as he was cloathed with that Habit. He drew upon him the Eyes of all the Monaſtery by his profound Humility, inceſſant Prayer, exact Silence, and a general and moſt perfect Mortification of all his Affections and Inclinations. He was a profeſſed Enemy of Idleneſs, becauſe that declares an irreconcilable Enmity againſt all Virtues. He had for all Hours his Employment, for he was either reading, praying, ſerving the Sick, ſweeping the Houſe, or buſying himſelf in the moſt mean and abject Offices, which he undertook with wonderful Readineſs and Alacrity, not only during the Time of his Noviceſhip, but even ever after, when he was ancient in Religion. The Penance and Mortification he uſed, was almoſt incredible; which brought him once into a moſt evident Danger of his Life, for by long Abſtinence and forbearing to eat, his Palate and Throat became ſo dry, and the Paſſage by which Meat was to paſs was ſo ſtraitened, that even his Mouth was almoſt cloſed, ſo that they were forced with Inſtruments to open his Mouth, and enlarge the Paſſage for ſome Suſtenance to be let down into his Stomach to nouriſh him, which notwithſtanding could not be done without great Difficulty. And though he eſcaped this Danger, and from thenceforth moderated ſomething of his exceeding great Abſtinence, yet it was ſtill ſo great, that in any Body elſe it might be thought to have been Extremity of Rigour.

After this he was apply'd to ſtudy, wherein he made ſo much Progreſs, that he became a moſt excellent Divine, and wonderful ſkilful in holy Writ; and he endeavoured not only to enlighten his Underſtanding with Knowledge, but much more to enflame his Will with the Love of God, that what he learnt might be more beneficial to his own Soul and his Neighbour's. He arrived to ſo great Purity and Cleanneſs of Heart, that he never gave Conſent to any mortal Sin, as was generally teſtified by all thoſe to whom he opened his Conſcience and made his Confeſſions. Inſomuch that Friar *Peter* of *Verona* (for ſo he was called before he received the Crown of Martyrdom) was a Pattern of all Virtue in his Monaſtery, being moſt rigorous towards himſelf, and moſt ſweet and mild to others, pleaſing to God, and very ſpecially favoured and comforted by him, for he was often viſited by the Saints. And among other ſuch like Favours, our Lord ſent once St. *Agnes*, St. *Catharine*, and St. *Cecily* to viſit him and entertain him, as he was in the Convent of St. *John Baptiſt*, hard by the City of *Como*. For whilſt he was praying in his Cell with his accuſtomed Fervour and Devotion, theſe holy Virgins came down from Heaven, and appeared to him, and diſcourſed with him of heavenly Matters ſo familiarly and ſo loud, that a Friar paſſing by thought they had been ſecular Women, and being much ſcandalized that any ſuch ſhould enter into the Monaſtery; he accuſed Friar *Peter* in a publick Chapter, according to the ancient Practice of the Order with that Vehemency and Sharpneſs, as the Matter would have deſerved, if it had been true, as he conceived it. The holy Friar *Peter* would not excuſe himſelf nor yet diſcover the Favours of Heaven; but humbly proſtrating himſelf upon the Ground, acknowledged and confeſſed he was a great Sinner. The Prior being much offended, for he believed all was true which was laid to his Charge, gave him in Publick a moſt ſharp and bitter Reprehenſion; and yet thinking the Fault was committed rather by ſome Over-ſight or Negligence, than out of Malice, would not proceed againſt him according to the Rigour of their Rules and Conſtitutions; but, to take away or ſuppreſs the Scandal, ſent him, as it were Priſoner to the Monaſtery of *Eſi* in *Mark-Ancona*. Here we learn how our Lord ſendeth to his Servants Favours and Trials; and how different his Judgments are from thoſe of Men; we alſo ſee how patiently Saints bear Perſecutions and Injuries offered them, caſting themſelves with all Confidence and Security into his Hands, who is only able to deliver them. And he takes their Cauſe in Hand who truſt and confide in him; and manifeſteth the Gifts and Favours, which he hath done them, by adding new ones to the former. For after this holy religious Man, Friar *Peter*, had obediently and humbly ſubmitted himſelf to their Cenſure, and ſpent a long Time in Penance, enduring with great Patience and Meekneſs many an Affront and bitter Reproach in that Convent, hoping ſtill that God would do ſomething to juſtify him and declare his Innocency: Whereas God, to refine his Virtue the more, and crown him more gloriouſly, ſeemed in a Manner to neglect him, and to take no Notice of him: The good Saint was a little contriſtated, and ſeemed to have ſome Reſentment of his Affliction, and of the

Wrong

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Wrong that was done him (for Almighty God will not have his Servants to be inſenſible like Stones, and not to feel Grief or Pain, but to ſuffer and feel it like Men, yet to bear it ſo, that his Law prevail more with them than their own Affliction and Diſgrace) and being one Day in the Church before a Crucifix, he was ſeized with Grief, and began to utter his Complaints ſweetly and lovingly, as a good Child would do to his dear and loving Father, ſpeaking in this Manner to our Lord, *Bleſſed Lord, do not you know my Innocency? Behold here, for the Favour you are pleaſed to do me, I am accuſed, reviled, and made to do Penance. Becauſe I hold my Peace, will you alſo be ſilent, and not ſpeak in my Defence, and let ſo many Months run on in this my Diſgrace without taking any Account of what I ſuffer? Why do you permit me for ſo long a Time to bear this Infamy and ill Report, being, as you know, innocent and faultleſs?* To this ſweet and loving Complaint of his, our Lord anſwered thus from the Croſs: *And what had I done,* Peter, *what Crime had I committed, to be thus nailed to a Croſs? Learn by my Example to bear patiently thoſe Afflictions which befall you, ſeeing they come far ſhort of mine.* By theſe Words the bleſſed Man was much comforted, and withal confounded, and came to underſtand that this Perſecution was a new Favour of our Lord, whereupon he deſired and demanded to ſuffer greater Matters, that he might more reſemble him, and drink more largely of his Chalice; nor would he now exchange that Diſgrace and Affront for the Scepters and Crowns of all the Kings of the Earth. Yet the Father of Mercy permitted not his Servant to be detained longer in this diſgraceful Affliction; for whilſt the holy Man held his Peace, God revealed his Innocency and Sanctity to the Friars of his firſt Convent; and from that Time he was in greater Honour and Eſteem both there and through the whole Order, than ever he had been before; and his Soul was likewiſe more enriched with heavenly Gifts, and better able to help his Neighbours, which is the End for which that holy Order was inſtituted.

Now he began to appear in Publick to illuminate the World with the Light of his Doctrine, and enflame it with the Example of his Life. He made ſuch a Diſtribution of his Time, that he had ſufficient to help others, and not a Moment to loſe of what he reſerved for himſelf. Every Day he ſaid Maſs with great Devotion, and tender Feeling of the Myſteries of our Lord's Death and Paſſion, which are repreſented therein. Then he employ'd himſelf in Preaching and hearing Confeſſions, with a great Thirſt of the Salvation of Souls, and moſt earneſt Deſire of drawing all to the holy Fear and Love of our Lord. He had a divine Talent in Preaching; inſomuch that neither Churches nor Streets, nor Market-places were capable to contain the great Concourſe that reſorted to his Sermons. He was eſteemed and reverenced through all *Italy*, like an Apoſtle, but chiefly in *Florence*, *Romania*, and *Mark-Ancona*; though above all other Places the City of *Milan*, where he uſed moſt frequently to preach, had the greateſt Reverence and Devotion for him. They received him as often as he came, with publick and ſolemn Joy and Congratulations, all going forth to meet him, and there was ſuch a Throng about him of thoſe who came to kiſs his Hand and his Habit, that ſometimes he was in danger of being cruſhed to Death; and they were forced to make him a little Litter, and therein to carry him upon their Shoulders into the Church to defend him from the Multitude that throng'd and preſſed him. What he chiefly handled in his Sermons was Penance, and Acknowledging, Deteſtation and Amendment of Sins. And he uſed to begin his Sermons with thoſe Words of the Prophet *Jonas: Adhuc quadraginta dies,* & Ninive *ſubvertetur. As yet forty Days and* Ninive *ſhall be ſubverted. Dear People, you are this City of* Ninive. *If you do not do Penance you will quickly ſee your Ruine. The Scourge of God is hanging over you. Convert yourſelves unto him, and do Penance.* The Fruit of his Sermons were admirable; for many Sinners were converted to our Lord, and amended their Lives. Diverſe Vices were taken away by moſt wholſome Remedies, and ſeveral Works of Piety and Devotion were inſtituted in the Common-wealth. Whilſt the holy Preacher was thus waging bitter War againſt the Devil by his Sermons, the Devil made War openly againſt him. St. *Peter* was one Day preaching at *Florence* in an open Place, and his Auditory heard him with wonderful Attention and Devotion. When upon the ſudden the Devil in the Shape of a black and furious Horſe takes his Carriere, and comes running down the Street with ſuch a Violence and Impetuoſity that all feared, he would have broken thro' the Middle of the Auditory, and trampled them under his Feet. The Saint perceived the Devil's Craft and impudent Boldneſs, and made the Sign of the Croſs againſt him, and preſently all that vain Viſion vaniſhed, without the leaſt Harm of any there preſent, and whereas the Devil thought to gain ſomething, he was quite confounded; and the Saint's Doctrine more authoriſed and eſteemed, and himſelf held ever after in great Honour and Reverence. But altho' the Fruit of his Preaching was admirable, and univerſal in all the Places he frequented, yet he was moſt famous and glorious in his Diſputes and Combats with Hereticks, and in the Victo-

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As he was once examining an Heretick Biſhop at *Milan*, in Preſence of ſome Biſhops and religious Men, there reſorted thither, it being a publick Place of the City, a great Multitude of People, ſome Catholicks, and ſome Hereticks; the Examination laſted a long while, and the Sun beating upon them, they were in a Manner burnt up with Heat: Hereupon an impudent Heretick, ſcoffing at the Saint, cryeth out aloud to him, *Diſpatch and make an End, deceitful Hypocrite; or if thou beeſt as holy as this blind People ſuppoſeth thee to be, obtain of God that ſome Cloud may overſhadow us, that we may not all periſh here for Heat.* Then St. *Peter*, being moved by a peculiar Inſtinct of God, (without which ſuch Things are by no Means to be undertaken) promiſed to do it, if the Hereticks there preſent would upon this Miracle become Catholicks. And although they refuſed to accept the Condition, the Saint notwithſtanding prayed to our Lord, that for his Glory, and the Confirmation of his holy Faith, the encouraging of Catholicks, and Confuſion of Hereticks, he would be pleaſed to ſend a refreſhing Cloud to keep off the ſcorching Heat of the Sun. And when he had ended his Prayer, and made the Sign of the Croſs, preſently a Cloud interpoſing itſelf betwixt the Sun and the People, gave them a cool Shade, as long as they were in need of it. Another Time a prime Man, and of great Vogue and Authority among the *Manicheans*, as being of a ſharp Wit, and a ſubtle Diſputant, challenged St. *Peter* to diſpute with him in publick. The Saint accepted of it, leſt by refuſing it, he might ſcandalize the People, and prejudice the Catholick Cauſe. Then the Heretick, with a fluent and ſmooth Diſcourſe, propoſed his Arguments ſo craftily and captiouſly, that St. *Peter* demanded ſome ſhort Space of Time to anſwer him; and it being granted him, he entered into a Church hard by to beg the Aſſiſtance of God; and ſoon after returning, he bid his Adverſary propoſe his Arguments anew. But the Heretick was ſtruck dumb, for God had taken away his Speech, ſo that he could neither by Word nor Sign ſay any Thing; which put the reſt of the Hereticks his Companions to Confuſion, and ſome of them were converted and became Catholicks. Alſo at another Time he converted a very obſtinate and perverſe Heretick, who had challenged him to diſpute, more by his Prayers, and by Authority and Command, than by Force of Arguments and Reaſons. Theſe Diſputes with Hereticks were ſo frequent and ſo hot, that although he always got the better of them, yet the Devil took once an Occaſion thence to tempt him in Faith; but preſently making his Recourſe to Prayer before an Image of our bleſſed Lady, he heard a Voice which ſaid to him the ſame Words which our Saviour ſpoke once to St. *Peter* the Apoſtle: *I have prayed for thee*, Peter, *that thy Faith may not fail; and thou ſhalt confirm thy Brethren in it.* And the holy Man did truly confirm them in the Catholick Faith by his virtuous Life, by his Doctrine, his Preaching, and by his Miracles, which were very numerous and famous during his Life, and afterwards, for he cured diverſe that were ſick of ſeveral Infirmities, reſtoring Sight to the Blind, Speech to the Dumb, Soundneſs to the Lame and Maimed, and Life to the Dead, and alſo driving out Devils from many that were poſſeſſed: Which Miracles may be ſeen in *Thomas Lentinas*, Patriarch of *Jeruſalem*, who lived at the ſame Time; and in St. *Antoninus* Archbiſhop of *Florence*, and in the Bull of his Canonization; as alſo in Father *Ferdinand* of *Caſtile*, in the Hiſtory which he wrote of his Order. Some of them I will relate here for the good Inſtructions we may gather from them. A young Man who came to Confeſſion to St. *Peter*, accuſed himſelf for having beaten and kicked his Mother: The good ghoſtly Father laid before him the Foulneſs of this Fact ſo lively, and in ſuch weighty Terms, that the Penitent was ſtrangely moved and affrighted, and promiſed to perform whatſoever Penance ſhould be enjoined him for the Salvation of his Soul. *I know not* (ſaith the Saint) *what Penance to impoſe, that may equal the Grievouſneſs of ſuch a Crime: You have deſerved to have that Foot cut off, wherewith you have kicked your Mother; though I do not bid you do it, but only do tell you what you deſerve.* The Youth went away from Confeſſion extremely confounded, and with ſo great a Horror and Deteſtation of his Crime, that he took a Butcher's chopping Knife, and with it cut off his own Foot. When News of it was brought to St. *Peter*, (this imprudent Act of the young Man, and the Occaſion which moved him, to wit the ſharp Reprehenſion of his ghoſtly Father, being ſoon ſpread abroad; whereupon diverſe hard Cenſures and Obloquies were raiſed againſt the Saint, as if he had ſhewn

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himſelf very indiſcreet and cruel) he commanded the young Man, and his Foot which he had cut off, ſhould be brought to the Monaſtery. Then taking the Foot in his Hand, and applying it to the Leg, he beſought our Lord to heal it; which was preſently done, for it remained as perfectly united and knit together, as if no Separation had ever been made. By this Miracle all the World came to underſtand what Puniſhment a Child deſerves, who refuſeth to obey his Father or his Mother, and much more who forgetteth himſelf ſo far, as to injure them, affront them, or to ſtrike them: Alſo they underſtood hereby the Sanctity and great Merits of St. *Peter*, for whoſe Prayers God wrought ſuch Wonders. In a Village about *Milan* there lived two labouring Men, the one a Catholick, the other a Heretick; the Catholick when he ſowed his Seed, recommended it, and all the Labour and Pains he took about his Field, to God. The Heretick recommended his Ground to the Devil; for the *Manichean* Hereticks believed the Devil was the ſole Author and Lord of all viſible and corporeal Things. This was told St. *Peter*, who prayed to our Lord to give a plentiful Harveſt to the Catholick Huſbandman; and not to permit the Heretick to reap as much as he had ſown, but to make his Land become barren and unprofitable. Our Lord granted what his Servant aſked of him, and by that Miracle the Heretick was converted to the Catholick Faith, renouncing and deteſting that curſed Sect, which had made him loſe the Fruit of his Labours. In the City of *Ravenna*, the firſt Time the Saint came thither to preach, it being in Froſt and Snow, he retired into the Pariſh Church of St. *John*, and there paſſed the Night in Prayer and Watching. All that Time there appeared a great burning Taper over the Steeple; and although it ſnowed very faſt, the Light was moſt clear and bright. Many ſaw it, and reſorted to the Church, and at laſt underſtood that heavenly Light was ſent to diſcover and point out the new Preacher, who was to bring them a more ſpiritual and divine Light; and ſo they heard and received his Doctrine as coming from Heaven. The Hereticks could not endure their profeſſed Enemy ſhould ſhine with ſo many and ſo manifeſt Miracles; and therefore to obſcure them, and take from them all Force, Credit and Authority, one of them feigned himſelf ſick of ſome ſuch Infirmity, as appeareth not in the Countenance. He comes to St. *Peter*, leaning upon a Staff, with a great Trembling and Weakneſs, and prayeth him to cure him. With this Counterfeit there came other Hereticks, whereof ſome accompanied him, others followed behind, to be ready, in Caſe the Saint ſhould pretend to have cured him, to give Teſtimony that there was no Cauſe of any Cure, the Man being ſound, and ailing nothing; and hereby to take Occaſion to publiſh, that, whatſoever other Cures he was reported to have done, were all falſe; and that there was nothing in them but Hypocriſy and Deceit. But Almighty God, who doth ſeverely puniſh ſuch audacious Irreverence, revealed to the Saint the wicked Intention of the Heretick; wherefore he anſwered him thus: *That he prayed God, that if he feigned himſelf to be ſick of a Diſeaſe which he had not, God would ſend him ſuch an Infirmity, as would be the beſt and fitteſt Puniſhment of his Fraud and Wickedneſs.* And ſo it fell out; for endeavouring to deceive the Saint he was deceived himſelf; and the Infirmity which at firſt was feigned, proved to be true and real; and put him to ſuch intolerable Pain, that the Doctors deſpaired of him. Wherefore calling for St. *Peter*, he acknowledged and openly confeſſed his Fraud and Crime, and demanded Pardon of it. Then the Saint cured him not only in Body but alſo in Soul; inſtructing him in the true Catholick Faith, and bringing him ſincerely and unfeignedly to profeſs it.

He was alſo adorned with the Gift of Propheſy, and foretold diverſe Things, which fell out long after, juſt as he had foretold them. This appeared particularly in his glorious Death, which he himſelf did propheſy ſome Days before it happened. For preaching at *Milan*, he told his Auditory, *he knew well that the Hereticks had plotted his Death, and that the Money was already diſburſed, and put into the Hands of thoſe who were to kill him; and that he was ready to die for the Faith of* CHRIST, *which he was preaching to them. But that the Hereticks muſt not think, that by murdering him, they would come to be rid of him, becauſe, after his Death, he would wage them a more fierce War than ever he had done before.* All happened in the ſame Manner as he ſaid; and fourteen Days after he had foretold this he was killed. For at that Time the Saint being Prior of a Convent in the City of *Como*, and much troubled with a quartan Ague, he had ſome urgent Occaſion to go to *Milan* about certain Affairs belonging to his Office of Inquiſitor. He parted from *Como* on Saturday on the Evening before Low-Sunday, although he were not ignorant of the Hereticks Deſigns, and the Snares they had laid for him. Yet his Zeal for the holy Faith was ſo great, as alſo the Deſire he had to die for it, that as often as he elevated the holy Hoſt at Maſs, or ſaw it elevated, he was wont to beg of our Lord, that he might not die in his Bed, but end his Life by ſome violent Death, for the Confeſſion of his holy Faith. With this Zeal and Deſire, the

APRIL 29. the bleſſed Man on the fifth of *April*, in the Year of our Lord MCCLII, went towards *Milan*, ſick as he was, on Foot, and late in the Evening, having for his Companion one that was called Friar *Dominick*. When they came as far as the Village *Bardachina*, which is the Midway between *Como* and *Milan*, the Aſſaſins that lay in wait for him ruſhed in upon him, and one of them gave him a Stroke on the Head with a Sword, which ſtruck the Saint to the Ground. But he, in the beſt Manner he could, began to ſay the Creed, and eſpecially thoſe Words; *Creator of Heaven and Earth, and of all things viſible and inviſible.* Then dipping his Finger in his own Blood, he gathered all his Forces together to write thoſe Words, *I believe in God the Father Almighty, Maker of Heaven and Earth.* At laſt, lifting up his Eyes to Heaven, he pronounced thoſe moſt devout Words, which the Son of God uſed when he was dying on the Croſs, *Into thy Hands, O Lord, I recommend my Soul.* The wicked Murderer ſeeing him to be yet alive, notwithſtanding that cruel Wound, ſtabbed him in the Breaſt, and pierced his Heart; whereupon the Body remained dead in the Place, all bathed in Blood, to the incredible Joy of the Soul, which left it ſo, and at the ſame Moment mounted up to Heaven, there to receive the Crowns of Martyr, Doctor, and Virgin. His Companion alſo was wounded to Death; who cried out, and the People came, and purſuing the Murderers, that very Night took him that killed St. *Peter*.

The holy Martyr's Death was preſently divulged and ſpread abroad, and cauſed great Sorrow and Grief to the Catholicks, and no leſs Joy to the Hereticks. The Friars of the Monaſtery came and took the holy Body, and becauſe it was now late, they put it that Night in the Church of St. *Simplicianus*, as the Martyr himſelf, when he departed from *Como*, had foretold they ſhould do. The Day following, being the ſixth of *April*, it was brought into *Milan*, and received with the greateſt Pomp, Solemnity, Devotion and Tears that can be imagined, and placed in the Church of St. *Euſtorgius*, which is a Convent of the holy Order of *Dominicans*. From this Time God was pleaſed to manifeſt the Glory of his holy Martyr by wonderful great Signs and Miracles: Whereof, in my Opinion, the greateſt was, that the Hereticks, who were puffed up moſt inſolently, and triumph'd for the Victory they thought they had got by his Death, began now to flag and faint, and by little and little fell off from their abſurd Opinions: For many, that were the chief Leaders and Sticklers amongſt them, were converted to the Catholick Faith; and thoſe who perſiſted obſtinate in their Errors, were ſo confounded, and aſhamed, that they durſt not ſhew their Face, nor appear in Publick: So that all ſaw exactly come to paſs what the Martyr had foretold, *that the Hereticks ſhould find him to be a greater Adverſary to their Sect after his Death, than he was whilſt he was living.* Here alſo we underſtand the Victories of God, who exalts and crowns his Soldiers when they fall and die: He that killed the Saint, by Name *Carino*, eſcaping the Hands of Juſtice, fled to the City of *Forly*, where he was brought to Extremity, and was juſt dying: But he eſcaped, having made a Vow to ſerve St. *Dominick*'s Order all the Days of his Life in Penance for his Sin. And ſo he did, taking among them the Habit of a Lay Brother, and perſevering in it to the End with great Humility and Auſterity, to the wonderful Edification of all. This is another Victory of St. *Peter* Martyr, and a moſt excellent and glorious Revenge which he took of his Enemy, which we are to look upon for our Imitation, and never to deſpair of any Sinner, ſeeing his Sins may be forgiven by Penance, how enormous ſoever they be. The Miracles which God wrought by this bleſſed Martyr are innumerable. There were heavenly Lights ſeen over his Body, and the Lamps which were hung about it were lighted miraculouſly of themſelves. An Heretick ſeeing the Saint pictured with a Dagger in his Breaſt, piercing his Heart, ſaid; *O that I had been there, when they killed this Traytor, to have given him one Blow more!* And preſently he was ſtruck dumb; but repenting himſelf of his Sin, by the Interceſſion of the Martyr, he was cured and reconciled to the Church. Pope *Innocent* IV. canonized St. *Peter*, declaring him to be a Martyr, the next Year after his Death, on the four and twentieth of *March*, it being the tenth Year of his Popedom. And in another Bull, dated two Years after, he ſpeaketh thus in Praiſe of the Saint: *O venerable Man, worthy to be praiſed and extolled by all the World! This Saint is the Guide of Religion, the Brightneſs of Virginity, Honour of good Life, Treaſure of Wiſdom, a Torrent of Preaching, Fervour of Charity, Bulwark of Faith, a Heap of heavenly Graces, Mirrour of Virtue, and odoriferous Perfume of Sanctity. He is the Dread and Terror of Hereticks. In his Life-time he overthrew their Perfidiouſneſs, and now ſince his Death he confounds them, and beats them down to the Ground. He is a bright-ſhining Lamp of Heaven, and a well-deſerving Heir of that Kingdom, the Fellow Citizen and moſt honourable Companion of the Martyrs, a glorious Gueſt of that ſovereign Table, and ſecure Poſſeſſor of true and everlaſting Riches.* Theſe are the Words of Pope *Innocent*. And *Sixtus* V. in a Bull given in the Year MDLXXXVI, which was the

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APRIL 29. first of his Popedom, commanded St. *Peter*'s Feaſt to be kept as a Double throughout all the Church upon the nine and twentieth of *April*, though, as we ſaid, he was martyr'd on the fifth; for, becauſe ordinarily the firſt Days of this Month are taken up with the Solemnity of the Paſſion or Reſurrection of our Lord, the holy Church hath transferr'd his Feaſt to the twenty ninth. I will not omit to ſet down what Friar *Ferdinand* of *Caſtile* (out of whom I have chiefly gather'd this Life) recounteth in his ſecond Book of the Hiſtory of St. *Dominick*, that it hath been, and is ſtill a particular Devotion, where any Bone or Relick of St. *Peter* Martyr is kept, to dip it in Water, and then give that Water to the Sick to drink, whereby great Cures have been wrought. And that on his Feaſt it is the Cuſtom in *Milan* to bleſs Palms or Olive Branches, which have great Virtue againſt Storms, and Tempeſts of Thunder or Hail: And they have particular Prayers to bleſs thoſe Branches. APRIL 29.

The Life of St. CATHARINE *of* Siena, *Virgin, of the Order of St.* Dominick.

APRIL 30. ST. *Catharine* of *Siena*, a bleſſed Virgin, dearly beloved Spouſe of JESUS CHRIST, ſpiritual Daughter of the moſt bleſſed Father St. *Dominick*, and perfect Mirrour of Sanctity for all religious Women that fight under the ſame Banner, was born in the City of *Siena*, whence ſhe took her Name. Her Father's Name was *James*, and her Mother's was *Lapa*, good and virtuous Perſons, of an ordinary and mean Extraction, but who had enough to live well, and in a good Condition. *Lapa* took great Pains to bring up this Child, whom ſhe nouriſhed at her own Breaſts, which ſhe could not do to any of the reſt of her Children, and hence ſhe came to have a moſt ſpecial and particular Love and Affection for *Catharine*; and ſhe withal, from her Childhood, was ſo tractable and ſo gracious, that ſhe gained the Hearts of all that ſaw her, inſomuch that ſhe was ſeldom to be found at home in her Father's Houſe, every body deſiring to have her with them; ſo grateful and acceptable was her Company to all, for her amiable and ſweet Conditions. The Grace of God began ſtrait to ſhine in her; and it appear'd that from her Mother's Womb our Lord had choſen her for his Spouſe; for when ſhe was ſcarce five Years old, ſhe had an Application to Prayer, and recited the *Hail Mary*, in Honour of our bleſſed Lady, ſo often, and with ſo great Devotion, that as ſhe was going up, or coming down a Pair of Stairs, ſhe kneeled upon every Step, and recited the Angelical Salutation. About the ſixth Year of her Age, ſhe went, in Company of her Brother *Stephen*, to the Houſe of her Siſter *Bonaventura*, and as ſhe returned back, ſhe ſaw upon the top of St. *Dominick*'s Church a rich and reſplendent Throne, and our Lord JESUS CHRIST ſitting in it, in the pontifical Habit of a Pope, with a triple Crown upon his Head, accompanied with St. *Peter*, St. *Paul*, and St. *John* the Evangeliſt. The bleſſed Child fixed her Eyes upon CHRIST, and he likewiſe looked upon her with a ſweet, lovely, and ſmiling Countenance, and gave her his Bleſſing; and ſhe was ſo tranſported with this Viſion, that her Brother could not bring her to herſelf by calling upon her, till taking her by the Arm, he pulled her away; and then ſhe awakened, as it were, out of a dead Sleep, and ſaid to him, *O Brother, if you could ſee what I have ſeen, you would never deſire to remove from this Place*; then turning her Eyes again, ſhe perceived the Viſion was quite vaniſhed, and ſhe wept moſt bitterly, that her Eyes were deprived of that Object which had afforded a wonderful Content to her Mind. From this time, of a Child, and little Girl as ſhe was, ſhe ſeem'd to be chang'd into a ſtaid and ancient Woman for Judgment and Prudence; and, as ſhe told afterwards her *Confeſſarius*, *Raymundus de Capua*, at this time ſhe knew by Revelation the Lives of the ancient holy Fathers and Hermits, and of diverſe other Saints, but particularly, the Life of St. *Dominick*, and ſhe had a moſt fervent and earneſt Deſire to imitate them in what ſhe could. She was much given to Prayer, and kept Silence moſt rigorouſly, and abridged herſelf of Part of her ordinary Meals, to begin by times to practiſe Abſtinence. And diverſe other Girls of the ſame Age deſired to keep her Company in this holy Courſe, for the wonderful Delight they took to hear her ſweet and comfortable Diſcourſes, and for a holy Emulation they had to imitate her Virtues. With theſe little Children ſhe would ſhut herſelf up in a Room, and there they diſciplined themſelves. The Deſire ſhe had to imitate the holy Fathers of the Deſert, grew daily greater and greater; wherefore one Day taking with her only a Loaf of Bread, ſhe went out of the City, and entered very joyful into a Cave, which ſhe found in a deſert Place; there ſhe prayed, and was much comforted by the APRIL 30.

Holy

APRIL 30. Holy Ghoſt, who, notwithſtanding, commanded her to return to her Parents Houſe, as ſhe did. From the time ſhe was ſeven Years old, ſhe was ſo inflamed with the Love of her Spouſe, our Saviour JESUS CHRIST, and with a Deſire of conſecrating to him her Soul pure and clean, that ſhe made a Vow of perpetual Chaſtity, humbly begging of our bleſſed Lady, *that ſeeing ſhe was the firſt of all Women that by Vow had dedicated her Virginity to God, ſhe would vouchſafe to give and offer her for a Spouſe to her bleſſed Son: For, as for her part, ſhe had promiſed to admit no other Spouſe during the whole Courſe of her Life, than him.* After ſhe had made this Vow, ſhe inclin'd very much to take a religious Courſe; and when ſhe ſaw any religious Perſon, eſpecially of St. *Dominick*'s Order, paſs by the Houſe, it was wonderful what Joy and Satisfaction ſhe found in her Soul, and how chearfully ſhe ſtept out of the Houſe to kiſs, with all Humility, the Ground upon which they had trod, the Deſire ſhe had to embrace that kind of Life ſtill encreaſing more and more in her. For although ſhe was very devout to all the Saints, yet ſhe inclined with more favourable Affection to thoſe who had employ'd themſelves moſt in winning Souls to God, which that holy Order did moſt particularly profeſs. And ſhe had ſeveral Thoughts in her Mind, how ſhe might come to live amongſt thoſe religious Men, by diſguiſing her Sex, ſhe being a Woman, and this merely to help and further the Converſion of Souls; ſuch a Furnace of divine Love was burning in her Breaſt from her Childhood. But our Lord diverted her from all ſuch Deſigns, and adorned her with ſo rare and eminent Virtues, that her Brothers wondered, her Parents were aſtoniſhed, and all that knew her were ſtrangely ſtruck and amazed.

When this holy Virgin was come to thoſe Years that ſhe was now marriageable, her Parents began to think of a Huſband for her, not knowing that ſhe had made a Vow of perpetual Chaſtity. But the Saint was much grieved that they mentioned Marriage to her, though ſhe diſſembled it. For, on the one ſide, ſhe had a great Reſpect and Love for her Parents, whom ſhe did not deſire to contriſtate in the leaſt thing; and on the other, ſhe was reſolutely determined rather to die a thouſand Deaths, than to break her Faith and Promiſe made to CHRIST, and not ſtand to what ſhe had vowed. Her Siſter *Bonaventura*, that was a married Woman, for whom the Virgin had a moſt ſingular Affection, adviſed her, though ſhe reſolved not to marry, yet to dreſs herſelf like other ſecular and vain young Women, the better to conceal and cover her Intentions, and to give this Contentment to her Parents. The holy Virgin followed this Counſel of her Siſter, but did Penance for it all her Life after, and lamented it with abundance of Tears, thinking ſhe had committed herein a moſt grievous Offence. Within a while after, her Siſter *Bonaventura* died in Childbed, and St. *Catharine* underſtood by Revelation that it was a Puniſhment for having counſelled her to dreſs and trim herſelf up in that ſecular Manner. It was revealed to her alſo, that *Bonaventura* was at Reſt, after a ſharp Purgatory, which ſhe endured for Satisfaction of this Sin. So diſpleaſing it is to our Lord to divert, intimidate, or cool in their holy Purpoſes and Reſolutions, thoſe that truly deſire to ſerve him. Her Parents were very urgent to have her marry, preſſing her ſometimes with Threats and hard Uſage, ſometimes with Sweetneſs and fair Speeches. And ſhe being much afflicted at it, cut her own Hair off, though it were exceeding comely, thereby to give the World to underſtand that ſhe was reſolved never to marry. This vexed her Parents, who therefore rebuked her ſharply with Words, and were no leſs rough in their Carriage towards her, making her a Drudge to ſerve in the Kitchen, and to do all vile Services in the Houſe, and the holy Virgin performed all with wonderful Peace and Joy of her Soul; for ſhe had built in her Heart a Cell, and ſecret Retirement, where, amidſt all extrinſical Troubles and Moleſtations, ſhe repoſed moſt quietly, ſweetly and familiarly entertaining herſelf with her beloved Spouſe, and never gave the leaſt Sign of any Bitterneſs of Mind, or Diſcontent. Her Perſeverance wrought at length this Effect, that all came to underſtand that this was the Work of God, eſpecially her Father, who was certain that his Daughter followed the Inſpiration and Motion of the Holy Ghoſt: For, one Day, when ſhe was at Prayers in a little Corner, he ſaw ſitting upon her a white Dove, which preſently vaniſhed. And from that time he commanded that no body ſhould trouble or hinder his Daughter, but leave her to herſelf, that ſhe might follow the Call of Almighty God. The holy Virgin was much comforted with this Reſolution of her Father, but much more with a Revelation of St. *Dominick*, who appearing to her, offered her the Habit of the Siſters of that Order, called *Penitents*, and promiſed her that infallibly ſhe ſhould enjoy it: For which Favour ſhe render'd him infinite Thanks. And having now perſuaded her Parents and her Brothers not to interrupt or trouble her in her Exerciſes of Piety, ſhe began to lead a Life far above the Strain of mortal Men. She found out a little Room apart, quiet and ſecret, to recollect herſelf in, and to attend to Penance. She abſtained from all Fleſh, and even from her Childhood uſed to eat of it very ſparingly. She drank only Water, and would ſcarcely ever taſte any thing that was warm.

APRIL 30. Her ordinary Fare was a little Bread, and ſome raw Herbs; and from the twentieth Year of her Age, ſhe gave over eating Bread, and ſuſtained her Body with only Herbs. Her Bed was only Boards. She wore about her Sides, next to the Skin, a Chain of Iron, which was ſo ſtraight, that it eat into her Fleſh. She had ſo maſter'd Sleep, that ſhe ſcarce took any Reſt at all. She diſciplin'd herſelf three times a Day with an iron Chain, imitating herein her holy Father St. *Dominick*, and each time took up an Hour and half, and great Streams of Blood ran down from her Body; for ſhe deſired by her Blood to repay our Lord what he had ſhed for our Sins upon the Croſs. By theſe ſo extraordinary Afflictions and Mortifications ſhe had extremely weakened her tender virginal Body; and yet ſhe added much more to them, when ſhe put on the Habit of St. *Dominick*, for ſhe thought this new Habit obliged her to more Perfection, and greater Fervour. Therefore ſhe was wont to ſpeak thus to herſelf: *Remember that this black and white Habit is continually preaching to thee, that thou art to be dead to the World, and muſt with all Endeavour and Induſtry procure the Perfection of thy Soul.* And the better to attain this Perfection, ſhe was three Years without ſpeaking to any body, unleſs it were in Confeſſion, and kept her Cell continually, never ſtirring out of it, but only to go to the Church. In the Night-time, whilſt the *Dominicans*, whom ſhe called her Brethren, were reſting, ſhe was watching in Prayer, and praiſing our Lord; and when they entered the Quire to ſing Matines, ſhe laid herſelf down upon the Boards, to take ſome ſmall Reſt, with a Piece of Wood under her Head for a Bolſter; and ſhe choſe this Time for her Reſt, becauſe ſhe thought ſhe left others in her room to praiſe and honour our Lord, who often appeared to her, and taught her whatſoever was requiſite for the Direction of her Soul. And ſhe confeſſed that JESUS CHRIST had been her Maſter, inſpiring her, or elſe appearing to her, and inſtructing her in all ſhe was to do. But who is there, that can ſet down all the Virtues of this moſt chaſte Virgin? who can tell us the Temptations and Afflictions which ſhe ſuffered? who can declare the extraordinary Comforts and Favours which ſhe received from our Lord? who can reckon the infinite Miracles he wrought by her? who can ſufficiently explicate the Fruit and Benefit which ſhe hath brought to the whole World, by her exemplary Life, by her Doctrine, by her Travels and Pilgrimages? There are ſuch rare and excellent things recounted of this holy Virgin, that they ſeem incredible, and might well be eſteemed ſuch, if the Authors that write them, as Eye-Witneſſes, were not moſt grave Men, worthy of all Credit; and if the Goodneſs and Sweetneſs of our Lord towards pure and holy Souls, were not infinitely greater than Man's Underſtanding can conceive and comprehend. We will here touch, and ſet briefly down, ſome few of thoſe many, or rather infinite things which might be ſaid of her. APRIL 30.

Our Lord JESUS CHRIST, her Spouſe, did govern her, and treat her ſo familiarly, and appeared to her ſo often, whilſt ſhe prayed, read, meditated, watched, or ſlept, that he ſeemed to be continually with her; and ſometimes, whilſt ſhe was converſing with others, he would recreate her with his Sight, ſo that in her Heart ſhe ſpoke with CHRIST, and with her Tongue, to Men. Once, as ſhe was praying, he appear'd to her, and ſaid, *Knoweſt thou, Daughter, who I am, and who thou art? thou ſhalt be happy when thou knoweſt it. I am who am, thou art who art not.* Another time he ſpoke thus to her: *My dear Daughter, think of me, and I will always think of thee, and take Care of thee.* From theſe few Words St. *Catharine* drew ſublime and moſt wholeſome Doctrine: For, firſt, ſhe gathered the Confidence we ought to have in the divine Providence, and underſtood what a fatherly Care our Lord hath of thoſe who are his Servants, in their Proſperity and Adverſity, on Earth and on Sea, in Health and in Sickneſs, in Life and in Death. And how free and diſpoſſeſſed a Chriſtian Man's Heart ought to be of all earthly Things, and how ſettled and grounded in the divine Providence, to let himſelf be governed thereby, and to accept indifferently from that bleſſed Hand without ever grudging or repining, the various and different Occurrences of humane Life, as well thoſe which are common to all, as ſuch which are particular to ourſelves. And ſhe writ an admirable Treatiſe of God's Providence, wherein ſhe ſaith, *that our Lord had taught her to build in her Soul a private Cloſet, ſtrongly vaulted with the divine Providence, and to keep herſelf always cloſe and retired there, without ever putting Hand or Foot out of it; for by this Means ſhe ſhould find Peace, Quiet, and eternal Repoſe in her Soul, and no Storm, no Tempeſt, or Tribulation, could diſturb or interrupt it.* From this Doctrine alſo ſhe came to the Knowledge of herſelf, to humble and confound her in her own Nothing, and to admire and praiſe the ſovereign Goodneſs of God, and raiſing herſelf up to it, to drown and plunge herſelf in the deep Abyſs of God's Immenſity, and other infinite Perfections, to ſerve him with more ardent Deſires, and divine Affections, and to acknowledge that whatſoever ſhe did for him was nothing, and to conſider herſelf the greateſt and vileſt Sinner in the World for any the leaſt Fault ſhe committed. By this holy Doctrine ſhe advanced daily in Perfection; and the Devil, who was enraged to ſee himſelf ſo maſtered by a weak and tender Virgin,

APRIL 30. did not ceaſe to tempt and afflict her above meaſure, hoping at length to gain the Victory of her, who was armed with the Spirit of our Lord, and guarded by his ſtrong Protection. But this ſame Lord prevented him, and warned the Saint *to prepare herſelf, and embrace the Croſs couragiouſly, and eſteem things that are ſweet to be bitter, and on the contrary, thoſe that are bitter, to be ſweet, and to rejoice and take delight in Tribulations.* Which ſhe performed ſo completely, that ſhe had no greater Joy and Comfort, than to ſuffer Afflictions and Pains, *without which,* ſhe uſed to ſay, *her Life would have been very tedious and irkſome.* She perceived alſo that they conduced very much to encreaſe her Glory in Heaven, which ſhe knew very well would be ſo much the greater, by how much her Pains and Troubles ſhould be ſharper. When our Lord then had armed her in this manner, he permitted the Devils to tempt her, for the greater Trial and Proof of her Virtue. And they preſently moleſted her with moſt foul and abominable Imaginations, and impure Dreams, repreſenting to her Fancy and Thoughts ſuch Objects as her pure Soul did abhor and deteſt more than Death. And ſhe, on the contrary, to drive them away, afflicted her Body, diſciplin'd it with an iron Chain, and would not ſtand to word it with the Devil, knowing he is ſo crafty and ſubtle, and ſo long practiſed in Fraud and Deceit, that he can eaſily deceive any body that will liſten to him. One Day, when the Devil had made her a cruel War, by repreſenting to her Eyes and Ears moſt unbeſeeming things, and yet went away moſt ſhamefully overcome, our Lord ſhewed himſelf to her, and ſhe moſt lovingly complaining, ſaid to him, *Where were you, O deareſt Spouſe, that you did ſo abandon me? I was with thee, my beloved Spouſe,* ſaith our Lord. To whom ſhe replied, *And how was it poſſible you ſhould be with me, who had in my Heart ſuch filthy Thoughts, and foul Imaginations? Didſt thou take Delight in them?* Said CHRIST. *Oh no,* ſaid the Virgin, *for they put me to great Pain and Torment. In this then was thy Merit, and the Affliction which theſe Thoughts did give thee, was the Fruit of thy Combat, which I took Pleaſure to behold, reſiding all the time in thy Heart, and ſubminiſtring to thee Force and Grace to ſtand out couragiouſly, and gain the Victory; for he ſinneth not, that yieldeth no Conſent: And the Pain and Trouble which one hath in naughty Thoughts, and the Labour of repelling and caſting them from him, is a Sign that the Soul commits no Fault, which ſuffereth them againſt her Will.* She was a long time afflicted with theſe abſurd and foul Imaginations, which was a mere Hell to her pureſt Soul; our Lord ſo permitting it for the Virgin's greater Glory, and richer Crown, and for a greater Confuſion, Overthrow, and Ruin of the infernal Serpent, who ſetting upon her ſo often, and continuing his Aſſaults and Batteries ſo long a Time together, and ſo furiouſly, could never give her any Defeat or Foil. But on the contrary all his Temptations and rude Combats were Matter of Merit and of Encreaſe in Virtue to the Saint, and occaſioned her a more glorious and renowned Triumph. Whilſt theſe Temptations laſted, St. *Catharine* ſpent all the Time ſhe could in the Church; for ſhe underſtood well, and found it ſo by Experience, that in that holy Place the Devil had leſs Power to tempt and overcome her. But when he perceived it was impoſſible to get any thing by this ſort of Temptations, or to work the leaſt Impreſſion upon that Virginal and impregnable Heart, he changed his Manner of Battery, and deviſed a new Way to trouble her, and to make her relent in her good Purpoſes, and loſe the Virtue of Patience; and he hoped to bring it about by this Means. APRIL 30.

The holy Virgin had taken upon her to help and cure an old Widow, that had a Canker in her Breaſt, which was become ſo loathſome, that no Body was able to endure the Sight of it, or even to abide the filthy Stench that came from it; and yet St. *Catharine* attended her with incomparable Charity and Chearfulneſs. The Devil ſeeing he could not divert her from this moſt charitable Imployment by all the Art he had uſed, thought he might ſerve himſelf of this very Woman, as of a moſt fit Inſtrument, to work his Deſign. Therefore he made her turn her Remedy into Poiſon, Roſes into Thiſtles, and the charitable Aſſiſtance which ſhe received from the holy Virgin, into ill Will and Hatred. In fine, by the Devil's Inſtigation the Woman's Folly proceeded ſo far, that ſhe gave out that St. *Catharine* was a fond and light Woman; and being demanded whether this which ſhe had publiſhed of her were true, ſhe did not ſtick to confirm what ſhe had ſaid. But the Saint was not troubled at it, and rather increaſed her Affection, Care, and Diligence in attending and ſerving the Patient ſhe had in Hand, who was now far more ſick in Soul than in Body, and endeavoured by all Manner of Humility and Meekneſs to ſoften and mitigate the hard Heart of that miſerable Creature, and to bring her to acknowledge her ſelf, and to be ſorry for her Sin. She made alſo her Recourſe to her ſweet Spouſe with many Tears, beſeeching him that was both Witneſs and Author of her Innocency and Purity, to take in Hand the Defence of it. And our Lord appeared to her with two Crowns, the one of moſt pure and refined Gold in his right Hand, and the other of Thorns in his left, and bid her chuſe which of theſe two Crowns ſhe would have. And

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she made Answer: *Lord my Desire in this Life is to conform myself the most that can be to your holy Passion; and my greatest Delights are to partake with you in your Pains.* Then taking the Crown of Thorns from our Saviour's Hand, she set it upon her Head, and pressed it so close that it put her to great Pain. Our Lord commanded her to continue the Attendance of that Woman, for he would have Care to conserve her Honour and Reputation, as it soon appeared: For the sick Woman came to acknowledge her Fault and the Sanctity of St. *Catharine* by a Vision which she had, wherein St. *Catharine* was represented to her full of Brightness and Majesty. By Means of which Vision she was quite confounded and ashamed of her self, and confessed the Integrity of the holy Virgin, and in what State she had seen her; and recalled whatsoever she had spoken to her Dishonour, acknowledging that she had grievously offended therein, and humbly demanded Pardon for having slandered her. Thus the Devil who sought to defame St. *Catharine*, and make her lose Patience, and desist from the good Work she had begun, was confounded, but not for all that wearied of persecuting her; for he found out another Occasion to trouble her anew, which was in this Manner. Among other pious and devout Affections which our Lord had communicated to the holy Virgin, one was a most singular Devotion to the most holy Sacrament of the Altar, wherewith she was so passionately taken and inflamed, that the Day in which she did not communicate, she was even ready to die; and as often as she did receive the blessed Sacrament, her Soul was so replenished with a heavenly Joy, that it redounded to the Body, making it so vigorous, that it needed not any material Sustenance, which she could not take without great Pain and Difficulty. The Devil took hence Occasion to afflict her, raising a Suspicion of Fraud and Deceit in all she did, and stirring up a Scandal and Murmuring, not only among vulgar and ordinary People, but also among spiritual and devout Persons. For even her ghostly Father, who at that Time was one Friar *Thomas* a *Dominican*, not knowing what to think of it, forced her to eat; and the Saint, to obey him, used such Violence with her self, that it was like to cost her her Life. For to take away all Occasion of Wondering and Scandal, she sat down at Table with the rest, and strived to suck in the Juice of some Meat; but it was always with much Pain and Prejudice of her Health; for she felt most terrible Gripes in her Stomach, which never ceased till she had rendered up again that little Food she had taken, before it could settle: Which Torment she accepted of in Satisfaction for her Sins, praising our Lord for punishing them by this Means in this Life, and not reserving the Pain due to them for the other World. She was wont to say, as she was going to sit down at the Table to eat, *Let us go take the Punishment due to this miserable Sinner.* Our Lord delivered her at length from this Tribulation; for those who directed her Conscience, understanding that God did govern and rule her in all her Actions, forbad her to force herself to eat; and all that knew the Holiness of her Life, did admire it, and give Praises to our Lord for the rare and extraordinary Ways which he useth with his Saints. But the Devil, though he had been so often overcome, gave not over to assault her still, and CHRIST our Lord, the Virgin's Spouse, permitting it, vented all his Rage and Bitterness against her, tormenting her weak and feeble Body with so many and such cruel Pains and Diseases, that it could hardly be believed, if it were not testified by those who saw it. She had nothing left her but Skin and Bones, and was become a perfect Picture of Death. The Marks and Prints of the Stripes and Wounds which the Devil gave her, appeared in her Body. Sometimes the wicked Fiend threw her into the Fire, and she came smiling out of it without any Harm, and all he could do was not able to make her relent, but rather encreased her Fervour, as blowing more enkindles the Fire; for still gaining Strength out of Weakness, she prayed more, and took greater Pains, to the Admiration of all that saw her: Such was the Force and Virtue of her Spirit, and so invincible was the Patience and Perseverance, wherewith her Spouse had armed her.

What shall I say of her perpetual Mortification, and the heroical Actions which she did to overcome herself, which are rather to be admired than imitated? Once as she was dressing that old Widow's sore Breast, which we mentioned before, she felt a most loathsome Stench, which turned her Stomach, and did very much annoy her; and perceiving the Temptation of the Devil, who endeavoured to divert her from so good a Work, with a generous Indignation against her self, she said: *What? hast thou an Aversion from thy Sister, that was redeemed with the precious Blood of* JESUS, *as well as thy self? mayest thou not fall into the same Infirmity, or into some other yet worse? Fie, away with this Squeamishness.* And then applying her Mouth and Nose to the Woman's rotten and cankered Sore, held it so for a good while, till she found the Flesh had submitted to the Spirit. Another Time she did a Thing worthy of greater Admiration; for as she had opened the same Sore, the Stench of it quite overcame her Stomach; and yet she washed it, and made it clean; and gathering the putrified Matter into a Dish,

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She demanded Leave of her Confeſſarius to give Alms to the Poor, and having obtained it, ſhe was ſo liberal, that whatſoever ſhe could get, ſhe diſtributed amongſt them; and particularly on thoſe that were baſhful and aſhamed to aſk. Once when her Body was extremely ſwelled, and ſhe ſo weak that ſhe could hardly ſtand, ſhe heard of a poor Widow burthened with Children, that was in great Want. She begged of our Lord to give her ſo much Strength, as might ſuffice to help that poor Creature; and getting up early in a Morning, ſhe took a Sack full of Wheat, a Veſſel of Wine, another of Oyl, with other Things which were very heavy, and gathering them as well as ſhe could about her, carried them all to the Widow's Houſe, and there left them; and then not being able to return Home for Wearineſs and Faintneſs, ſhe begged Strength of our Lord, and he granted her as much as was neceſſary for her to go Home. She was upon a Time praying in St. *Dominick*'s Church, and ſome poor Body aſked her an Alms, ſhe having nothing then about her but a little Silver Croſs, gave it him. And that Night our Lord appearing to her, ſhewed her the ſame Croſs now all ſet with precious Stones, and promiſed that at the general Day of Judgment he will ſhew it in the Preſence of all Men and Angels. Another Time, as ſhe was coming Home from Church, CHRIST our Lord came to her like a poor young Man and a Pilgrim, and begged a Coat of her; ſhe went back into the Church; and there ſecretly taking off her under Garment, came and brought it to the poor Man, little knowing that it was JESUS in his own Perſon: But he aſked her alſo for a Shirt, ſhe bid him follow her to her Houſe, and there took off the Linen ſhe wore herſelf, and gave it him: But he not content with all this, demanded of her more Cloaths, as well for himſelf, as for a Companion of his: And the bleſſed Saint, not knowing how to content him, for ſhe had nothing elſe left her, was very much afflicted. But in the Night our Lord appeared to her again in the ſame Shape, and ſhewing her what ſhe had beſtowed upon him, which was now moſt bright and ſhining, promiſed to give her an inviſible Garment, which ſhould keep her from all cold both of Body and Soul. There was a Veſſel of Wine in the Houſe, which the Virgin drew for the Poor as they had Need, and yet thoſe of the Houſe drunk of it. This Piece of Wine laſted much longer than it could have done, if it had not been common with the Poor. But all theſe Alms were given out of the Goods and Means of her Parents. It was a greater Work of Mercy, and a better Alms to ſerve poor ſick People deſtitute of all Help as ſhe did. There was in *Siena* a poor Woman called *Tecca*, ſick, and covered all over with a Leproſy. For which Reaſon no Body looked after her, but every one avoided her for Fear of Infection, and thought of caſting her out of the City. When St. *Catharine* heard of it, ſhe went to her, and offered herſelf to ſerve her. She viſited her twice a Day, in the Morning, and in the Evening, and brought her all Things neceſſary. By this Charity the Woman that ſhould have been more humble and thankful, became proud and haughty; and inſtead of being grateful for the Pains and Care the Virgin took about her, ſhe began to revile and perſecute her; pretending that what was done out of pure Charity and Compaſſion, was due to her by Obligation of Juſtice: Whereby we may ſee what Man is, and of what Clay we are moulded; and learn alſo the Ways which God hath to prove his Saints. St. *Catharine* was nothing troubled at this, nor relented one Jot in her Affection and Charity towards the poor ſick Perſon for her croſs Humour and Untowardneſs, but rather with greater Care and Alacrity endeavoured to ſhew her more Sweetneſs and Kindneſs to content and pleaſe her. And to the End her Virtue and Charity might appear the more, God permitted her Hand to be infected with that loathſome Diſeaſe; but ſhe made no Account of it, nor of the Danger there was that it ſhould run over all her Body. She ſtill held on her charitable Function, and ſerved that Patient till her Death, and then with her own Hands waſhed the Corps, wrapt it in the winding Sheet, and buried it. And after this ſhe remained ſound and whole, and her Hands cleaner and whiter than they were ever before. Another Woman, called *Palmeriana*, of the Order of Penitents of St. *Dominick*, by the Inſtigation of the Devil, took ſo ſtrange a Hatred a- APRIL 30.

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gainſt St. *Catharine*, that it can hardly be believed. For ſhe could not endure to ſee her, nor to hear any Body ſpeak of her: And beſides other Times, once particularly, commanded her to be thruſt out of her Houſe; nor could ſhe be brought to be reconciled for any Service the Virgin did her, nor even for a grievous Sickneſs, which God ſent her in Puniſhment of this Sin. But at length, when the unhappy Woman was at the very Point of Death, and ſtill perſiſted obſtinate in her Hatred and perverſe Will, St. *Catharine* proſtrating her ſelf in the Preſence of our Lord, with great Fervour and many Tears, prayed for her; ſaying, *ſhe would not riſe from the Place where ſhe lay proſtrate, till he took Compaſſion of that miſerable Soul.* And her Prayer was heard, for the Woman having been three Days in her Agony, could not die till our Lord touched her Heart ſo powerfully that it grew ſoft, and ſhe acknowledged and confeſſed her Fault; and after ſhe had received the Sacraments, gave up her Soul to God. The like Favour ſhe obtained for diverſe others that were ill diſpoſed, and ready to fall into Hell; for by her Prayers they were converted and ſaved; and there was nothing ſhe longed and thirſted after ſo much as the Salvation of Souls. Among theſe there was one *Andrew*, a rich Citizen of *Siena*, a moſt perverſe Man, Enemy of God and his Saints, whom he often blaſphemed; this Man drawing towards his End, would not confeſs his Sins, nor hear of any Thing that was good for his Soul and Conſcience: And yet by the Tears and Prayers of this holy Virgin, he came to himſelf, went to Confeſſion, made his Will, and paſſed happily out of this Life. Two famous Thieves were led to Execution, tied and tortured in one Cart, who inſtead of lamenting their Sins, and accepting their Puniſhment as a Satisfaction for them, went like two damned Devils, renouncing and blaſpheming God. St. *Catharine* ſaw them in the Cart, and together with them a Multitude of Devils, provoking and inciting them to blaſpheme and curſe; and being moved with Compaſſion, begged that ſhe might go in the Cart with them to the City Gates: And there by her Prayers and Interceſſion our bleſſed Saviour ſhewed himſelf to the Thieves all bloody and full of Wounds, moſt ſweetly and lovingly inviting them to Penance, and promiſing them Pardon if they would repent and be ſorry. They did ſo, and confeſſed and lamented their Sins, proteſting that they deſerved to endure infinitely greater Torments for them, and wonderfully praiſing and bleſſing our Lord for having uſed ſo great Mercy and Goodneſs towards them that were ſo unworthy of it. Another Converſion was no leſs wonderful, to wit, of a Citizen of *Siena*, named *James Tolomei*, a rough, barbarous, and cruel Fellow, that had killed two Men, and lived like a Pagan, and would have hindered his two Siſters from ſerving God in a State of Perfection: For after St. *Catharine* had prayed for him, he made a wonderful Converſion to the Aſtoniſhment of all that knew him. And it ſucceeded no otherwiſe with another called *Nanes*, that was a wicked Man, Enemy of all Peace and Quiet, that drew all that City into Brawls and Suits in Law: For the Virgin having ſpoken with him, quite changed him, and made him leave his Wickedneſs and contentious Humour; ſo that of a fierce and furious Lyon, he became a gentle and quiet Lamb. Who can number all thoſe obſtinate Sinners whom ſhe brought back from the very Mouth of Hell? and all thoſe Perſons, toſſed and rowling in the ſpacious and hideous Sea of worldly Cuſtoms and Vanities, whom ſhe recovered, and drew into a ſafe Haven, by a perfect Contempt of the World, and all its Fooleries? An infinite Number of Men and Women came to ſee her, and with only looking on her, became compunct and contrite; and with Abundance of Tears caſt themſelves at the Feet of a Prieſt to confeſs their Sins. So that Pope *Gregory* XI. gave moſt ample Faculties to the Virgin's Confeſſarius, and two others his Companions, and full Power to hear Confeſſions, and to abſolve from reſerved Caſes all that ſhould come and confeſs their Sins to them. She that did ſo much good to Strangers, it is no Wonder if ſhe uſed greater Charity towards her Parents that had brought her into the World. When her Father was very ſick of that Infirmity of which he died, the Virgin begged of our Lord, if it were not his holy Will to prolong his Life, yet at leaſt to free him from the Pains of Purgatory, offering herſelf to ſatisfy for his Sins in this Life. Our Lord heard her Prayer, and at the Inſtant his Soul departed from his Body, ſhe was ſeized upon with a terrible Pain in her Side, which laſted all her Life. Her Mother *Lapa*, a good Woman, but ſomewhat ſimple, who had a great Apprehenſion and Horror of Death, being very ſick, could not with Patience hear any Body ſpeak of Death. Wherefore the Saint beſought her Spouſe not to take away her Mother, till ſhe were better reſigned to his holy Will. But *Lapa* remaining ſtill too much addicted and wedded to the preſent Life, our Lord JESUS bid St. *Catharine* tell her, *that ſeeing ſhe would not die then, ſhe ſhould have ſo many Miſeries befal her, that the Time would come that ſhe would wiſh to die.* And at laſt ſhe died without Confeſſion; but her holy Daughter ſhed ſo many Tears for her before our Lord, that he raiſed her to Life again; and ſhe lived till ſhe was fourſcore

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Great was the Love of this moſt holy Virgin towards her Neighbours for CHRIST's Sake; which ſhe ſhewed in healing and curing their Diſeaſes, in converting them, and bearing patiently with them: Great was her Love of her Parents, which ſhe ſhewed them in their Life and after their Death. But who will be able ſufficiently to declare the burning and inflamed Affection wherewith ſhe loved JESUS CHRIST himſelf, her moſt ſweet Spouſe and Lord? And the ſingular Graces and Favours with which he did exalt her, and made her admired by all, and glorious in the World? This Love of St. *Catharine* was ſo intenſe, exceſſive and divine, that out of Love and Affection ſhe was almoſt always ſick and languiſhing, faint, and in a Manner quite conſumed with pure Love of CHRIST. She told her ghoſtly Father, *ſhe had ſo great Conſolation in her Soul, that ſhe wondered how it could abide in her Body. And that the Fire which was burning in her Breaſt was ſo exceeding great and violent, that in Reſpect of it the material Fire ſeemed to be cold and frozen.* And once this Fire of Love became ſo intenſe, that it took away her Life; and ſhe was truly dead for four Hours, in which Time ſhe ſaw moſt ſtrange Things concerning the Glory of the Saints, and Pains of Hell and Purgatory. But our Lord would have her to return again to Life, to declare what ſhe had ſeen; to encourage the Juſt with the Hope of Glory and eternal Retribution, and to terrify the Wicked with the Fear of Hell and everlaſting Torments. And becauſe ſhe was ſo loving and faithful, our Lord did ſtrangely cheriſh her with moſt extraordinary Favours; for once appearing to her in Company of his moſt bleſſed Mother, and diverſe other Saints, he eſpouſed her in a marvellous and ſingular Manner. He viſited her almoſt continually with the greateſt Familiarity and Affection, and ſometimes he brought with him the ever glorious Virgin *Mary*, our Lady, and other Saints; though ordinarily he came alone, and entertained her by reciting and ſinging the Pſalms with her: Which Pſalms the Saint, not being able to read them before, learn'd miraculouſly by Heart, having begged it humbly of her Spouſe.

After ſhe had drunk of our Saviour's Side (as we ſaid before) ſhe was ſo taken and raviſhed with the Sweetneſs of her Beloved, that ſhe was always tranſported and wrapt into moſt high and ſublime Contemplation, ſo that the ſenſitive Part of her Soul remained as it were deprived and deſtitute of its Functions. One Time ſhe prayed to her Spouſe to take from her her Heart of Fleſh and all Self-Will; and it ſeemed to her that CHRIST came, and opening her left Side, took out her Heart, and carried it away with him. And although this ſeemed to her Confeſſarius a Thing almoſt incredible, becauſe ſhe told him *ſhe had no Heart*; yet that which happened afterwards, was a certain Argument of the Truth. For a few Days after, as the Virgin was coming from a Chapel in St. *Dominick*'s Church, our Lord JESUS appeared to her in great Brightneſs, holding in his Hand a ruddy Heart, moſt beautiful to behold, and coming to her, put it into her left Side, and ſaid; *My Daughter* Catharine, *now thou haſt my Heart inſtead of thy own:* And having ſaid this, he cloſed up her Side again. And that it might be known that this was not a mere Imagination, there remained ever after a Scar in her Side, which ſome of her Companions did often ſee. Before this happened, ſhe uſed to ſay to her Spouſe in her Prayer, *My Lord, I recommend unto you my Heart:* But after this, ſhe ſaid, *My dear Spouſe I recommend unto thee thy Heart.* The Extaſies which this bleſſed Saint had, were ſo great and frequent, and many of them laſted ſo long, that it is not poſſible to explicate and declare them. Sometimes ſhe was raiſed up in the Air, and her Body remained ſtiff and immoveable, as if ſhe were dead, and felt nothing they did to her, no not any Torment they uſed to make her return to herſelf. In one of theſe Extaſies ſhe dictated that admirable Book of Providence, which is now extant in Print, and was written, as ſhe dictated it, by one of her Scribes, called *Stephen*, who afterwards became a *Carthuſian*, and was Prior of the Convent of *Pavia*. Once, preſently after ſhe had communicated in St. *Chriſtine*'s Chapel at *Piſa*, ſhe was elevated in the Air, and preſently after ſhe kneel'd down, and ſtretch'd forth her Arms, with a ſweet and ſmiling Countenance, but her Body was ſtiff, and her Eyes ſhut, and in this Poſture ſhe remained for a good Space, till at length ſhe fell flat upon the Ground, as if ſhe had received ſome mortal Wound. And when ſhe came to herſelf, ſhe told her ghoſtly Father, *that in this Rapture our Saviour had imprinted in her Body his five ſacred Wounds, and that the Pain they cauſed was ſo extreme great, eſpecially in her Side, that ſhe thought it impoſſible for her to live if it had not been ſomewhat mitigated.* Though, as St. *Antoninus*, Archbiſhop of *Florence* writes, theſe Wounds appeared not exteriourly, but were interior, becauſe ſhe herſelf had aſked it of our Lord. We ſhould never make an End, if we would go about to rehearſe all the other Favours and Prerogatives which our Lord granted to this precious Virgin. He diſco-

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diſcovered to her the Beauty of Souls, and the great Love he hath for them; and how well all the Labour and Pains is employed, which can be taken and undergone for the Good of them. He gave her a wonderful Knowledge, and divine Light, whereby ſhe penetrated into the Hearts of thoſe whom ſhe was to deal with, ſhe ſaw the State of their Conſcience, and whether they were in Grace or in Sin, and as if ſhe had read their Minds, ſhe clearly underſtood all that was in them. And when ſometimes Perſons of no good Life came to her with the Maſk of Piety, and in their Diſcourſe gave Signs that they were Servants of God, ſhe by this heavenly Light diſcovered the Filth of their Souls; and turning away her Face would tell them, *that ſhe could not endure the ill Savour that came from them.* She had alſo the Gift of Prophecy, and ſo many Revelations, and heavenly Illuſtrations when ſhe communicated, that it is a Thing almoſt incredible. She was wonderfully devout to the bleſſed Sacrament of the Altar; and the Day ſhe received it, or ſaw it, yea which is more, if ſhe ſaw a Prieſt that had ſaid Maſs that Day, ſhe could take no corporal Nourriture. Several Times ſhe beheld in the Hands of the Prieſt, that elevated the conſecrated Hoſt, a moſt beautiful Child, ſometimes a burning Furnace; other Times ſhe ſmelt a moſt fragrant and celeſtial Odour: And always when ſhe did ſee or receive that holy Bread of Life, her pure Soul was ſo recreated with the Preſence of our Lord, that her Heart leaped for Joy, and was even like to burſt. Frequently alſo our Lord communicated her with his own Hands: Wherefore we muſt not much wonder, that God did work ſo many Miracles by her. She healed many ſick, cured thoſe that had the Plague, recovered many that were at the laſt Gaſp, caſt forth Devils from Bodies that they poſſeſſed. With a little Quantity of Bread ſhe fed a great Number of People, and yet many Fragments remained. She was once making Bread of Flower that was ſomewhat tainted, and the Queen of Angels came to help her to knead it, and it proved to be excellent Bread, moſt white and ſavoury; and though ſhe gave moſt plentifully of it to the Poor, there ſtill remained a good Quantity of it in the Baſket: She drew alſo very good Wine out of an empty Hogſhead. She obtained by her Prayers for Father *Raymundus* a fervent Act of Contrition and Sorrow for his Sins; for Father *Thomas* a great Love and Devotion; and for others ſo many Mercies and Favours of our Lord, that ſhe ſeemed to aſk nothing of him, which he did not grant her preſently, and as it were at the firſt Requeſt: But the greateſt Miracle of all thoſe which God wrought by this holy Virgin, was the Virgin herſelf; in whom there were ſo many Wonders and Prodigies, as may in Part appear by what we have already ſaid. Among which, in my Opinion, the heavenly Wiſdom infuſed into her Soul to ſpeak of God, is not the leaſt; for ſhe did ſpeak and diſcourſe of him with ſuch Sweetneſs, ſuch a Grace and Efficacy, as if ſhe could have ſpent a hundred Days and Nights in theſe Diſcourſes without eating, without ſleeping, without ever being wearied, had ſhe met with Auditors capable to hear her. Which Wiſdom did alſo greatly appear, in that our Lord made uſe of her in great and weighty Affairs about the Pacification and Government of the Church; for in that Time there were great Troubles and Diſſenſions in the holy Church; God permitting them for the Sins of the People, and a lamentable Schiſm, which laſted many Years, in the Time of *Urban* VI. Two Popes, to wit the ſame *Urban*, and his Predeceſſor *Gregory* XI. employed St. *Catharine* in Matters of great Concern, and ſent her as their Ambaſſador, and put the Articles of Peace into her Hands, commanding her alſo to ſpeak before the Cardinals, and to exhort them to Peace and Concord; which ſhe performed with admirable Wiſdom, Prudence, Humility, Modeſty and Efficacy: So that by her Means, in diverſe important Affairs they obtained what they could deſire. By this ſame heavenly Light, the holy Virgin anſwered many hard and ſubtle Queſtions, that were propoſed to her by ſome proud Doctors, and did confound and humble them; as alſo ſhe converted to our Lord ſome others, who undertook to argue and reprehend her. She alſo writ that admirable Book of the Providence of God, wherein there are moſt ſublime Things for the Good and Profit of Souls that are addicted to Spirit and interiour Recollection. She writ moreover two Tomes of Epiſtles, the firſt for Popes, Cardinals, Biſhops and Prelates of the Church, and other Eccleſiaſtical Perſons; which Tome containeth a hundred fifty five Epiſtles; and the other, wherein there are a hundred thirty nine, is for Kings, Princes, Republicks, and ſecular People. In which Epiſtles there appeareth a divine Spirit, and a Knowledge rather given by God, than got with Labour and Study; and ſuch prudent Counſels, that a Man may eaſily ſee they are derived from the Fountain of ſovereign Wiſdom, and the increated Verity.

In fine, when ſhe had lived three and thirty Years with that Sanctity of Life, that Edification, Admiration, and Fruit of the Holy Church, as we have here declared, being inflamed with the Love of her Spouſe, and deſirous to be with him, ſhe fell ſick, and received the holy Sacraments with ſingular Devotion

APRIL 30. votion and Affection. Then calling for her ſpiritual Children and Companions, ſhe exhorted them *to place all their Love and Affection upon* JESUS CHRIST, *and to deliver their Hearts entirely to him, not permitting any thing in the World to divert them from him; as alſo not to judge raſhly of their Neighbours.* After this ſhe demanded Pardon of all, and received the plenary Indulgence, which *Gregory* XI. and *Urban* VI. had granted her, and entering into an Agony, fought valiantly with the Devil, and triumph'd over him at her Death, as ſhe had done all her Life. Among other Temptations which ſhe had then, one was of Vain-glory; to which ſhe anſwered chearfully, *As for Vain-glory, never; for I have always ſought the true Glory and Praiſe of Almighty God.* When this Combat was over, praying, and diſcourſing ſweetly and familiarly with her dear Spouſe, and ſaying thoſe Words, *Into thy Hands, Lord, I commend my Soul,* ſhe took her Flight to Heaven on the nine and twentieth Day of *April*, in the Year of Grace MCCCLXXX. And at the ſame Hour ſhe appeared to Father *Raymundus*, her ſpiritual Father, who was at *Genoa*, and was General of the Order of St. *Dominick*, and writ, as an Eye-Witneſs, the Life of St. *Catharine*, from whom, as alſo from her Life written by *Stephen Conrado* Prior of the *Carthuſians* of *Pavia*, and likewiſe the Bull of her Canonization by Pope *Pius* II. this Hiſtory is collected. *Surius* hath put her Life in the ſecond Tome of the Lives of the Saints. St. *Catharine* died at *Rome*, and her ſacred Body was carried into the Church which is called the *Minerva*, belonging to the *Dominican* Friars. And ſo great was the Concourſe of People that reſorted thither, and ſuch a Multitude of Miracles wrought there by our Lord, that it could not be buried till after three Days; but the Miracles ſtill encreaſed. And *Pius* II. who was a Native of *Siena*, canoniz'd her for a Saint in the Year MCCCCLXI, to wit, fourſcore and one Years after her moſt happy Death. *Clement* VIII. commanded a Commemoration to be made of her on the nine and twentieth Day of *April*, on which ſhe died, which is the Day of St. *Peter*, who was of the ſame Order of *Dominicans*. But now the whole Church celebrates her Feaſt, as a Semidouble, upon the thirtieth of the ſame Month. Who will not be both ſtruck with Admiration, and moved to Compunction, by reading the Life of this holy Virgin? Who will not praiſe our Lord for having choſen her for himſelf from her tender Age? for having ſo particularly eſpouſed her? for having adorned her with ſo many rare and heroical Virtues? for having beſtowed upon her ſuch ſtrange and extraordinary Favours? for having given her to drink at his ſacred Side, imprinted in her his holy Wounds, having changed Hearts with her, and communicated her with his own Hands? for having by her Means confounded the wiſe Men of the World, and given us to underſtand, that even the weaker Sex, relying upon God, and ſtrengthened by him, is of more Power and Force than all the Strength of Men, confiding in themſelves? What a Confuſion is it to the tepid, to behold the Fervour of this young Virgin, and the Flames of Love that conſumed her Heart? What Humility can be ſo profound? What Patience ſo rare? What Prayer ſo elevated, and ſo continual? How great was her Charity towards the Poor? How ſincere her Love towards thoſe that perſecuted her? What Zeal of God's Glory? What Thirſt and burning Deſire of the Salvation of Souls? What Mortification of her Body, and Victory over herſelf? What Confidence and Efficacy in Prayer? What a perfect Abnegation of her Will, and Renunciation of all created things? What a heavenly Converſation? Let us all imitate the holy Exerciſes of St. *Catharine*; and if, through our Miſery, we cannot arrive to that Heighth of Perfection which ſhe attained, let us humbly beg of our Lord that by her Interceſſion we may obtain Grace ſo to order our Lives, that they may be conformable to his holy Law. APRIL 30.

The Month of *MAY*.

The Life of St. PHILIP, *Apoſtle.*

MAY 1. THE holy Apoſtle St. *Philip* was a *Galilean*, born at *Bethſaida*, of which Town were alſo St. *Peter* and St. *Andrew*. In his Youth he gave himſelf much to the Study of ſacred Writ, and particularly, of the Books of *Moſes*, wherein, as in a Shadow and Figure, he found deſcribed the *Meſſias and Redeemer that was to come into the World*. And therefore when our Lord JESUS called him, it was not hard for him to know that he was the *Meſſias promiſed in the Law*, and as ſuch he followed and obeyed him, and was choſen by him among the twelve Apoſtles. What we have certain of his Life and Martyrdom, taken out of holy Scripture, and ſome grave Authors, is as followeth.

No ſooner was St. *Philip* acquainted with CHRIST, but he began to do the Office of an Apoſtle, which is to bring others to the Knowledge and Love of God. For Goodneſs preſently diffuſeth and communicates itſelf, deſirous that all may enjoy the ſovereign Good which itſelf poſſeſſeth. And ſo St. *Philip* brought *Nathanael* to CHRIST, of whom our Saviour ſaid, that he was a true *Iſraelite*, and a Man without Fraud or Guile. Before our Lord wrought that great Miracle of the Multiplication of five Loaves in the Deſert, with which he fed five Thouſand Men, he asked St. *Philip* where he might buy wherewithal to ſuſtain that great Multitude of People? to give us, by his Anſwer, to underſtand the Want there was of Bread in the Deſert. After our Lord had raiſed *Lazarus*, diverſe *Gentiles* came to ſee our Saviour CHRIST, and addreſſed themſelves to St. *Philip*, opening their Deſire to him: St. *Philip* acquainted St. *Andrew* with it, and both of them told our Lord, who gave Thanks to his eternal Father, that the *Gentiles* began already to know him. And in that ſublime and admirable Sermon which he made to his Apoſtles after his ſacred Supper, St. *Philip* ſaid to him, *Lord, ſhew us the Father, and it ſufficeth us*, to accompliſh all our Deſires; as we read in the Goſpel of St. *John*, where is alſo ſet down what our Saviour anſwered him. This is all that in holy Scripture we find written of St. *Philip* the Apoſtle. Now let us ſee what grave and worthy Authors do add. MAY 1.

After the glorious Aſcenſion of the Son of God into Heaven, and the Coming of the Holy Ghoſt upon the Apoſtles, they divided themſelves ſo as to embrace the whole World, and preach the Goſpel in all Parts of the Earth. The Province of the upper *Aſia* fell to St. *Philip*'s Lot; where he preached, as an Ambaſſador ſent from God, for the Salvation of all thoſe People that would hear him. And by his admirable Life, heavenly Doctrine, great and continual Miracles, he did enlighten that blind Gentility, and converted it to the Faith of JESUS CHRIST. He threw down Idols, built Churches, erected Altars, ordained Prieſts, and gave a Form and Rule to the People to live like Chriſtians, and like Men newly come out of the Darkneſs of Idolatry, and delivered from the Slavery of their Sins and Vices, and by a new Light of Heaven, acknowledged JESUS CHRIST for their God and Redeemer. He paſſed alſo into *Scythia*, and having ſpent twenty Years in this glorious preaching, with great and wonderful Fruit, he came to the City of *Hierapolis*, in the Province of *Phrygia*, to do the ſame

MAY 1. ſame there, that he had done in other Places. And, as *Simeon Metaphraſtes* recounteth, he found in a Temple of this City, a ſtrange and monſtrous Viper, which the People adored and honoured with Sacrifices, as if it were a God. The Apoſtle was much afflicted with Sorrow and Compaſſion, ſeeing the Blindneſs of that deluded People, and the grievous Injury done to God, becauſe they gave to the Devil in that Serpent, the Honour, Worſhip, and Reverence, which was only due to his divine Majeſty. Wherefore proſtrating himſelf in the Preſence of Almighty God, he beſought him, with many Sighs and Tears, *to open the Eyes of that poor Nation, and to deliver them from the Tyranny of* Satan; for many of them daily periſhed, ſome being devoured by the Serpent, and others offered to him in Sacrifice: For the Devil is a moſt cruel Butcher, very thirſty of human Blood, as being our moſt deadly Enemy. Our Lord heard the Prayers of his Servant, and the Serpent fell down dead, and the People were delivered from the Damages they received by him, and now better diſpoſed to admit of the Evangelical Light, and the Doctrine that the holy Apoſtle preached to them. But the idolatrous Prieſts and Magiſtrates being much offended hereat, laid Hands on the holy Apoſtle, and caſt him into Priſon; and when they had cruelly ſcourged him, they crucified him, and ſtoned him as he was hanging on the Croſs: Whilſt he, in the mean while, gave infinite Thanks to our Lord for ſo ſingular a Favour granted him, as to be made an Imitator of his holy Death and Paſſion, by dying upon a Croſs. As the Executioners, and wicked Miniſters, were ſcoffing at the Apoſtle, God ſent a moſt fearful Earthquake, and ſo extraordinary, that it caſt to the Ground many fair Buildings, ruined Houſes, and overwhelmed and cruſhed to Death the Inhabitants, and ſwallowed up alive into Hell all thoſe that had faſtened St. *Philip* to the Croſs, in Puniſhment of their moſt cruel and bloody Wickedneſs. This ſad Accident very much frightened the obſtinate *Gentiles*, but comforted the Faithful, who praiſed our Lord for working ſuch Wonders to juſtify and honour his Saint. The People intended to take him down alive from the Croſs, and as they were untying him, he prayed to God for himſelf, and for all that were about him, and his Prayer was heard, for before they could looſe him, he finiſhed his happy Courſe, and gave up his bleſſed Soul to his Creator upon the Croſs; and the People were alſo freed from the great Fear and Terror they were in. When St. *Philip* was dead, the Chriſtians took his Body, and buried it with that Reverence and Devotion which was fitting. But at length it was tranſlated to *Rome*, where it is kept, together with the Body of St. *James* the Leſs, in the Church of the twelve Apoſtles, which was built by *Pelagius* Pope, and *John* his Succeſſor, and is called *the holy Apoſtles*, and is a Convent of *Franciſcan* Friars. The holy Church celebrateth the Martyrdom of St. *Philip* on the firſt of *May*, which happened in the twelfth Year of *Claudius* Emperor, according to *Euſebius*. It is to be obſerved, that ſome Authors, both *Greek* and *Latin*, do confound the Apoſtle St. *Philip*, with another *Philip*, who was one of the ſeven Deacons, and that which is proper to the Deacon, they attribute to the Apoſtle, and ſay, that St. *Philip*, Apoſtle, had Daughters, which is to be underſtood of St. *Philip* the Deacon: For (as St. *Jerome* ſaith, writing againſt *Jovinian*) *it is not certain that any of the Apoſtles were married, except St.* Peter *only*. Many Authors have written of St. *Philip*, as St. *Iſidore de Patribus veteris & novi Teſtamenti, St.* Jerome *de Scriptoribus Eccleſiaſticis*, Sopronius *in Philippo*, *Euſebius*, *Metaphraſtes*, related by *Surius* in his third Tome; St. *Antoninus*, *Baronius* in his firſt Tome, and in his Notes upon the Martyrology. MAY 1.

The Life of St. JAMES *the Leſs, or the Juſt, Apoſtle.*

ST. *James the Leſs*, or, by another Name, *the Juſt, Brother of our Lord*, was of *Cana* in *Galilee*, and is called *Brother of our Lord*, not that he was Son of our bleſſed Lady the Virgin *Mary*, as raved the impudent Heretick *Helvidius*; nor that he was St. *Joſeph*'s Son by another Wife, as ſome Doctors have written; but becauſe he was born of a Siſter or Couſin of our bleſſed Lady. Although ſome ſay he was called *Brother of our Lord*, becauſe he was Son of *Cleophas*, or *Alpheus*, Brother of St. *Joſeph*. And as JESUS CHRIST was eſteemed to be St. *Joſeph*'s Son, ſo was *Cleophas*, St. *Joſeph*'s Brother, held to be his Uncle, and St. *James*, the Son of *Cleophas*, to be Couſin-German; and, according to the Cuſtom of the *Jews*, Couſins, and next of Kin, were called Brothers. He was alſo called *Brother of* CHRIST, becauſe in Feature of Face he ſo reſembled him,

MAY 1. him, that after our Lord's Aſcenſion into Heaven, many Chriſtians came to *Jeruſalem* to ſee St. *James*, thinking that in ſeeing him, they beheld CHRIST himſelf, for the great Reſemblance he had of him. And St. *Ignatius*, in an Epiſtle to St. *John Evangeliſt*, ſaith, *that he thought to go to* Jeruſalem *to ſee St.* James, *that by ſeeing him he might ſeem to ſee* JESUS CHRIST *our Lord.* He is likewiſe called St. *James the Leſs*, in reſpect of St. *James the Great:* Not that he was leſs in Sanctity or Dignity, but becauſe he was called to the Apoſtleſhip after St. *James*, Brother to St. *John Evangeliſt*, and Son of *Zebedee*; who is therefore called St. *James the Great.* He is alſo ſtyled *the Juſt*, for his great Holineſs of Life, and admirable Virtues; for, as writeth *Hegeſippus*, he was ſanctified in his Mother's Womb. And St. *Epiphanius* ſaith, he remained always a Virgin. St. *Jerome*, *Euſebius*, *Metaphraſtes*, and other Authors of the Eccleſiaſtical Hiſtory ſay, he did great Penance, and led a Life ſo exemplary, that it ſeemed a true Picture of Heaven. His Eyes were ever modeſt, his Ears attentive to divine Things, in his Mouth Truth was always found, his Hands were ever prompt and ready for all Works of Charity, his Body and Affections mortified with continual Faſting. He never eat Fleſh, nor drank Wine, nor any other Liquor, which ordinarily can make Men drunk; but ſuſtained himſelf with Bread and Water, which he often mingled with his Tears. He prayed as much by Night as by Day, and it ſeemed to be his Food and Life. By his Continuance of kneeling his Knees were grown as hard and of as thick a Skin as are Camels; and St. *Chryſoſtome* addeth that his Forehead was hardened in the ſame manner by pitching it on the Ground when he prayed. He went always clothed in Linnen, and uſed no Woollen, and went barefoot. He never had his Hair cut, would never uſe Bath, nor be anointed with Oil, which notwithſtanding was the Cuſtom of thoſe Times. The *Jews* themſelves had ſo great an Opinion of his Sanctity, that they ſtrove to touch and kiſs his Garment; and he alone was permitted to enter into the *Sancta Sanctorum.* And *Joſephus*, (who was a *Jew*) a moſt grave Author, writeth that the Ruin and Deſtruction of *Jeruſalem* by *Veſpaſian* Emperor, and *Titus* his Son, was God's Puniſhment ſent upon that City for having put to Death St. *James*, Brother of CHRIST, a moſt virtuous and juſt Man, and known for ſuch: So great was the Opinion all had of him; although in Truth the principal Cauſe of the Deſtruction of *Jeruſalem* was the Ingratitude of the rebellious and miſcreant People, who ſhut their Eyes againſt the Light, and put to Death the Author of Life.

The Apoſtles having received the holy Ghoſt, and preached in diverſe Tongues to the *Jews*, that the ſame Lord, whom they had crucified, was the Meſſias promiſed in the Law, and true God, and confirmed this Verity by many and great Miracles; St. *Peter* (as ſaith St. *Chryſoſtome*) by the Advice of the other Apoſtles, ordained St. *James* Biſhop of *Jeruſalem.* For although CHRIST our Lord had before ordained him, as he had done the reſt of the Apoſtles, he had not appointed him a certain Church and Place, wherein to exerciſe the Power he had given him; but this St. *Peter* now did, as Head of the Church. And St. *Anacletus*, Pope, adds, that St. *Peter*, St. *James the Great*, and St. *John Evangeliſt* his Brother, all three together ordained him, to give a Form to their Succeſſors, and eſtabliſh that no Biſhop ſhould be conſecrated without the Preſence of three Biſhops at his Conſecration. St. *James*, for Signal of his ſovereign Dignity, wore a Plate of Gold upon his Head, which *Policrates* ſaith St. *John Evangeliſt* did alſo wear. This bleſſed Apoſtle was alſo of great Authority, that when St. *Peter* was delivered by the Hand of an Angel out of Priſon, where he was detained by Command of *Herod*, he ſtrait ſent News of it to St. *James*, and the reſt of the Brethren, ſpecifying only St. *James* by Name, as the chief and principal of all the Brethren. In the firſt Council which the Apoſtles held, to determine whether the *Gentiles*, that were converted to the Faith, were to be circumciſed, as many of the *Jews* that were baptized would have it, and ſtood moſt ſtiff in it: After St. *Peter* had related what God had wrought by him, and had opened the Gate for the *Gentiles*, that they might receive Baptiſm and be ſaved: St. *James*, as Biſhop of *Jeruſalem*, (where the Matter was diſcuſſed) delivered his Opinion ſo abſolutely, and with that Reſolution, that the reſt of the Apoſtles did approve and follow it: And in Conformity to it a Decree was made, which was writ to the *Gentiles*, inſtructing them what they ought to do. And St. *Paul* maketh honourable Mention of St. *James*, and ſaith, that coming to *Jeruſalem to ſee St.* Peter, *he ſaw none of the other Apoſtles, but only St.* James. And in another Place, that *St.* Peter, *St.* James, *and St.* John, *who were Pillars of the Church, had received him into their Company, and gave him their right Hand of Society, that he might labour with them in the Goſpel.* Alſo St. *Jude* the Apoſtle eſteemed ſo much his being Brother to St. *James*, that in the Beginning of his Canonical Epiſtle, which he writeth to the Faithful, he ſtyleth himſelf *Servant of* CHRIST, *and Brother to* James; and in that Manner ſaluteth them. St. *James* then living in *Jeruſalem*, with that Sanctity of Life, Authority, and Opinion, as we have ſaid; and doing the

MAY 1. Office of a true Apoſtle, and Paſtor of that Flock of our Lord, it is wonderful what Fruit he reaped of Souls, and what an innumerable Company of *Jews* were by his Preaching converted and brought to the Light of the Goſpel. Whereupon *Ananus*, the high Prieſt (who was a turbulent Man, fierce and cruel, and a *Sadducean* by Sect) and the reſt of the Prieſts and Levites were much troubled and offended, and could not endure this happy Progreſs of Chriſtian Religion; and yet they durſt not openly oppoſe the Saint, ſeeing his great Authority with the People, and the Reverence they had for him; therefore they reſolved to win him by fair Words, and bring him, if they could, to be of their Party, and ſo by his Means to compaſs what without him they found great Difficulty in, or thought to be quite impoſſible. They deſired him, *ſince he was ſo great a Servant of God, and ſo zealous of the Honour of his Temple, that he ſpent in it Days and Nights in Prayer, and that he alone had ſo ſingular a Privilege as to have Acceſs into the* Sancta Sanctorum; *that he would have ſome Pity and Commiſeration in his Heart for that Temple, and for the Law that was given them by God, and confirmed with ſo many Miracles: And that he would undeceive the People, that they might no longer follow and run after a crucified Man: That without doubt they would give Credit to him, and believe whatſoever he ſhould preach to them.* And to effect this, they willed him *on the ſolemn Day of the Paſch, or* Eaſter, *which was drawing near; at which there was like to be a great Reſort of People, to declare publickly before all the World what his Opinion was concerning* CHRIST; *for they remitted the Honour of God, and of his Temple, into his Hands.* The holy Apoſtle promiſed to do ſo; and at the Day appointed, in Preſence of an innumerable Company of *Jews* and *Gentiles*, he was led up unto a high and eminent Place of the Temple; where the Princes of the Prieſts, after they had ſpoken great Praiſes of St. *James*, hoping thereby to gain his good Will the more, aſked him *what he thought of the Son of Man*, JESUS CHRIST. To which Demand St. *James* anſwer'd with great Reſolution and Conſtancy, *What do you aſk me of the Son of Man? Know that he is ſeated at the right Hand of God his Father, and ſhall come to judge the Quick and the Dead.* There aroſe preſently a Noiſe among the Chriſtians, by which they did teſtify that they did allow and conſent to what he had ſaid; and they praiſed God for it, and were hereby much confirmed and ſtrengthened in their Faith. But the Levites and Prieſts roared like Lions, and took up Stones to throw at him; and raiſing their Clamours even unto Heaven, ſaid, *Do you not ſee how the juſt One hath erred?* Then laying Hands on him, they flung him down from that high Place; and altho' he were much bruiſed with the Fall, yet forgetting the Injury that was done him, and remembering the Charity of his Lord and Maſter, who upon the Croſs prayed to his eternal Father for his Enemies, he lifted up his Hands and Heart to God, and putting himſelf upon his Knees, darted forth Flames of Love, and ſaid; *I beſeech thee, Lord, to pardon them, for they know not what they do.* Thoſe wicked Miſcreants were not at all appeaſed or mitigated by theſe Words, ſo full of Sweetneſs and Love, able to mollify the hardeſt Heart: But perſevering in their deteſtable Reſolutions, they beat him, and wounded him; and one of them taking up a great Club, ſtruck him upon the Head and daſh'd out his Brains on the Floor. And by this Martyrdom St. *James*, having governed the Church, as St. *Jerome* ſaith, thirty Years, gave up his bleſſed Soul to God, in the ſeventh Year of *Nero*. His holy Body was buried near the Temple, in the ſame Place where he died: And ſome Years after was tranſlated to *Rome*, where it is kept at preſent with the Body of the Apoſtle St. *Philip*. He was martyred on the firſt Day of *May*, in the Year of our Lord LXIII, according to *Baronius:* And on the ſame Day the Church celebrates his Feaſt. St. *James* writ an Epiſtle, which is one of the ſeven, which the Church approveth and holdeth *Canonical*; wherein he giveth admirable and heavenly Doctrine for all Degrees and Vocations; and particularly teacheth us *the great Good and Profit which cometh to us by Adverſities and Tribulations, when they are born with Patience:* And exhorteth us *to be glad and rejoice, when we are tempted and proved by ſeveral Afflictions ſent by our Lord.* He hath written alſo a Form of celebrating Maſs, which the *Greeks* call *Liturgy*, which hath always been held in great Veneration: Which is alledged by *Proclus*, Patriarch of *Conſtantinople*, againſt *Neſtorius* the Heretick, in the Council of *Epheſus*, and the general Council called *in Trullo*, which was aſſembled in the Time of *Juſtinian* Emperor, by Authority of this Liturgy of St. *James*, rebuketh the Hereticks, *for not mingling Water with the Wine in the Chalice for Conſecration.* St. *Jerome*, in his Book of Eccleſiaſtical Writers, ſpeaking of St. *James*, ſaith, that in the Goſpel which is called according to the *Hebrews*, which himſelf tranſlated into *Greek* and *Latin*, it is written: *That the Night of our Lord's laſt Supper, St.* James *took an Oath not to eat any thing till he ſaw* CHRIST *riſen again: And that our Lord, appearing to him after his Reſurrection, commanded him to fetch Bread, which he bleſſed, and broke, and gave him, ſaying; Brother, eat thy Bread, for now the Son of Man is riſen:*

MAY 1. *riſen:* And ſome ſay, that St. *Paul* alludes to this, when writing to the *Corinthians*, he ſaith, that CHRIST *after he was riſen, appeared to the eleven Apoſtles, and then to St.* James: Giving us thereby to underſtand, that he appeared to St. *James* twice; once as he was alone, and another Time in Company of the reſt of the Apoſtles. MAY 1.

The Life of St. ATHANASIUS, *Patriarch of* Alexandria, *Confeſſor, and Doctor of the Church.*

MAY 2. AMong the Lives of Saints, which our Mother, the holy Church, propoſeth to us for a Pattern of Sanctity, Rule of Life, and Model of our Actions, the Life of St. *Athanaſius*, Biſhop of *Alexandria*, and Doctor of the Church, is very renowned and admirable. For our Lord God gave to his Church this holy Prelate, to be a Pillar of the Faith, Scourge of Hereticks, Support of Catholicks, Example of Biſhops, Light of Truth, Abyſs of Knowledge, River of Eloquence, Terror of Emperors and Armies, a great Diſcoverer of all the Wiles and Subtleties of the Enemies; a moſt firm Rock, againſt which all the Waves of Perſecutions broke themſelves, and a Triumpher over all the Power of this World, which armed itſelf and banded againſt him.

St. *Athanaſius* was of the City of *Alexandria*, nobly born, and from his Childhood much inclined to Things belonging to the Church, and to Piety. As he was on a Time playing and recreating himſelf with other Children on the Sea Shoar, he began to imitate what he had ſeen done by the Biſhop in the Church, and baptized ſome little Boys, that were about his own Age, but not yet baptized. St. *Alexander*, who at that Time was Patriarch of *Alexandria*, chanced to ſee what paſſed, from a Window that looked towards the Shoar, and wondering much at it, ſent for *Athanaſius* and his Companions, and examined them what they had done. And when he underſtood that *Athanaſius*, in baptizing the Children, had uſed the Words which the Church uſeth, with Intention to do what ſhe propoſeth to be done in the Adminiſtration of that Sacrament; he declared that thoſe Children were truly baptized, and had no Need of other Baptiſm; but only that ſome Ceremonies, which were wanting in that Act, ſhould be added, as he commanded ſhould preſently be done. By this Action of *Athanaſius*, and ſome other Things which he ſaw in him, St. *Alexander* underſtood that he was appointed to be a choſen Veſſel of God, to defend his Church, and advance the Glory of his holy Name; wherefore he gave great Charge to the Parents of the Child to bring him up in all Virtue, and alſo to have him inſtructed in Learning; and afterwards to bring him to him, that he might dedicate him to the Service of the Church. The holy Child learned his lower Studies of Humanity with great Facility; and by his Diligence and Application profited much in them. And coming to riper Age, he gave himſelf to the Study of the Civil Law, and of Divinity, wherein he came ſoon to be eminent. He retired himſelf for a while into the Deſart, there to lead a ſolitary Life; where he had great Communication and Familiarity with the holy Father and Abbot St. *Antony*; and, as he writeth of himſelf, ſerved him; whereof he glorieth, as of a great Honour and Happineſs; and he gave him two Coats to cover and defend him from the Cold. Afterwards, returning to *Alexandria*, he dedicated himſelf wholly to the Service of the Church; beginning from the loweſt and meaneſt Degrees, till at laſt he was raiſed to the higheſt Dignity, and choſen Prelate. MAY 2.

There ſprung up a little before in *Alexandria* a certain Man of the Clergy, haughty, unquiet, turbulent, factious, and peſtilent, called *Arius*; who by his Error and Hereſies, did much trouble and diſorder the Peace of the whole Church. To compoſe thoſe Diſturbances, and condemn the Follies of *Arius*, wherewith many were already infected, there was gathered a Council at *Nice* of three Hundred and eighteen Biſhops; amongſt whom was St. *Alexander* Biſhop of *Alexandria*, and St. *Athanaſius*, who was then Deacon, accompanied him, and by his Doctrine, Wit, and Courage, gave great Light to that Council, confirming the Catholick Verity, and confounding the Hereticks, and even the Arch-Heretick himſelf, *Arius*, in the Diſputes he had with him. This Council was concluded moſt happily, and Truth triumphed over Falſhood, and the Catholick Faith over the Hereſy which *Arius* had invented. But all this ſufficed not to root it out, and extinguiſh it. For *Arius*, and ſome others of his Followers, feigned a Repentance and a Recantation of their Errors, as Hereticks are wont to do, that they may more craftily delude the World. Five Months after, the holy Prelate *Alexander* departed this Life, and St. *Athanaſius* was choſen in his Place, with great Conſent and Applauſe of all the City of *Alexandria*. And by divine Inſpiration and Revelation St. *Alexander*, not long before his Death, nominated him for his Succeſſor.

MAY 2. Succeſſor. And becauſe St. *Athanaſius*, fearing what was to happen, fled, and would have hid himſelf, the holy old Biſhop, *Alexander*, called upon him ſeveral times, by his Name, and he not anſwering, ſaid, *Thinkeſt thou to fly*, Athanaſius? *thou canſt not fly*. Hence it is that St. *Gregory Nazianzen* ſpeaking of the Election of *Athanaſius*, ſaith, *For all theſe Reaſons*, Athanaſius, *Succeſſor no leſs of St.* Mark's *Piety than of his patriarchal See, was placed in his Throne by the common Conſent of all the People; not like many others, by Ambition, or by Violence, but apoſtolically and ſpiritually.*

Great was the Joy of all Catholicks, to ſee St. *Athanaſius* promoted to that Patriarchal Dignity of *Alexandria*; and no leſs was the Trouble and Grief of the *Arian* Hereticks, that now were grown very numerous, fearing they ſhould never be able to withſtand ſuch a Head and Captain of God's People, nor defeat, as they pretended, the invincible Squadrons of the Church. They ſaw that the Life of St. *Athanaſius* was irreprehenſible, his Doctrine excellent, his Wit rare and admirable, his Zeal for the Catholick Faith moſt ſingular and incomparable, and his Breaſt conſtant, firm, and ſtronger than Iron, Steel, or Diamond, to reſiſt all the Forces, Batteries, and Stratagems of his Enemies. But yet, for all this, theſe impudent Hereticks were not daunted, but ſo much the more united, joined all their Forces together, to overthrow him, and caſt him not only out of that See, wherein God had placed him, but alſo out of the City of *Alexandria*, out of the *Eaſt*, yea, if it were poſſible, out of the World. *For it ſeemeth*, ſaith Rufinus, *it might be well ſaid of St.* Athanaſius, *what* CHRIST *our Lord ſaid of St.* Paul: I will ſhew him how much he is to ſuffer for my Name. *For ſo many were the Accuſations, Calumnies, and Perſecutions, that were contrived againſt him, as if all the World had conſpired againſt* Athanaſius. *The Princes of the Earth, Nations, Kings, and Armies, banding againſt him, did conſpire and confederate together to deſtroy and ruin this Champion; and he, armed with the Favour and Grace of God, ſaid very confidently, Though all the World be up in Arms againſt me, and environ me, Lord, my Heart will not fear, having thee on my Side.* Four Emperors perſecuted him, to wit, *Conſtantine* the Great, *Conſtantius*, his Son, *Julian* the Apoſtate, and *Valens*, although in a different Manner: For *Conſtantine* perſecuted him with a good Zeal, thinking he had Reaſon to do it; but the other Emperors were his Enemies, becauſe they were ſworn Enemies of God. The *Arians* accuſed St. *Athanaſius* before *Conſtantine*, firſt, as an ambitious Man, proud, his Enemy, and a Diſturber of the Commonwealth; then they added, that he had ſent great Sums of Money to *Philomenus*, that was a Traitor, and up in Arms againſt the Emperor. *Conſtantine* called *Athanaſius* before him, and having underſtood of him the Truth, ſent him back to his Church, reprehending ſharply his Accuſers, and praiſing him in theſe Words, which he writ in a Letter to thoſe of *Alexandria*. *I have received* Athanaſius, *your Biſhop, with a Good-will, and have heard him ſpeak like a Man of God. But it belongeth to you, and not to me, to judge of this: All that I could gather by the Diſcourſe which we had together, is, that he is a moſt able Man, and neceſſary to be your Prelate. For his Diligence is very great in defending the Truth, and exceedingly conducing to the Conſervation of our Religion, he being peaceable and quiet, and a Man that always embraceth ſound Opinions, and conformable to Reaſon.* But when St. *Athanaſius* was returned home to his Church with this Letter, to the great Contentment and Joy of the Catholicks, the Hereticks were much troubled, and they kindled ſo great a Fire on all ſides, that it could not be quenched in many Years. They inveigled the good Emperor by new and falſe Accuſations againſt *Athanaſius*, and begg'd of him that he would call a Council *to decide the Cauſe, wherein* Athanaſius *ſhould appear before the Biſhops, as his Judges, and give them an Account of his Actions. Conſtantine* was a mild Prince, of a ſweet and condeſcending Diſpoſition, and very deſirous of Peace and Quiet; who conſidering that thoſe who deſired this of him, were Biſhops, ſeeming to be Catholicks, and profeſſing Obedience to the Decrees of the Council of *Nice*, though in their Hearts they were Hereticks, and followers of *Arius*, was eaſily deluded by them, and commanded a Council to be held at *Tyre*, uſurping that Authority, which belonged not to him; and by this Means he encouraged and emboldened the Enemies of Truth, though his Intention was to give Light, and to make Truth more appear, and be manifeſted to all the World. Which I here take Notice of, that we may diſcover the Guiles and Subtleties of Hereticks, and ſee how from a little Spark, if it be not ſoon put out, there ariſeth a great Flame: And mind alſo what Caution and Prudence Princes ought to have in Matters of Religion, as alſo what Conſtancy and Courage in maintaining what hath been once maturely determined. For in that Conventicle aſſembled in the City of *Tyre*, many Biſhops were Hereticks and *Arians*, Enemies as well of the Catholick Faith, as of *Athanaſius*, who were to be Witneſſes againſt him, and his Judges, and therefore had ſo earneſtly procured the drawing together of that perverſe Aſſembly, and were wonderfully pleaſed to ſee themſelves there, and to domineer

MAY 2. domineer in it; where they might do and undo what pleaſed them beſt, abſolve the Guilty, and condemn the Innocent. He that preſided there, was *Euſebius*, Biſhop of *Ceſarea*, an *Arian*. The Perſon ſent by the Emperor to bear his Place, and to aſſiſt there in his Name, was already perverted by them. Many Soldiers were gathered thither, and there was great Noiſe of Arms, to daunt *Athanaſius*, and to wreſt out that by Force, which could not be obtained by Equity and Juſtice. St. *Athanaſius* came accompanied with his Biſhops of *Egypt*, and as he entered, no body offered him a Place, although it was his Right, being Patriarch of *Alexandria*, to ſit in the firſt Place, and to preſide in the Council. Which when St. *Potaman* obſerved, who was Biſhop of *Heraclea*, a famous Man, and renowned Confeſſor of CHRIST, he could not diſſemble the Indignity of the Matter, but riſing from his Seat, with many Sighs and Tears, he ſpoke thus to *Euſebius* that preſided: *What? are you ſitting, and doth* Athanaſius *ſtand? he a poor Perſon arraigned, and you his Judge? who can ſuffer this with Patience? do you not remember that you and I were both apprehended together, and caſt into Priſon for the Faith; and that I loſt this right Eye for the Confeſſion of it, whereas you came out of Priſon ſound and whole, becauſe you conſented to do all that the* Gentiles *demanded of you, at leaſt, you promiſed to do it?* But nothing could ſtop the proceeding of the Accuſations, in which though there were other Charges, yet there were two principal ones. The firſt was of a light and diſhoneſt Woman, who being induced by the perſuaſion of the *Arians*, and by Money which they had given her, exclaimed there in the Council againſt *Athanaſius*, ſaying, *that he had lodged in her Houſe, had uſed Violence to her, and defloured her.* But her Impudence did ſoon appear, as did alſo the Fraud and Malice of the Hereticks. For *Timotheus*, *Athanaſius*'s Prieſt, giving himſelf out for *Athanaſius*, whom the Woman knew not, ſaid to her, *Speak Woman, was I a Gueſt in thy Houſe? Did I offer Violence to thee, and ſtain thy Chaſtity?* And when ſhe had confirmed with great Aſſeverations, and many feigned Tears, that *he was the Man that had wronged and diſhonoured her*, and had ſworn that what ſhe ſaid was true, earneſtly beſeeching the Judges to do her Juſtice, and puniſh him as he deſerved, the whole Plot and Deſign was evidently diſcovered, and this firſt Accuſation was hiſs'd out, and rejected. The ſecond Crime, wherewith the wicked Hereticks went about to charge this worthy Prelate, was concerning *an Arm*, *which* they maintained St. *Athanaſius had cut off from a Lector, or from one of his Prieſts, called* Arſenius, (yet St. *Athanaſius* himſelf ſaith, that *this* Arſenius *was a Biſhop) to make Uſe of it in Witchcraft or Necromany:* And in Effect they did produce a Man's Arm cut off from the Body, before the whole Council, believing that by falſe Witneſs they might make their Charge good. Becauſe for a long time *Arſenius* had not appeared, as well becauſe the Hereticks had for ſome while kept him ſecret, as alſo becauſe when he eſcaped out of their Hands, he hid himſelf, fearing they might kill him, to make their Lie more plauſible, and bring their Deſign to paſs. But it was God's Will, that *Arſenius* knowing this wicked Plot that was contrived againſt the holy Biſhop, and the great Danger he was in, ſhould come the Night before to St. *Athanaſius*, and diſcover to him what was to be laid to his Charge the Day following; and ſo when the Accuſation was propoſed concerning the Arm, St. *Athanaſius* ask'd, *Whether there were any one there preſent that knew* Arſenius? and many anſwering, *Yes*; he made him be call'd, and appear before the Council, and ſaid, *Is this Man* Arſenius? and when they confeſſed that *he was the very Man*, St. *Athanaſius* taking off *Arſenius*'s Cloak, ſaid, *Behold here is the right Arm of* Arſenius, *and this is the left; as for the third Arm, whoſe is it? Let thoſe who accuſe me, be made to anſwer, and give an Account of it.* The Hereticks were moſt terribly enraged to ſee themſelves ſo clearly convinced, and their wicked and malicious Plots and Deſigns diſcovered and brought to Light: Wherefore they railed and inveighed againſt the holy Man with all the ill Words they could uſe, and called him *a Coſener, a Conjurer, a Juggler, a Magician*, and would fain have laid Hands on him, and pulled him in Pieces; and effectively had done it, if he had not in time uſed great Diligence to eſcape from them, and gone to *Conſtantinople*, to give Account of himſelf to the Emperor, and relate to him what had paſſed. But though the Hereticks could not execute their Fury upon the Perſon of *Athanaſius*, yet they gave Sentence againſt him, and deprived him of his Chair, Church, and City; and confirmed the ſame Sentence in another Juncto which they had at *Jeruſalem*, where they met by Order of the Emperor, to conſecrate a ſtately and magnificent Church which he had built. Here alſo *Arius* and his Followers were admitted to the Communion of the Faithful; for the Emperor was made to believe that they had recanted their Errors, and acknowledged the Truth of the Catholick Church, and were ready to confeſs and follow it. The Hereticks prevailed ſo much by Deceit and Subtlety, that when St. *Athanaſius*, with ſome Biſhops that ſtuck to him, came to *Conſtantinople*, they could never get Audience of the Emperor, there being no body that would help them to have Acceſs, or that would ſo much as open them a Door,

MAY 2. for all the Guards were corrupted by Hereticks, and as for the principal Officers, and Miniſters of State, they were glad of this Occaſion to pleaſe and content *Conſtantius*, the Emperor's Son, that was already tainted and infected with *Arius*'s Hereſy, and had lately been declared *Ceſar*, and Succeſſor to the Crown; therefore they choſe rather to humour him, than to obey his Father, looking more upon the Sun that was riſing in the *Eaſt*, than upon that which was going down in the *Weſt*. So that St. *Athanaſius* was forced to expect a Day when the Emperor was entering into *Conſtantinople*, and ſpeak to him in the Street, which he obtained with much Difficulty, for the Guard kept him off, and would not let him come near. And *Conſtantine* not knowing him, made him to be thruſt back, till St. *Athanaſius*, with great Liberty, ſpoke aloud to him, *Sir, I demand nothing but that thoſe who have condemned me, may appear before your Majeſty, that before you I may complain of them.* Then the Emperor commanded that the Biſhops, who had been Judges in the Cauſe, ſhould come to *Conſtantinople*, and give an Account of what they had done. The chief among them, who were Enemies of St. *Athanaſius*, and of the Truth, came, but ſo armed with Malice, Lies, and new Calumnies againſt the Saint, that they incenſed the Emperor more againſt him, as if they had caſt Oil upon the Fire: For they told him, for certain, that *Athanaſius* had threatened, that no Corn ſhould be brought from *Egypt* to *Conſtantinople*, which was properly to take away their Bread and Life, and bring utter Deſolation to that populous and imperial City, where the Emperor ordinarily reſided, and kept his Court with great Splendor and Magnificence, and which he did greatly deſire ſhould flouriſh and abound with all Plenty. Upon Occaſion of this falſe Accuſation, the Emperor commanded that St. *Athanaſius* ſhould be baniſhed into *France*; either that he believed all to be true which theſe perfidious and treacherous Biſhops ſaid of him, or that he thought the Church of *Alexandria* could not have Peace, nor the Contentions in Religion be compoſed, till *Athanaſius*, againſt whom all of them did generally conſpire and band themſelves, were removed from among them; or, in fine, that he feared they would kill him, being ſo ſtrangely incenſed and bent againſt him, that they were, in a manner, out of themſelves. But becauſe the Emperor gave not this Sentence as Judge, (as indeed he was not Judge of *Athanaſius*) but as an Executor of the Sentence that was pronounced againſt him in the Council of *Tyre*, the Blame hereof chiefly falleth upon thoſe who gave the Sentence, and who with the Maſk of Piety deluded the Emperor, and being ravenous Wolves, came to him in the Cloathing of Sheep. When the Saint heard the Emperor's Command, with great Gravity and Authority he ſaid to him: *Our Lord ſhall judge between you and me, O Emperor, ſeeing you have let yourſelf be caried away by the Calumnies of my Enemies.* MAY 2.

The great *Athanaſius* then went into Baniſhment, to fulfil the Emperor's Command, and with him ſome other Biſhops, that were baniſhed for defending the Juſtice of his Cauſe: And although he was well received, and kindly treated, by young *Conſtantine*, the Emperor's eldeſt Son, and by St. *Maximinus*, Biſhop of *Trevers*, (which was then a City of *France*, and now belongs to *Germany*) yet his Baniſhment cauſed great Diſorders and Confuſion in the Church of God, and all Catholicks were much troubled and afflicted at it. And the great Father, St. *Antony*, Abbot, writ a Letter to the Emperor, reproving him, and begging of him, *not to permit ſo unjuſt a Sentence to be executed upon ſo innocent and holy a Perſon.* And *Conſtantine*, who hitherto had been like a Sun, that gave Light and Life to the World, appeared now to be eclipſed and darkened, permitting himſelf to be deceived and miſled by certain Biſhops, Enemies of St. *Athanaſius*, who, like black and dark Clouds, did overcaſt his Reaſon and Underſtanding.

But the Tempeſt ceaſed not, though *Athanaſius*, like another *Jonas*, was caſt into the Sea, it even encreaſed, and by reaſon of the Courage and Animoſity the Authors of it had taken by this Occaſion, it grew ſo high, and ſo furious, that the Hereticks procured *Arius* to be reſtored, and admitted again to *Alexandria*, whither he durſt never enter, as long as St. *Athanaſius* was there. This cauſed new Troubles in that City; for the Catholicks abhorr'd him, as a peſtilent Heretick, and lamented extremely the Abſence of their holy Prelate. Whereupon *Arius* return'd to *Conſtantinople*, and being ſupported by the the Heretick Biſhops, and ſome Courtiers of his Faction, he publiſh'd a Confeſſion of his Faith, and ſwore falſly, *that he believed no otherwiſe than was there ſet down*, and with this Perjury abuſed the Emperor; who, notwithſtanding, ſaid to him, *If what thou ſayeſt in Word is the Belief of thy Heart, thou haſt ſworn well; but if thou thinkeſt one thing, and haſt ſworn another, I pray God to puniſh thee for the Perjury thou haſt committed.* After this, *Arius* endeavoured, by all Means imaginable, to ingratiate himſelf with *Alexander*, Biſhop of *Conſtantinople*, that by him he might be admitted to the Communion of the Catholick Faith. For which end he made Uſe of the Emperor's Authority, and of his Soldiers Arms, of the Favour of the *Arian* Biſhops, and a great Part of the People that followed him.

But

MAY 2. But the holy Biſhop, *Alexander*, being informed of the Truth, and knowing that *Arius* was no Sheep of our Lord's Fold, but a cruel and ravenous Wolf, that deſired to tear the Flock in Pieces, reſolved to die a thouſand times, rather than to admit him into the Church; and ſetting aſide Books, Arguments, Arms, and all other humane Means, he made his Recourſe to God, as the faithful Defender and Protector of his Church. Wherefore betaking himſelf wholly to Prayer and Penance, he ſhut himſelf up in a Church, which was called *the Church of Peace*; where lying proſtrate before the Altar, with his Face flat upon the Ground, and bathed in Tears, he prayed thus to Almighty God: *My Lord, grant me that if the Faith which I have, be true, as infallibly it is*, Arius, *who is the wretched Author of all this Miſchief, may be juſtly puniſhed for his Wickedneſs.* For theſe Prayers, and infinite others, made by all the Catholick People, and ſeconded by a continual Faſt of ſeven Days, which was inſtituted by the prudent Counſel of that moſt worthy Man, *James*, Patriarch of *Niſibis*, (who at that time was at *Conſtantinople*) God chaſtiſed *Arius* viſibly, with a ſhameful and horrible Puniſhment; for as he was going one Morning, armed, and accompanied with many Soldiers and People, to enter by Violence into the Church, he was forced to ſtep aſide to ſatisfy the Neceſſity of Nature, which call'd upon him, and there voided all his Bowels, like *Judas*, and gave up his unfortunate Soul to *Satan*: Whereat all the Hereticks that accompanied him, remained much aſtoniſh'd and confounded, and the Catholicks admiring it, became more couragious by ſo particular a Providence of our Lord. This was the miſerable End of that Miſcreant, who, notwithſtanding, at his Death left the Seed of his Errors to the World, and ſuch a devouring Flame which could hardly be quenched with many Floods of Tears and Blood. A little after died alſo the Emperor, *Conſtantine*, as he was thinking to call back St. *Athanaſius* from Baniſhment, and to reſtore him to his Seat and Dignity; who after two Years and four Months, returned to his Church, with honourable Letters from *Conſtantine* the younger, that governed the Province of *France*, and had ſucceeded with his two Brothers, *Conſtantius* and *Conſtans*, in his Father's Empire.

This is in brief what happened to St. *Athanaſius*, in the Time of *Conſtantine* the Great; who although he were deceived and carried away by the factious and heretical Biſhops in the perverſe Condemnation of the bleſſed Man, hoping thereby to appeaſe the Storm, and allay the Troubles and Diſſenſions that diſquieted the Church; yet being a Catholick Prince, and very zealous for our holy Religion, the Hereticks had no great Credit or Power in his Time, nor could they work againſt it according to their Deſire, as they did afterwards under his Son *Conſtantius*, who (as we ſaid before) was infected with the peſtilent Error of *Arius*, and did openly favour it; and after the Death of his two Brothers, *Conſtantine* and *Conſtans* was ſole Emperor, and did ſorely afflict the Catholick Church. And although he had a great Deſire to expel St. *Athanaſius* again out of *Alexandria*, as one that thwarted and hindered all his perverſe Deſigns, he durſt never attempt it for Reaſons of State; becauſe his eldeſt Brother *Conſtantine*, whom he reſpected and ſtood in Awe of, had ſent him back to his Biſhoprick with a moſt honourable Teſtimony of his Innocency and Sanctity: And *Conſtantius* was loath to give him any Cauſe of Diſguſt and Offence; and therefore diſſembled, and expected his Occaſion to perſecute St. *Athanaſius*. But his other Enemies were more violent and furious, and could not ſuffer ſo long a Delay; and therefore to deprive him of his Seat and Dignity, they deputed ſome to Pope *Julius*, and others to the Emperors *Conſtantine* and *Conſtans*, to complain of *Athanaſius*, hoping that becauſe they were far off, they were not well informed of the true State of Affairs, and therefore might eaſily be deceived, and made to believe what they ſhould ſuggeſt, to wit, the many Lies and Calumnies which they had invented and deviſed againſt the Saint: But they were all rejected, and ſent back by the Emperors, as they deſerved. And Pope *Julius*, though he ſufficiently underſtood the whole Cauſe, yet to make it more clear and evident to the World, called a Council, (as the Deputies had deſired him, becauſe they hoped he would never do it) and commanded both *Athanaſius* and his Accuſers to come to *Rome*. St. *Athanaſius* came without Delay to anſwer, and give an Account of himſelf, and was at *Rome* a Year and a half, expecting the Coming of his Accuſers; who knowing how bad and wicked a Cauſe they had to maintain, durſt not appear. When all Things had been ſeen and read, and moſt exactly and ſtrictly examined in the Council of fifty Biſhops aſſembled at *Rome*, and the Letters alſo which a Synod of *Alexandria* had writ to the Pope concerning the whole Affair, had been diligently peruſed: Pope *Julius* pronounced Sentence in Favour of St. *Athanaſius*, declaring him *innocent and without Blame, and a valiant Defender of the Catholick Faith*; and condemned his Adverſaries. During this Time of his Abode at *Rome*, the holy Man compoſed and writ the Symbol, which is called St. *Athanaſius*'s Creed, therein to give an Account of his Faith. Which Creed, as a thing ſent from Heaven, and a moſt aſſured Rule of our holy Faith, hath been unanimouſly approved, received, and

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MAY 2. and uſed through all the Catholick Church. He brought alſo with him, when he came to that holy City, the Life which himſelf had written of St. *Antony* Abbot, who was yet living: And it wrought wonderful Effects in the Hearts and Minds of all that heard it; ſo that many of the prime Gentry and Nobility were thereby moved to leave the World, and imitate St. *Antony* in the Study of Perfection and Service of our Lord and Saviour JESUS CHRIST. And the Name of Monks began to flouriſh and to be in great Vogue through *Italy* and the Weſtern Parts; for the Inſtitute and Form of their Living had been there long before. By the Sentence and Authority of Pope *Julius*, St. *Athanaſius* returned the ſecond Time to his See; but the Hereticks, moſt pernicious People, and wholly poſſeſſed with the Devil, as they ruled the Emperor *Conſtantius* at their Pleaſure, procured a Council to be held at *Antioch*, whereat the Emperor himſelf was preſent, and condemned St. *Athanaſius* again, alledging this Reaſon among others, *that having been depoſed by the Council of* Tyre, *he returned to his Church without the Authority of that Council which had condemned him.* They ſubſtituted in his Place one *Gregory* a *Cappadocian*, a moſt wicked and inſolent Heretick, whom the Governor of *Egypt*, *Philagrius*, an Apoſtate from our holy Faith, came violently to thruſt into the Patriarchal Seat of *Alexandria*, with a Multitude of barbarous Soldiers, who made great Ravage in the City, and behaved themſelves with that Lewdneſs and Cruelty, that worſe could not have been expected from an Army of Enemies ſent on Purpoſe to deſtroy it. They ſpared neither Maids, Wives, Widows, old Women, nor Children, Secular nor Eccleſiaſtick; and rifled all Things, ſacred and prophane, human and divine, with ſo much Impiety and Cruelty, that it cannot be expreſſed. And St. *Athanaſius* ſeeing this ſo ſad and lamentable a Condition of the City, ſecretly went out of it, to the End his Enemies underſtanding he was gone, might remit ſomething of their Fury and Inſolence. But before his Departure he writ to all the Faithful, animating them in their Perſecutions, and exhorting them to Conſtancy and Perſeverance in the Catholick Faith, *ſo as to die rather a thouſand Times, than to communicate with Hereticks, or to have any thing to do with them; becauſe they are ſworn Enemies of* JESUS CHRIST, *and of all Religion and Truth.* When he had thus performed the Duty of a good Shepherd towards his Flock, he came the ſecond Time to *Rome*, as to the ſure Haven of Faith, to ſee if by the Authority of the Pope; and of the Emperor *Conſtans*, (for *Conſtantine* the eldeſt Brother was now deceaſed) he could find ſome Means to ſtop the violent and furious Impetuoſity of the Hereticks, and quench the raging Fire that was burning in *Alexandria*, *Egypt*, and all the Eaſtern Parts. St. *Athanaſius* was honourably entertained at *Rome* by his Holineſs Pope *Julius*, and by all the City, as a valiant and ſtout Captain of our Lord, and invincible Defender of the Church. There was another Council held at *Rome*, where his Innocency was likewiſe approved. The bleſſed Man, after he had been three Years at *Rome*, was called to *Milan* by *Conſtans* the Emperor; by whoſe Conſent, and by the Pope's Authority, a general Council was called at *Sardica*, a City in the Confines of *Sclavonia*, *Myſia*, and *Thracia*, which now they ſay is called *Triadiſe*, and belongs to the *Turks*. In this Council, which was of three hundred Biſhops of all the Provinces of the Weſtern Church, and ſeventy ſix of the Eaſtern, though ſome ſay fewer, all Catholicks (for the *Arian* Biſhops would by no Means come to it, but made an Aſſembly apart at *Philipolis*, and the Reſult of it they publiſhed for the Council of *Sardica*) preſided *Oſius* a *Spaniard*, Biſhop of *Cordova*, as St. *Athanaſius* himſelf writeth; and *Archidamus* and *Philoxenus* were Legates of the See Apoſtolick: There were alſo preſent *Paphnutius*, *Serapion*, *Apollonius*, *Amonius*, *Paulus*, *Agathon*, *Spiridion*, *Triphilius*, *Protaſius*, *Maximinus*, and divers other holy Biſhops, and renowned for ſuch in the Catholick Church; who having examined with all Care and Diligence the Cauſe of St. *Athanaſius*, declared *his Faith to be ſincere, true and catholick; and that of his Adverſaries to be heretical and damnable; and above all, that* Gregory *was an Uſurper of the Seat of* Alexandria, *and no Biſhop:* And ſo they writ in a Letter to the Church of *Alexandria*, that *they ſhould by no Means obey him, nor acknowledge in him any Authority, but receive, obey, and reverence their true and holy Biſhop* Athanaſius; who, when the Council was ended, went to the Emperor *Conſtans* to *Aquileia*, whether he had invited him, and from thence with him into *France*; and from *France* paſſing again by *Rome*, he came to *Antioch*, where *Conſtantius* then was; whoſe Brother *Conſtans* was ſo zealous for the Catholick Faith, and ſo great an Imitator of his Father's Piety *Conſtantine* the Great, that ſeeing how much *Athanaſius* ſuffered for it, he honoured and favoured him highly, and took his Defence and Protection ſo much to Heart, that he writ to his Brother *Conſtantius* to reſtore him to his Church; threatening, in Caſe he refuſed to do it, to declare War againſt him, and to come himſelf at the Head of a powerful Army to ſettle the bleſſed Biſhop again in his Patriarchal Throne. And as *Conſtans*, by his Brother *Conſtantine*'s Death, was become very powerful, and poſſeſſed two Parts of the Empire, being alſo a reſolute and couragious Prince; *Conſtantius* feared

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MAY 2. feared much to offend him, especially being at that Time at War with the *Persians*, he saw he could not well manage two such weighty and important Affairs, and resist at once two most powerful Enemies. Therefore having consulted the Matter with the *Arian* Bishops, he writ three Letters to *Athanasius* to desire him to come to him, offering him his Assistance and Favour: Not for Religion or any Zeal he had of the Catholick Faith, but for Reason of State; for which Respect also he entertained him very civilly, and with a cheerful Countenance, and would not permit any Discourse to be had of former Injuries, *the Memory whereof he desired might be utterly abolished*; and promised him upon his Oath *from henceforward to shew him all Favour, and never to give Credit to any Accusations against him, before he heard him speak in his own Defence.* And when the Emperor by the Counsel of the Hereticks had made so fair a Shew of his gracious Favour and Kindness to *Athanasius*, he added, *that as he was ready to gratify him in any thing, and to do him all the Pleasure he could, and restore him with Honour to his Church; so he did mutually request of him one Courtesy, which was to permit one Church in* Alexandria *to those, who professing another Religion and Faith, had Difficulty to communicate with him.* To whom the Saint replyed, *that all that the Emperor commanded should be done; but he did beseech him withal, to give Order that those of his Profession might likewise have a Church given them in* Antioch, *where they might meet without Fear, and celebrate divine Service.* This Answer surprised the Emperor, and stopped him from urging that Matter any more: And the Hereticks counselled him to break it off, for they judged it to be better to receive no Church at *Alexandria* from *Athanasius*, than to give the Catholicks a Church at *Antioch*. *Constantius* writ Letters to the Church of *Alexandria* for the receiving of *Athanasius*; for so Princes use to do against their Inclination, when they see themselves compelled to it: And besides, Hereticks know well how to serve themselves of the Craft and Dissimulation of the Fox, when they find it not to be to their Purpose to use the Fury of the Lyon. The holy Prelate returned the second Time to *Alexandria*, with these Letters of *Constantius* Emperor, and those of Pope *Julius* to all the Clergy and People of *Alexandria*. But first he went to *Jerusalem*, where he was received with wonderful Kindness and Affection by the holy Patriarch *Maximinus*; there was held then a Synod, at which St. *Athanasius* was present; and his Faith and Constancy was highly praised and commended. The *Arian* pretended Bishop *Gregory*, who, as we said, by Violence and Force of Arms had been thrust into the Seat of *Alexandria* by the Hereticks, and had been deposed and declared to be no Bishop by the Council of *Sardica*, ten Months after that Council, before St. *Athanasius*'s Return, was murdered by the People of the same City, who could no longer endure his Insolencies and Abuses. MAY 2.

St. *Athanasius* was received and welcomed by the Church and City, as one sent down to them from Heaven, to wit with incredible Signs and Demonstration of Joy, Applause, and Congratulation; even as Pope *Julius* by his Letters had counselled them to do in these Words: *Receive, my dearly beloved, your Bishop* Athanasius *with entire Glory and spiritual Joy; and together with him all those that have been his Companions in his great and toilsome Persecutions; and enjoy now the Fruit of your Prayers, seeing you have often fed and recreated him with your wholesome Letters. In the Time he hath been absent from you, desirous to have you remain constant in the Confession of your Faith, you comforted him by your Fidelity and sincere Obedience, and encouraged him in the painful Labours and Calamities he hath endured. Truly I have particular Joy to think how every one of you will rejoice at the Return of your good Pastor into your City, and in what manner you will go forth to meet him. What Welcomes, what Mirth, what triumphant Exultation there will be, when you shall meet and embrace, and solace your selves together. What an excessive Joy and Comfort will it be for you, when our Brother returns to you, when all Afflictions and Miseries shall have an End, and there shall be as it were but one Heart among you all, for one and the same thing shall be the Joy of all; which in a great Measure reacheth also to us, to whom God hath done the Favour to bring us to be acquainted with so holy and so considerable a Person.* This writeth Pope *Julius*. The Fruit was wonderful great, which the People of *Alexandria* reaped in their Souls by the Return of St. *Athanasius*, of which himself hath these Words: *Great was the Joy of all the People for my Coming, exhorting one another to Virtue. How many Maids that thought to marry, have consecrated their Virginity to* JESUS CHRIST? *How many young Men being incited by the Example of others, their Companions, have undertaken and embraced a monastical Life? How many Parents have begged of their Children, and how many Children of their Parents, not to hinder them, or make them abandon the Piety which they owe to* CHRIST? *How many Husbands have persuaded their Wives, and how many Women obtained of their Husbands to live continent, and to forbear from lawful Pleasure, that they may give themselves more freely to Prayer, as the Apostle teacheth? How many Widows and Orphans, that were ready to perish for Hunger and Nakedness, have*

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have been relieved by the bountiful Alms of People? And to conclude in brief, there was so much Fervour, and such an Alacrity of the People in the Pursuit of Virtue, that every House and Family seemed to be a Church of God for the Goodness of the Inhabitants, and their continual Prayer; and there was an admirable and excellent Peace in the Church, all writing to Athanasius, *and receiving Letters from him of a sovereign Peace and Tranquillity.* These are the Words of that most holy Doctor.

But whilst the Church of *Alexandria* was in this happy State by the Vigilancy of their worthy Pastor, the *Arians* endeavoured, according to their Custom, to disturb it, and to cast *Athanasius* once more out of it, for as long as he was in it, they had little Hopes to prevail. They had an Occasion offered them to attempt it: For the Emperor *Constans*, the only Protector and Support of *Athanasius*, and whom *Constantius* did very much respect and fear, was treacherously slain, and *Magnentius* a Tyrant usurped the Empire: Our Lord permitting that the Catholick Prince should die, and the heretical Emperor survive, thereby to punish the Sins of the World, and to refine and purify his Servants the more, and separate the Chaff from the Corn with the Wind of Persecution, which afterwards was raised. The Hereticks laboured much to persuade *Constantius*, that seeing now there was no more Awe of a Brother to refrain him, he would banish *Athanasius*; but *Constantius*, although he were sufficiently inclined thereunto, to wreak the Malice and ill Will which for a long Time he had born him; yet seeing himself put to it on every Side, (for the War with the *Persians*, who in several Battels had worsted him, had very ill Success; and the Tyrant *Magnentius* was become very powerful, and Master of all the Dominions that had been under *Constans*) for Reason of State would not at present attempt any thing against St. *Athanasius*; but waiting for a better Occasion, writ anew to him Letters full of Love and Kindness, wherein he confirmed what formerly he had promised him, and offered him other Courtesies and Favours. But when he had fought with *Magnentius*, and after a long and doubtful Fight, had at length utterly defeated and overthrown him, and was now acknowledged and obeyed as absolute Lord and Monarch through all the Provinces of the *Roman* Empire, abusing the Prosperity and mighty Power that God had given him, he turned it all against him, and against his holy Catholick Faith, intending to do his utmost to destroy and utterly ruin it. To which Purpose he levelled all his battering Pieces and all his Engines against the great *Athanasius*, as the strongest Hold, Bulwark and Defence of it; and as such he did from his Heart hate and detest him as his deadly Enemy, without any Regard to the many and frequent Promises he had made him, or to the Firmness and Constancy which he owed to his Faith and Word, as well for the Honour of the Name he bore, as for the Majesty of his Royal Person and Empire. He commanded then the Memory of *Athanasius* to be condemned, and all Bishops that refused to sign his Condemnation to be banished: And to press them the more to it, he caused a Council to be assembled at *Milan* of almost three hundred Bishops; and as they began to sit in the Church, he made them remove to his Palace, that himself might be present as Judge and Witness against *Athanasius:* And he thrust out of their Seats *Denis* Bishop of *Milan*, *Eusebius* Bishop of *Vercells*, *Paulinus* Bishop of *Trevers*, *Lucifer* Bishop of *Caralis* in *Sardinia*, because they would not subscribe to his Condemnation: Among whom St. *Eusebius* and St. *Denis* died in Banishment. For the same Cause also he banished the chief Pastor and Head of the Church *Liberius*, who by the Death of St. *Julius* Pope had succeeded in the Chair of St. *Peter*; for when he could neither induce him by Gifts, nor move him by Threats, nor persuade him by Letters and Messages, nor even, when he had called him to him to *Milan*, could prevail with him by all the Arguments and Motives he could use, he sent him far away into *Berea* in *Thracia*. He likewise persecuted *Osius*, Bishop of *Cordova*, a Man most venerable for his Age, Learning, and Authority, and for having been Father and Master of many Bishops, who had also presided in the Councils of *Nice* and of *Sardica*, and therefore was in great Esteem and Reputation with all; and the Emperor thought it to import him exceedingly to draw such an eminent Man and Prelate to his Faction, and to get him to condemn *Athanasius*, thinking that then the whole World might be persuaded that his Condemnation was just and legal; and to bring him to it, he afflicted the good Man excessively. But none of these worthy Bishops could be wrought upon, or moved to condescend to the perverse and damnable Intentions of the Emperor: For they were resolved to undergo whatsoever Calamity or cruel Death, rather than to sign the unjust Condemnation of that most holy and innocent Man, whose Cause was so linked and tied to that of the Catholick Faith, that it was all one to condemn St. *Athanasius*, and to condemn the Catholick Church. And for this Reason did the *Arians* so hotly and furiously persecute these holy Men, hoping to force all the rest at their Pleasure.

A Man can hardly believe what a horrible and dreadful Persecution this was, which the Emperor

MAY 2. Emperor *Conſtantius*, pretending to impugn *Athanaſius*, raiſed againſt the whole Catholick Church; the Fury and Violence whereof was ſo great, that like a Deluge it overflowed all the Provinces of the Eaſt, not ſparing alſo many of the Weſt. The Impiety of *Conſtantius* was equal to his Power: *Euſebia* the Empreſs was alſo an Heretick, ſubtle, and full of Craft, who was continually caſting Wood upon the Fire that burn'd in her poor Huſband's Breaſt. The cunning and Violence of Hereticks was incredible, the Eagerneſs of the Officers that were to execute the wicked Deſigns, and the Flattery whereby they laboured to oblige their Maſter, and gain his Affection, can hardly be expreſſed. The Devil, ſworn Enemy of JESUS CHRIST, incited and ſtirred them all up, and made *the Flame of the Furnace of* Babylon *break forth, and mount forty Cubits high.* And our Lord permitted all this for the Puniſhment of the Wicked, and the Trial of the Good, and for the greater Glory of his holy Faith, which at laſt did wonderfully triumph over ſo many and ſuch powerful Adverſaries. Innumerable Biſhops were driven out of their Churches, and baniſhed; Deacons, Prieſts, and Clergy-men, ſundry Ways afflicted and abuſed; Religious Men and Saints, that had hid themſelves in Dens and Caves, and lived in Deſerts, were taken and impriſoned, and moſt ſhamefully treated and perſecuted, in that outragious Manner, that St. *Baſil* ſaith, *The Perſecution in* Conſtantius's *Time was ſo ſharp and terrible, that he looked upon it as the Beginning of Antichriſt's Reign, of which the Apoſtle ſpeaketh in his Epiſtle to the* Theſſalonians. But let us leave that, and relate what happened to St. *Athanaſius* at *Alexandria*. *Conſtantius* nominated for Biſhop in his Place one *George*, a Fellow ſo deſperately wicked, as if he had no Soul to look to, moſt fierce and cruel; and ſent with him five thouſand Soldiers under the Command of *Sirianus*, who with theſe armed Troops entered the Church where St. *Athanaſius* was praying, and preſently laid Hands on the People that were with the holy Paſtor; and put Guards at the Doors, that the Biſhop might not eſcape; who ſeating himſelf in his Chair, exhorted the People to pray; and would not fly, for Fear of bringing them into Trouble or Danger. But ſeeing that our Lord had ſo blinded the Soldiers that ſought for him, that they could not ſee him though they were cloſe by him, he paſſed through the middle of them, with ſome of the Clergy and religious Men; and going out of the Church, ſaved himſelf by a particular Goodneſs and Providence of Almighty God. He fled into the Deſart, and there lay hid in a dry Ciſtern ſix Years; during which Time he ſaw none of his Kindred, Acquaintance, or Friends, no not even the Sun; nor was ſeen by any Man, beſides one only Servant, who brought him Food to keep him alive. For the Emperor *Conſtantius*, and the Hereticks that counſelled and ruled him, for the moſt paſſionate Deſire they had to get him alive or dead, uſed all Diligence and Means imaginable to learn where he was, and to find him out, to draw him, if they could, even from the Center of the Earth. They ſent forth their Emiſſaries, Scouts, and Spies through all Parts, with an Infinity of Sergeants, Purſuivants, and other Officers, to run over all Provinces, Cities, Towns, Villages, and to pry into every Hole and Corner without leaving any Place unſearched, to diſcover *Athanaſius*, as if he had been the common Enemy of Mankind. But he was a true Friend and faithful Servant of our Lord, who proved and exerciſed him with theſe hard Conflicts, and kept him Company, whilſt he was left alone in a Ciſtern and vaſt Solitude: There he entertained and recreated him with divine Conſolations, and raiſed him above all that perſecuted him, and were in Search for him, giving him a Victory and Triumph over them. In this Time of his Retirement he underſtood that the Hereticks had ſet forth a Confeſſion of their perfidious Belief, and had given it to the Catholicks to ſign it, and ſubſcribe to it: And that many being intimidated by the ſevere Commands and Threats of the Emperor, had ſigned it. At which this Saint and ſtout Captain was exceedingly troubled and afflicted, to ſee the Soldiers of our Lord be of ſo feeble Courage, and ſo faint-hearted in the Defence of his Faith and Cauſe; and like a Lion roaring in the Deſart, he writ four Orations to confirm and ſettle the Catholick Verity, and to overthrow and beat down Hereſies, with ſuch Spirit, Doctrine and Eloquence, that they are a lively Portrait of *Athanaſius*.

MAY 2.

Whilſt the Affairs of the Church were in this State, it pleaſed God to take *Conſtantius* out of this Life; in whoſe Place ſucceeded *Julian* the Apoſtate, his Couſin German; who, though he had been a feigned Chriſtian, and was truly an Enemy of CHRIST, and deſired to root out his Name and Religion, if it were poſſible, from the Face of the Earth; yet the better to deceive the Chriſtians, and gain the Opinion of a mild and clement Prince, and eſtabliſh his Empire by the Affection and good Will of the People; as alſo for the Hatred he bore *Conſtantius*, to undo what he had done, and to eaſe and comfort thoſe whom he had oppreſſed; out of Policy he recalled all the Biſhops to their Seats, whom he had baniſhed; as St. *Jerome* writeth in theſe Words: *The little Apoſtolical Ship was in great Danger; the Winds were high and boiſterous, the*

MAY 2. *the Waves did riſe, and beat againſt it on every ſide, ſo that in a manner all Hope was loſt. But our Lord awakened and commanded the Storm to ceaſe. The Beaſt died, to wit* Conſtantius *Emperor, and the Seas grew calm. Shall I ſpeak more clearly? All the Biſhops that had been caſt out of their Chairs returned back to their Churches, by the Conſent of the new Prince: Then did* Egypt *receive her great and victorious Paſtor, St.* Athanaſius. And St. *Gregory* deſcribing St. *Athanaſius*'s Return from the Deſert to *Alexandria*, ſaith, *it was more ſolemn, and had a greater Reſort and Concourſe of People, and was more full of Joy and triumphant Exultation, than if the Emperor himſelf had made his Entrance into the City. All the People being ſet in Order according to their Age, Quality, and Office, went forth to meet him; and the holy Man came meanly mounted upon a ſilly Beaſt, herein repreſenting our Saviour's Entrance into* Jeruſalem: *And not only the little Children, as to our Lord* JESUS, *but Men and Women of different Tongues and Nations, did ſtrive who ſhould, by the loudeſt Cries, teſtify their Joy and Jubilee; giving Thanks to our Lord for having ſent them their Paſtor again. Much Feaſting, and many Banquets there were both in publick and private, and they poured forth moſt precious Oyntments; and for the Multitude of Lights and Torches, the Night ſeemed to be changed into a moſt clear Day. Nor can any manner of teſtifying their joyful Congratulation be thought of, which was not there expreſſed for welcoming St.* Athanaſius. So doth God uſe to honour his Servants: And there was great Reaſon for him to honour a Man that had endured ſo much, and had been ſo grievouſly affronted and abuſed for his Sake. And to the End we may learn that as God doth exalt the humble, ſo doth he alſo caſt down the proud, and many Times advanceth the wicked Man to Dignities, that his Fall may be the greater, and the Honour which was done him may turn to his Shame and Confuſion. It is very remarkable, that the pretended Biſhop *George*, who had been factiouſly and violently intruded by *Conſtantius* into the Epiſcopal See of St. *Athanaſius*, beſides that for his Hereſie he was deteſted and abhorred by all Catholicks, did ſo rack and oppreſs the People, that the Heathens that lived at *Alexandria*, not being able to endure his Inſolencies, in a great Rage and Fury killed him and tore him in Pieces; and throwing his mangled Carcaſs upon a Camel, carried it through the City, then burnt it, and caſt the Aſhes into the Sea: And laſtly, burnt the Camel, as an abominable and execrable Thing, for having touched that ſacrilegious Body. Thus did that Uſurper come to be worthily puniſhed for his Wickedneſs againſt God, againſt our holy Religion, and againſt St. *Athanaſius*; and like another *Haman*, was hanged upon the Gibbet which he had prepared for *Athanaſius*, and *Athanaſius* was exalted and honoured by all, as *Mardocheus* had been in his Days. MAY 2.

The Saint found his Church much corrupted and defiled by the evil Government of the falſe Biſhop *George*; and by the Violence and Inſolencies it had ſuffered. But he preſently applied himſelf to cleanſe it from all Filth and Uncleanneſs of the *Arians, not roughly, nor with Threats and Terrors,* but, as St. *Gregory Nazianzen* writeth, *with Sweetneſs and Gentleneſs; and with ſtrong and efficacious Reaſons, the more eaſily to perſuade the Truth.* And he aſſembled a Council to repair the Breaches, and heal the Wounds that had been made by the Hereticks. Moreover by the Example of his holy Life, by his heavenly Doctrine, by his Courage and Prudence, he gained many *Gentiles* that were yet at *Alexandria*, to the Faith of CHRIST. *Julian* the Emperor was informed of this, and was extremely troubled at it, for now he had pulled off his Maſk of Hypocriſy, wherewith he had appeared ſo courteous and civil to the Chriſtians, to deceive and ſeduce them. For in Effect he ſought nothing more than to ruin them, and to propagate and ſet up thorough all his Empire the Worſhip of falſe Gods; and he buſied himſelf continually in offering them moſt cruel and abominable Sacrifices, and in conſulting his Soothſayers, Necromancers, and Magicians. Wherefore the Hereticks, who hated St. *Athanaſius*, as a main Prop and Upholder of the Catholick Faith; and the *Gentiles*, that could not endure to ſee ſo many of theirs become Chriſtians, to incenſe the Emperor the more, conſpired together, and writ to him, *that* Athanaſius *was as Poiſon to the Religion of the Immortal Gods, and would prove its utter Deſtruction; and therefore if he were not with all Speed caſt out of* Alexandria, *his Religion would ſink and come to nothing.* And theſe Hereticks and Pagans knew ſo well to ſet out their Story, that *Julian* (who of his own Accord was ſufficiently inclined to perſecute St. *Athanaſius*) writ to *Eudicius*, Governour of *Egypt* in theſe Terms: *Although you write not to me of other Affairs, yet certainly you ought to write and give me an Account of* Athanaſius, *the great Enemy of our Gods, eſpecially having heard before of the excellent Decrees which we made againſt him. I ſwear unto you by the God* Serapis, *that if* Athanaſius, *Enemy of the Gods, do not depart out of your City, nay, out of* Egypt, *before the firſt of* December, *I will puniſh the Soldiers that are under your Command, and fine them a hundred Pound Weight in Gold. You know that I am ſlow, and loath to puniſh, and proceed leiſurely to the Condemnation of any Man, but alſo I am very hard to pardon him*

MAY 2. *that I have once condemned. I cannot endure that our Gods ſhould be abuſed and contemned by this Man's Means. Of all the Services you can do me, I know none which will pleaſe me more, and give me greater Content, than that you thruſt the Traitor and wicked Man* Athanaſius *out of all* Egypt, *who hath been ſo audacious as to perſwade within my Empire ſome principal Ladies of* Greece *to be baptized.* This is *Julian*'s Letter, by which we may ſee the Hatred he had of *Athanaſius*, and the Reaſon why he perſecuted him. By this new Order given by the ſacrilegious Apoſtate, St. *Athanaſius* was once more to leave *Alexandria*, who ſeeing his People oppreſſed with Sorrow and Grief, lamented his Departure with infinite Tears, and ſaid chearfully to them, *Afflict not yourſelves, and loſe not Courage, for this Storm ſhall ſoon be blown over. Julian* was not content to baniſh St. *Athanaſius* from *Alexandria* and *Egypt*, but, for the Spleen and Hatred he bore him, he ſecretly commanded he ſhould be put to Death; whereof the holy Man being advertiſed in time, embarked himſelf in a Ship, to ſhun the Danger. He that had Charge to kill him, purſued him with a Band of armed Men, and when he had almoſt overtaken him, thoſe that were in the Company of St. *Athanaſius* adviſed him *to leap on Shore, and ſave himſelf in ſome Cave, or deſart Place.* But he, inſpired by our Lord, deſired the Maſter of the Ship to turn his Courſe, and ſail towards thoſe that made after him, who ſeeing the Ship paſs by them, ask'd of the Paſſengers *whether they had ſeen* Athanaſius? and they anſwering, *that they had ſeen him a little before, ſail that Way*; the Enemies, with what Haſte they could, held on their Courſe; and when they were thus deluded, St. *Athanaſius* returning to *Alexandria*, was ſecretly kept and protected by the Catholicks, till the wicked Apoſtate *Julian* was ſlain; who having threatened to ruin and deſtroy all the Chriſtians, as ſoon as he could make an End of the War with the *Perſians*, periſhed moſt miſerably in it, and that Cloud was blown over, as St. *Athanaſius* had propheſied, and the boiſterous Storm ceaſed; for *Jovinian* was choſen Emperor, a catholick and godly Prince, whom the Army made Choice of for his ſingular Valour and Courage; but he would not accept of the Command, till the Soldiers profeſſed they would be Chriſtians. And although he lived not eight Months compleat, he commanded that all Biſhops, who had been baniſhed by *Julian*, ſhould return to their Churches, and eſpecially *Athanaſius*, whom he eſteem'd a Saint, reverenc'd as a Biſhop, obey'd as his Maſter, and honour'd as the greateſt Defender of the Faith of CHRIST. In this ſhort time of the Reign of *Jovinian*, and in that of *Valentinian*, who ſucceeded him, St. *Athanaſius* had ſome reſpite, and governed his Church with leſs Trouble and Oppoſition than before, although the *Arians*, *Gentiles*, and *Jews*, were continually barking againſt him, and gave him always ſome Matter of Fear and Diſquiet. MAY 2.

But *Valentinian* took for his Aſſociate and Partner in the Empire, his Brother *Valens*, and leaving to him the Government of the *Eaſt*, contented himſelf with the *Weſtern* Provinces; and *Valens*, who had been a Catholick, being miſled by his Wife, an *Arian* Woman, and by *Eudoxius*, Archbiſhop of *Conſtantinople*, who had baptized him, became alſo an *Arian*; and to authorize and dilate that Sect in all his Dominions, reſolved to perſecute Catholicks, take away their Churches, baniſh all thoſe Biſhops that withſtood him, and in the firſt Place *Athanaſius*, who was the beſt able to oppoſe and hinder his Deſigns. To this Purpoſe he publiſhed an Edict that all Biſhops, who had been driven out of their Seats by *Conſtantius*, and had been reſtored by *Jovinian*, ſhould be now expulſed again. When this was proclaimed at *Alexandria*, a Man can hardly believe what a Mutiny and Conſternation it wrought among the People; for all the Catholicks took up Arms to defend their Paſtor and holy Prelate. But he fearing a greater Sedition, and being loath that his Flock ſhould ſuffer any thing for his ſake, hid himſelf in the City, and lay cloſe for four Months in his Father's Tomb, as if he had been there buried alive; and when the Fury of that Commotion was over, and things began to be more quiet and calm, on a ſudden he left the City, and retired to a remote and deſart Place; and this Removal of his, was, as it happened, a very particular Providence of our Lord that protected him. For the very Night after he was gone out of the City, the Governour of the Country came with a great Company of Soldiers, and entered the Church where the Saint had been but a little while before, with Intention to apprehend him. But at length the Emperor *Valens*, either that he feared his Brother *Valentinian* would take it very heinouſly that St. *Athanaſius* ſhould be abuſed by him, he being a moſt Catholick Prince; or to ſtop and prevent the great Scandals and Factions which were like to ariſe in that City for the great Love and Affection the People had for this moſt holy Biſhop, or for ſome other Reſpects which moved him, when he was informed of what had paſſed, commanded that *Athanaſius* ſhould be permitted to return ſecurely to his Church; and ſo he did, labouring with the ſame Diligence, Vigilancy, and Conſtancy, in our Lord's Vineyard, till he thought fit to call him to himſelf, and give him the Reward and Crown of his long, immenſe, and moſt glorious Labours.

MAY 2.

Of St. *Athanaſius*'s Death, St. *Gregory Nazianzen* writeth thus: *He ended his Life in a holy old Age, and went to keep Company with his Fathers, the Patriarchs, Prophets, Apoſtles, Martyrs, who had fought ſtoutly for the Truth, as he did; and to compriſe his Epitaph in few Words, he departed this Life with far greater Honour and Glory than was that with which he had been received at the Entries he made into* Alexandria: *For his Death was lamented by all good Men, with infinite Tears, leaving imprinted in their Hearts the immortal Glory of his Name.* And after theſe Words he turns his Speech to the Saint, whom he deſires *to look down upon him from Heaven, to favour and aſſiſt him in the Government of the Flock committed by God to his Charge, and to conſerve it in the Catholick Faith; and if, for the Sins of the World, Hereticks were any way to prevail againſt it, to deliver him from theſe Miſeries, and to bring him by his Interceſſion, to enjoy God in his Company, though this might ſeem a great, and too bold a Requeſt.* St. *Athanaſius* died on the ſecond of *May*, in the Year of our Lord CCCLXXII, when he had governed the Church of *Alexandria* ſix and forty Years, amidſt thoſe Labours, Troubles, Perſecutions, Battels, Victories, and Trophies, which we have here briefly related. And whatſoever is ſaid, or can be ſaid in his Praiſe, cometh very ſhort of what the graveſt Authors of the Eccleſiaſtical Hiſtory write of him, as alſo of the Encomiums wherewith the holy Fathers and Lights of the Catholick Church celebrate his Memory. Among whom St. *Gregory Nazianzen* calleth him *the Eye of the World, Prelate of Prieſts, Confeſſor, Guide, and Maſter, a ſublime Voice, a firm Pillar of Faith, and after St.* John Baptiſt, *the ſecond Light, or Torch, and Precurſor of* JESUS CHRIST. St. *Baſil* alſo St. *Gregory*'s Companion, and others, highly extol him, and with good Reaſon; for, beſides his great Courage, Zeal, Conſtancy, and Perſeverance, wherewith, till his Death, he defended the Catholick Faith, by infinite Labours and Perſecutions; he was alſo moſt humble, modeſt, prudent, and above all, moſt inflamed with the Love of God, as appeareth by what he ſuffered and endured for the ſame, and by the Deſire he had to dilate and propagate God's holy Name and Glory through the World; for he ſent into the moſt remote Parts of *Eaſt-India*, *Frumentius*, whom he conſecrated Biſhop, that he might cultivate and enlighten that blind Nation with the Knowledge of CHRIST, and Light of the holy Goſpel.

The Life of this Saint being ſo remarkable, and worthy of Admiration, I think it not amiſs to advertiſe the Reader, what ought chiefly to be conſidered, pondered, and imitated therein. For, firſt, in the Courſe of the Life of this glorious Doctor, there appeareth evidently the Power of God, that ſo armeth and ſtrengtheneth a weak, and frail Man, that all the Power of Princes, Kings, Armies, and of the whole World, and Hell beſides, could not prevail againſt him. We learn alſo, with what Firmneſs, Conſtancy, and Reſolution, a true Catholick ought to maintain the Purity and Integrity of our holy Faith; and we diſcover the crooked Ways, Wiles, and Devices, which Hereticks uſe to ſtain and corrupt it, and ſee that by the Favour and Countenance of wicked Princes, Hereſy is fomented and encreaſed, whom our Lord, for Puniſhment of our Sins, placeth in Command and Authority, and putteth the Rod in their Hands, ſeeing that in ſo ſhort a time he called out of the World *Conſtans* and *Jovinian*, Catholick Emperors, and zealous Defenders of his holy Religion, and gave the Empire to *Conſtantius*, *Julian*, and *Valens*, who, like cruel Enemies, perſecuted and moleſted it. It is alſo to be obſerved, that theſe profeſſed Enemies of God, when their Affairs requir'd it, did favour St. *Athanaſius*, and were moſt courteous and kind to him, making Religion ſerve their Turn for the Conſervation of their Crown. But our Lord, who will be ſerved by Princes in Verity and Truth, and with a pure and ſimple Heart, puniſhed them all at length; *Conſtantius* with an Apoplexy, that ſoon diſpatch'd him out of this Life; *Julian* with an Arrow ſent from Heaven; and *Valens* was burnt alive by the *Barbarians*, in a thatch'd Houſe, whither he fled to ſave himſelf, being defeated in a Battel. For although God maketh Uſe of wicked Princes, as his Miniſters and Executioners, for the Puniſhment of Provinces and Kingdoms, where they rule; yet their Command and Power, laſteth no longer, than the ſame Lord permitteth; and ordinarily after he hath uſed them as the Rod of his Fury, he caſteth them into the Fire, there to be burnt and conſumed; and the juſt and virtuous Men that have been whipp'd and ſcourg'd by them, become victorious and glorious: As our bleſſed St. *Athanaſius* triumph'd over thoſe wretched and unhappy Tyrants, and over all the Hereticks that perſecuted him with ſuch reſtleſs Malice, Rage, and Cruelty. St. *Athanaſius* hath written two Books againſt the *Gentiles*, (as ſaith St. *Jerome*) and one againſt *Valens* and *Urſacius*, Hereticks; another Book of Virginity, and diverſe of the *Arian* Perſecutions; alſo of the Title of the Pſalms, and the Life of the great St. *Anthony*, Abbot, and many Epiſtles, and other Works, which the ſame Doctor ſaith it would be too long to reckon. And theſe Writings of his were ſo highly eſteemed and reverenced by all Antiquity, that a holy Abbot, *Coſmas*, (of whom *Sophronius* maketh Mention) ſpeaketh thus: *When you ſhall find any Sentence or*

MAY 2. *Word of the Works of* Athanaſius, *and have no Paper at Hand to write it in, write it in thy Clothes.* And *Photius*, Patriarch of *Conſtantinople*, commending the Style and Manner of writing of *Athanaſius*, ſaith, *that from him, as from a Fountain, did ſpring and flow all the Torrent of Eloquence of St.* Gregory Nazianzen, *ſurnamed the Divine, and of St.* Baſil *the Great*, who were Companions in Learning and Sanctity, and are the Light and Ornament of the Catholick Church. MAY 2.

The Invention of the HOLY CROSS.

MAY 3. UPON the third of *May* our holy Mother the Church celebrates the Invention of the holy Croſs. The Hiſtory whereof, taken out of St. *Ambroſe*, St. *Paulinus*, *Ruſinus*, and other Authors of the Eccleſiaſtical Hiſtory, was in the Manner following. After the Emperor *Conſtantine* the Great had ſeen in the Sky at Mid-day a reſplendent Croſs, about which were written theſe Words: Conſtantine, *with this Sign thou ſhalt overcome*; and the Effect following the Promiſe, he had defeated *Maxentius* the Tyrant, he began to have a moſt ſingular Devotion towards the holy Croſs, and omitted no Care and Diligence to have it known, eſteemed, and reverenced through the whole Empire. He altered the *Roman* Enſigns and Standards, and inſtead of the Eagle, commanded the Figure and Sign of the Croſs to be carried before him in the Royal Banner. He ſtamped his Coin with the ſame Figure, and made his Picture be drawn with the Globe of the World in his right Hand, and on the Top of the Globe a Croſs, to give to underſtand that the World had been conquered by the Croſs. St. *Helena*, Mother of the ſaid Emperor, had the like Devotion to the Croſs; and being ſtirred up by a particular Revelation of God, aſſoon as the Council of *Nice* was ended, went herſelf in Perſon to *Jeruſalem*, to viſit thoſe holy Places, dedicated by the Converſation and precious Blood of CHRIST our Saviour; and to find out the Croſs, on which by his Death he had given Life to Mankind. When ſhe was come to *Jeruſalem*, ſhe found it a very hard and difficult Enterpriſe, to learn where that ineſtimable Treaſure lay, which ſhe was in ſearch of. For the infernal Serpent ſeeing JESUS CHRIST our Redeemer had bruiſed his Head, and caſt him from his Throne and Dominion by Means of the Croſs, which for that Reaſon he would have to be reverenced and adored by all; for the great Hatred he beareth to God, uſed all poſſible Means to have the Croſs hidden, and kept cloſe from the Eyes of Men: Wherefore he procured that the *Jews* and *Gentiles*, his Miniſters, ſhould bury it under Ground, in a very deep Hole, with the Croſſes of the two Thieves, and the Title of our Lord's Croſs, and the Nails wherewith he had been crucified. The Hole was filled up with Earth, and upon it was caſt a great Heap of Stones; and withal, the *Gentiles* erected there a Statue of *Venus*, that if the Chriſtians ſhould come to have any Notice that our Saviour's Croſs was hidden there, and therefore ſhould deſire to pray in the Place, they might be terrified with the Idol of *Venus*, whom the People would think they came to adore, and (for Fear of giving that Scandal) ſhould not dare to frequent the Place, much leſs to pray at it: This Pit, wherein the holy Croſs lay hidden, was near the Place where CHRIST had been buried; which alſo they covered with Stones, that the Memory of it might be utterly aboliſhed. There were many Years now paſt ſince this impious and deteſtable Deſign was contrived and put in Execution; ſo that now there was ſcarcely extant any Mark or Sign of that which St. *Helena* was ſeeking, nor any Perſon that could give her any Light in the Buſineſs. The holy Empreſs was exceedingly perplexed and afflicted; for on the one Side, her Devotion and burning Deſire to find out this precious Treaſure, afforded her no reſt; and on the other, the Difficulty, and almoſt Impoſſibility of finding it, did very much afflict her. But ſhe ſtill confided that the ſame Lord, who had moved her to come to *Jeruſalem*, and given her this holy Deſire, would alſo grant her the accompliſhing of it, and reveal to her the Place where ſhe might find what ſhe ſo earneſtly ſought for. And ſo it fell out; for being at length informed by ſome ancient *Jews* (who by Fear of Torments were made to confeſs all they knew) where the holy Croſs was buried, according to what had been delivered among them by Tradition from Father to Son, ſhe commanded the Place preſently to be cleanſed and digged. Cardinal *Baronius* ſaith, it was a Cuſtom among the *Jews*, when any Malefactor had been put to Death, to bury with him all the Inſtruments of his Death and Puniſhment: And that when St. *Helena* underſtood, both by Chriſtians and *Jews*, the Place of our Lord's Sepulchre, ſhe commanded them to dig the Earth round about, hoping there to find the Croſs to which our Saviour was nailed, ſince it MAY 3.

was

MAY 3. was moſt probable the *Jews*, according to their Cuſtom, had buried it thereabouts. But which Way ſoever it was, ſhe found there three Croſſes, that of CHRIST our Redeemer, and two others of the two Thieves; and the Title of CHRIST's Croſs ſo far diſtant from them, that they could not tell to which it belonged, nor which of the three was the Croſs of our Lord. This cauſed great Joy in the bleſſed Queen *Helena*'s Breaſt for having found out what ſhe had ſo earneſtly ſought for; and yet it put her to no leſs Trouble and Perplexity; for ſhe was in a Manner as far to ſeek, as if ſhe had not found it, ſeeing ſhe did not know how to diſcern our Lord's Croſs from the other two. Whilſt ſhe was thus perplexed and troubled, St. *Macarius*, the Patriarch of *Jeruſalem*, who was there preſent, comforted her, and ſtirred up her Mind to Hope and Confidence; and having commanded all to pray to our Lord, that he would be pleaſed to manifeſt and make known that divine Treaſure, and to declare by ſome Miracle which of the three was the Croſs of our Saviour and Redeemer: He gave Order that a ſick Woman ſhould be brought thither, who was deſpaired of and given over by the Doctors. This poor Woman was gently touched firſt by one Croſs, then by another, and neither of them did her any good: But as ſoon as the third Croſs was applied to her, in a Moment ſhe recovered her Health and former Strength. This Miracle cleared the Doubt, and took away all Controverſy, for all underſtood this was our Saviour's Croſs, as *Ruſinus* ſaith: Although St. *Paulinus* and others write, that the Croſs of our Lord raiſed a dead Man to Life: And the Prayer of the Church in this Feaſt and Solemnity doth inſinuate as much. And it ſeemeth more certain, as *Nicephorus* affirmeth, that God wrought both one and the other Miracle by Virtue of the holy Croſs; to wit, that he recovered a ſick Woman, and raiſed a dead Man.

The Joy of this moſt religious and virtuous Queen for ſo ſingular a Favour and Comfort, ſent her from God, cannot well be explicated; for now ſhe had not only found the Croſs of our Lord and Redeemer, but was alſo moſt aſſured of it by certain and infallible Teſtimonies. Wherefore ſhe gave infinite Thanks to Almighty God for having inſpired her to go to *Jeruſalem* to ſeek it; and having granted her ſo happy Succeſs of her Journey and Pains, and perfect Accompliſhment of all her Deſires. She built a ſumptuous and ſtately Church in the ſame Place where the holy Croſs had been found, where ſhe left part of it moſt richly adorned; and the other Part, together with the Nails, ſhe ſent to the Emperor *Conſtantine* her Son; who laid up that moſt holy and precious Wood in a Church which himſelf had built at *Rome*; which to this Day is called *Holy Croſs in* Jeruſalem. The godly Emperor commanded alſo, *that henceforward no Malefactor ſhould be crucified, nor the Puniſhment of the Croſs inflicted upon any, becauſe our Lord had died thereon:* And would have the Croſs, which heretofore had been a moſt baſe and ignominious Puniſhment, to be ever after the Glory and Crown of Kings, and the Buckler and Defence of the Chriſtian Commonwealth. MAY 3.

This is the Cauſe of this Solemnity of the Invention of the holy Croſs, which the Church celebrates this Day, to teach us what Reverence we ought to have for the moſt admirable Croſs; and with what Devotion we are to come to receive the great Graces and Bleſſings of ſo divine a Treaſure; for in it is Salvation, Peace and true Liberty, Life, Grace, true Wiſdom, Juſtice and Sanctification of Mankind; and finally, an univerſal Remedy of all the Miſeries of Ages paſt, preſent, and to come. Wherefore with great Reaſon doth St *Chryſoſtome*, in a Sermon of the holy Croſs, ſpeak thus: *The Croſs is the Hope of Chriſtians, the Reſurrection of the Dead, the Guide of the Blind, the Staff of the Lame, the Comfort of the Poor, the Bridle of the Rich, the Deſtruction of the Proud, the Torment of the Wicked, the Triumph over the Devils, the Tutor of Youth, the Guide of thoſe that ſail, a ſure Haven of thoſe who are in Danger, and a Defence of thoſe that are beſieged. The Croſs is the Father of Orphans, the Defence of Widows, Counſellor of the Juſt, Repoſe of the Afflicted, Protection of little ones, Light of thoſe that walk in Darkneſs, Magnificence of Kings, Shield of the Poor, Wiſdom of the Simple, Freedom of Slaves, and the Philoſophy of Emperors. The Croſs is the Voice of the Prophets, the Preaching of the Apoſtles, Glory of the Martyrs, Abſtinence of Monks, Chaſtity of Virgins, and Joy of Prieſts. The Croſs is the Foundation of the Church, Deſtruction of Idols, Scandal of the* Jews, *Ruin of the Wicked, Fortitude of the Weak, Medicine of the Sick, Bread of the Hungry, Fountain of the Thirſty, Apparel of the Naked.* This is out of St. *Chryſoſtome*. And to the ſame Purpoſe diſcourſeth St. *Ephrem: Let us print on our Doors, on our Forehead, our Mouth and Breaſt, and on all our Members the Life-giving Sign of the Croſs; let us arm ourſelves with this impenetrable Breaſt-plate of Chriſtians. For the Croſs is the Victory of Death, Hope of the Faithful, Light of the World, Key of Paradiſe, Scourge of Hereticks, Succour of Religious Men, Strength of Faith, Defence, Guard, and perpetual Glory of Catholicks. Theſe are our Arms (O Chriſtian) by Day and by Night, in all Places, and at all Hours. Carry the Croſs always with thee,*

and

MAY 3. *and upon thee, and do nothing without firſt making the Sign of the Croſs. When thou ſleepeſt, when thou watcheſt, when thou travelleſt, when thou takeſt Pains, when thou eateſt, when thou drinkeſt, when thou goeſt by Sea or by River, arm thyſelf always with the Shield of the holy Croſs: For when thou art thus armed, all Miſchief will fly from thee.* Hitherto St. *Ephrem.* And St. *John Damaſcen* ſaith: *The Croſs is our Buckler and Armour, and Trophy over the Devil. The Croſs is the Sign we are marked with, that the deſtroying Angel may not ſtrike, hurt or enſnare us. The Croſs raiſeth thoſe that are fallen, holdeth up thoſe that are ſtanding, ſuſtaineth the Weak, directeth Paſtors. It is the Guide of thoſe that begin, and the Perfection of thoſe that have ended their Courſe, Health of Soul and Body, and aboliſhing of all Miſery and Evil, the Root and Cauſe of all Good, the Death of Sin, the Tree of Life, and Fountain of our Happineſs.* And *Tertullian*, a moſt ancient Author, whom St. *Cyprian* honoureth with the Title of *Maſter*, declaring to us the Cuſtom of good Chriſtians in thoſe ancient Times, of arming and ſigning themſelves with the Sign of the holy Croſs, hath theſe Words: *In all our Actions, when we come in, or go out of the Houſe, when we waſh our Hands, when we ſit down at Board, when Light is brought us, when we put on our Cloaths or Shoes, when we go to Bed; in a Word, before every Work or Action we make the Sign of the Croſs.* Which pious Cuſtom and Devotion of the Primitive Chriſtians we ought to imitate; and in every Place, and at every Hour (ſeeing that in no Place or Time we are ſecure, the Devil like a roaring Lion going always about, and working our Perdition) we are to arm ourſelves with this divine Armour, given us for our Defence. The Miracles which God hath wrought by Virtue of the holy Croſs, are ſo many and ſo great, that they cannot be compriſed in a ſhort Narration. For whatſoever Miracles have been done in the Catholick Church, which are innumerable, in all Ages, have had their Riſe and Efficacy from this Fountain of Life. But among ſo many which God hath wrought by the holy Croſs, I will not omit one Thing, worthy of all Admiration, which is recorded by grave Authors. For St. *Paulinus* writeth, that that Piece of the holy Croſs, which was kept at *Jeruſalem*, notwithſtanding ſo much of it was diſtributed among Pilgrims, that came thither for Devotion, was never diminiſhed or leſſened; but by a perpetual and continual Miracle, it remained always as entire, as if nothing had been cut off from it. St. *Paulinus*'s Words are theſe: *The Croſs being a Piece of Wood without Senſe or Feeling, yet ſeemeth to have in it a living and everlaſting Virtue; and from that Time to this it permitteth itſelf to be parted and divided, to comply with innumerable Perſons, and yet ſuffereth no Loſs or Detriment, but remains as entire as if it had never been cut. So that it can be ſevered, parted, and divided for thoſe among whom it is to be diſtributed; and ſtill remains whole and entire for all that come to reverence and adore it.* MAY 3. Theſe are St. *Paulinus*'s Words, who relateth this Miracle as a Thing well known and certain, and as that Author is ſo holy, ſo learned, and ſo ancient a Perſon, we are to believe that what he ſaith is true; and hereby give Satisfaction to thoſe that wonder there are in the World ſo many Pieces and Relicks of our Saviour's Croſs, which, were they put together, might make many great Croſſes. St. *Cyril* alſo, Patriarch of *Jeruſalem*, who lived near thoſe Times, affirmeth, *that the whole World was full of the precious Treaſure of the Holy Croſs, which came from* Jeruſalem.

We are alſo to take Notice of another Thing, that to the End the *Gentiles* might receive the Light of the Goſpel more readily, and believe that God was made Man, and as Man died on the Croſs, our Lord would have one of the Sybils to propheſy as much, many Years before: For thus ſhe ſung with a prophetical Spirit; *O Lignum felix, in quo Deus ipſe pependit. O happy Wood, on which God himſelf did hang.* He ordained alſo that the *Egyptians* in their hieroglyphical Letters, by the Letter T, which among them was made in Manner of a Croſs, ſhould ſignify *Salvation and Life to come.* And *Socrates* writeth, that when the Chriſtians demoliſhed the Temple of *Serapis*, they found in the Stones which had been laid in the Foundations of it, this Letter and Sign of the holy Croſs engraven, which was the Occaſion that many Pagans became Chriſtians.

Some diſpute whether our Saviour was faſtened to the Croſs with three Nails, or with four; the common Opinion is, that there were only three Nails, which is ordinarily followed by Painters and Gravers in the Crucifixes they make: Though ſome very ancient and venerable Authors ſay, he was nailed with four Nails, the Hands with two, and the Feet with two. St. *Gregory* of *Tours*, who lived a thouſand Years ſince, affirmeth, that there were four; and St. *Brigid*, in her Revelations teſtifieth the ſame. Alſo the glorious Martyr St. *Cyprian* ſeemeth to have been of the ſame Opinion; for thus he ſpeaketh: *Clavis ſacros Pedes terebrantibus. They pierced his ſacred Feet with Nails.* The Invention of the holy Croſs happened in the Year of our Lord CCCXXVI, according to *Euſebius*, which was the next Year after the ending of the Council of *Nice*, in Time of St. *Silveſter* Pope, and the one and twentieth Year of the Reign of *Conſtantine* the Great, Emperor.

The Lives of St. Alexander *Pope, St.* Eventius *and St.* Theodulus *Prieſts, and Martyrs; and alſo of St.* Juvenal *Biſhop, and Confeſſor.*

May 3. ON the ſame Day of the Invention of the holy Croſs, the Catholick Church celebrates the Martyrdom of St. *Alexander*, Pope and Martyr, who was born in *Rome*, and was Son of a Citizen there, called by the ſame Name. He ſucceeded in St. *Peter's* Chair St. *Euariſtus* Pope and Martyr; and was the ſeventh Pope after St. *Peter*, if we reckon among them, as we ought to do, St. *Linus* and St. *Cletus*, who ſucceeded immediately the Apoſtle one after the other. St. *Alexander* was admirable for Sanctity, and moſt eminent for his Faith and Conſtancy in his Martyrdom. He was but thirty Years of Age when he was promoted to the Government of the Church: But his Life and Doctrine did abundantly ſupply his Want of Years. By his Preaching and heavenly Converſation he converted many Senators, and a great Part of the *Roman* Nobility to our holy Faith; and amongſt them a principal Magiſtrate, whoſe Name was *Hermes*, with all his Family, who were in Number one Thouſand two Hundred and fifty Perſons; for which very Reaſon he was apprehended by the Governour of the City, *Aurelianus*, and caſt into Priſon, where he wrought many Miracles: Whereof this one was very great and moſt remarkable. For being loaden with Iron Bolts, there came one Night to him a Child with a lighted Taper in his Hand, that ſaid to him, *Alexander, follow me:* The Saint made his Prayer firſt to God, and then underſtanding him to be an Angel of our Lord, followed him; and neither Walls, Doors, nor Guards, could ſtop or hinder him; and the Child led him to the Houſe of *Quirinus* Tribune, where *Hermes* was in hold, who had a great Deſire to ſpeak with St. *Alexander*, and the Saint had promiſed him that notwithſtanding his Impriſonment he would come to him. When they met, they embraced each other, they ſhed many Tears for Joy and Devotion, and animated themſelves to ſuffer couragiouſly for our Lord Jesus Christ. This did much aſtoniſh *Quirinus* the Tribune; and after ſome Diſcourſe with *Hermes*, who amongſt other Things told him the Manner of his Converſion to the holy Faith: When he ſaw alſo his Daughter *Balbina*, that was much afflicted with the King's Evil, cured by St. *Alexander*, with only touching her with his Chains, he became a Chriſtian, together with his ſaid Daughter, and all thoſe whom he kept Priſoners. And St. *Alexander* commanded St. *Eventius* and St. *Theodulus* Prieſts, who were come out of the Eaſtern Parts to *Rome*, to baptize them all. When this was told *Aurelianus*, he was exceedingly incenſed and angry; and firſt tormented *Quirinus*, and put him to Death, then cut off the Head of *Hermes*, and commanded all thoſe that had been baptized in Priſon, together with *Balbina*, *Quirinus*'s Daughter, to be drowned in the Sea. Then he ſent for *Alexander* with the two Prieſts, *Eventius* and *Theodulus*; and when they had interchanged ſome Diſcourſe for a while, ſaith *Aurelianus*, *Let us leave off wording it, and fall to Work*; and preſently commands the Hangman to ſtrip St. *Alexander* naked, and ſtretch him on the Torture, and with Hooks of Iron to tear off his Fleſh, and burn his Sides with lighted Torches. In this Torment the Saint was moſt ſtill and quiet, and ſpoke not a Word. At which, when *Aurelianus* wondered, and aſked him, *Why he held his Peace, and complained not*; he anſwered, *When a Chriſtian prayeth, he ſpeaketh with God.* *Eventius* and *Theodulus* were put to the ſame Torments; and *Eventius* was fourſcore and one Years old, and had been baptized at the Age of eleven, and received holy Orders at twenty. The Greatneſs and Sharpneſs of the Torments ſerved only to make the holy Martyrs more firm and conſtant in the Faith and Love of our Lord Jesus Christ. And *Aurelianus*, not being able to make them relent, and condeſcend to his Will, commanded an Oven to be heated, and *Alexander* and *Eventius* to be caſt into it; but *Theodulus* was made to ſtand at the Mouth of it, that ſeeing them conſumed with the burning Flames, and fearing the like Puniſhment, he might be moved to ſacrifice to the Gods. But *Theodulus*, not only with an undaunted Courage beheld his Companions in the Fire, but alſo inflamed with a greater Fire of divine Love, leap'd in among them; becauſe they called him, and told him that they felt no Pain, but rather found great Eaſe and Refreſhment: And ſo it was, for the Flames hurt them not; and they came all three out of the Oven bright and ſhining, and of the ſame Colour with Gold, that had been refined in the Crucible. The hard and rebellious Heart of the Tyrant was nothing ſoftened

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MAY 3. tened by this Miracle. For he commanded *Eventius* and *Theodulus* to be beheaded. And as for St. *Alexander*, that he might die a more cruel Death, all the Members and Parts of his Body were pricked and ſtabbed with keen and ſharp-pointed Awls of Steel. In which Torment he gave up his moſt bleſſed Soul to God, (though the Book of the *Roman* Biſhops ſaith he was alſo beheaded after he had been ſo horribly miſuſed) on the third Day of *May*, in the Year of our Lord CXXXII, according to Cardinal *Baronius*, in the Reign of the Emperor *Adrian*; who, for having been adopted by *Trajan*, called himſelf *Trajan Adrian*. Whence ariſeth the Miſtake of ſome Authors, who write that St. *Alexander* ſuffered under *Trajan*. *Aurelianus* was overjoyed for having put to Death theſe holy Martyrs, as if he had got ſome famous Victory; but his Joy was ſoon turned into bitter Lamentations; for he heard a Voice that ſpoke thus to him: Aurelian, *for thoſe whom thou haſt deprived of Life, the Gates of Heaven are opened, and the Gates of Hell for thee.* This Voice put *Aurelianus* beſides himſelf, and falling to the Ground, he eat his own Tongue; and ſo dying, yielded his wicked Soul to be eternally tormented in the Flames of Hell.

The Bodies of St. *Alexander* and his Companions were buried out of the City, in the Way called *Numentana*, ſeven Miles from *Rome*, and was afterwards tranſlated into the Church of St. *Sabina* in the City, which is a Convent of the *Dominican* Friars. St. *Alexander* was Pope ten Years, five Months, and twenty Days, according to *Baronius*: Yet *Euſebius* giveth him but ten Years; but the Book of the *Roman* Biſhops, addeth to the ten Years, ſeven Months, and two Days. St. *Alexander* was moſt zealous for the divine Service. He ordained that at holy Maſs Prieſts ſhould conſecrate unleavened Bread, to ſignify the Purity of the bleſſed Sacrament; as alſo to imitate our bleſſed Saviour, who, at his laſt Supper, inſtituting this ſacred Myſtery, did the ſame. He decreed alſo, that in Conſecration of the Chalice, they ſhould mingle a little Water with the Wine, thereby to ſignify the Union of CHRIST our Lord with his Church, and to repreſent the Blood and Water that iſſued forth of his precious Side. But when we ſay *that St.* Alexander *did inſtitute theſe holy Ceremonies*, it is not to be underſtood or inferred thence that he was the firſt that inſtituted them, for the Apoſtles uſed them before; and what they had learned of CHRIST, and taught the Church, this holy Biſhop did approve and eſtabliſh by his holy Canons. And ſo we ſee that St. *Cyprian* and St. *Juſtinus* Martyr ſpeak of mingling Water with the Wine, as of a Thing delivered to the Apoſtles by our Lord, and as ſuch received, and always practiſed by the whole Church. He alſo added that devout Clauſe in the Maſs, which beginneth, *Qui pridie quam pateretur*, to the Words of Conſecration. He commanded that no Prieſt ſhould ſay more than one Maſs every Day. He pronounced Sentence of Excommunication upon thoſe that hinder the Legates Apoſtolical from executing the Commands and Orders of the Pope. He gave holy Orders three Times in the Month of *December*, at which Times he conſecrated five Biſhops, ſix Prieſts, and two Deacons. He writ three Epiſtles, which are extant in the firſt Tome of the Councils, whence we have gathered the Decrees and Ordinations we ſpoke of; and one other of great Importance, which is the Bleſſing of Water with Salt, and with the Ceremonies uſed by the Church to this Day: And the keeping it in Churches, Houſes, and Chambers, againſt the Temptations and Snares of the Devils, who are continually aſſaulting and troubling us. Which Cuſtom hath continued in the Catholick Church from the very Beginning: And our Lord hath wrought infinite Miracles of many and diverſe Kinds, by the Virtue of Water thus bleſſed; healing all Sorts of Infirmities, quenching Fires, calming Storms and Tempeſts at Sea and Land, repreſſing Thunder, Earthquakes and the like, and delivering the Souls and Bodies of poſſeſſed Perſons from the Power of the Devil. In our Days there have been ſeen ſtrange Effects of holy Water in the *Indies* among Heathens, and newly converted Chriſtians, and in Countries infected with Hereſies among the Hereticks themſelves. And without all Queſtion holy Water is a powerful Remedy againſt Witchcraft, Sorcery, and all the Inventions and Slights of *Satan*; which our Lord of his great Mercy hath left to his Church, and we ought continually to uſe it with great Devotion and Confidence in the ſame Lord who beſtowed it upon us.

The holy Church maketh a Commemoration of St. *Juvenal*, Biſhop of *Narni*, which is a City in *Umbria*, forty Miles from *Rome*; joyning him with the holy Martyrs, St. *Alexander* and his Companions. The *Roman* Breviary, as alſo the Martyrologies of *Bede*, *Ado*, and *Uſuardus* ſay of him, *That he was a Man of a moſt holy Life, and renowned for Miracles; and that he converted almoſt all the City of* Narni *to the Faith of* CHRIST. St. *Gregory* alſo ſpeaketh of another *Juvenal*, who is buried at *Narni*, and died a Martyr, of whom mention is made in the *Roman* Martyrology on the ſeventh of *May*.

MAY 3.

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The Life of St. MONICA, *Widow, Mother of St.* Auguſtine.

MAY 4. THE Life of the moſt virtuous St. *Monica*, and moſt charitable Mother of St. *Auguſtine*, Light, and great Doctor of the Church, is in Manner following, taken out of his Writings.

St. *Monica* was born in *Africa*, of honourable and Chriſtian Parents, who brought her up in all Piety and Virtue, and ſhe that of herſelf was inclined to Good, addicted herſelf much to Devotion. Whilſt ſhe was yet a little Child, ſhe often frequented the Church, and kneeling down in ſome Corner of it, prayed there moſt quietly and devoutly. She uſed to riſe in the Night and ſay thoſe Prayers that her Mother, whoſe Name was *Facunda*, had taught her: She took great Delight in giving Alms, and every Day ſpared ſomething from her own Refection, to beſtow it upon the Poor. And as ſhe grew up in Age, ſo did ſhe increaſe in the Deſire and Purſuit of Virtue. When her Parents commanded her to dreſs herſelf according to her Quality, ſhe did ſo, in Obedience to them, though much againſt her own Deſire and Inclination; for ſhe was an Enemy of all Vanity. She had a great Mind to perſevere always in the State of Virginity; but ſhe condeſcended to the Will of her Parents, who beſtowed her in Marriage upon one named *Patrick*, it being our Lord's Will, that from this good Tree ſhould grow that precious and ſweet Fruit, St. *Auguſtine*, her Son. *Patricius* was a Gentleman, but a Heathen. St. *Monica* had ſufficient Matter of Patience, and Occaſion of exerciſing her Virtue; for ſhe was a zealous Chriſtian, and much troubled that her Huſband was not of the ſame Religion. She was meek and peaceable, and he very cholerick, and often tranſported with Paſſion. But the bleſſed Saint by her Prayers and Tears before our Lord, and by her Obſequiouſneſs to her Husband, and by continuing in Meekneſs and Patience, won him at length, and made him ſubmit to the ſweet Yoke of CHRIST, and become a Chriſtian. And then he amended thoſe Defects which his virtuous Wife had patiently ſupported him in, conforming himſelf to her, and endeavouring to give her all Content, as one that well knew her Virtue, and how ſingular a Favour he had received of God for her ſake. The Means whereby St. *Monica* gained her Huſband to God, were theſe, as St. *Auguſtine* writeth: She was obſequious to him, as if he had been her Lord; ſhe preached to him, and exhorted him to a good Life by her virtuous Actions, and not much by her Words; ſhe endured whatſoever Affront or Injury he offered her by Word or Deed, ſo as to diſſemble it, and never to diſpute with him about it. She offered frequent and fervent Prayers to our Lord for him, deſiring him to ſend him his holy Spirit, and to convert him to his Faith, that he might obſerve his Commandments, and be chaſte. When her Husband fell into a Heat, and the Paſſion of Choler did ſo much tranſport him that he ſeemed to be out of himſelf, ſhe would not reſiſt him in Deed or Word, but held her Peace; and when ſhe perceived a fit Opportunity, after he was appeaſed and quiet, with wonderful great Modeſty ſhe gave him Account of her Actions. She was never heard to complain among other Women, of her Huſband's hard Uſage, or to ſpeak diſreſpectfully of him, as many Women are wont to do, who have leſs Patience and Prudence. And St. *Auguſtine* addeth, that when other Matrons, her Neighbours, would, in St. *Monica*'s Preſence, ſpeak of the evil Conditions of their Huſbands, and how rough they were to them, and ſhew alſo the Mark of the Blows they had receiv'd; and did, beſides, wonder that *Patrick*, being a very cholerick Man, yet none of them ever heard, or otherwiſe perceived, that he had once ſtruck his Wife, or that there had been for one Day, or Hour, any Strife between them; and would familiarly aſk her the Reaſon of it: She told them how ſhe behaved herſelf towards her Huſband, and what Means ſhe uſed to keep him always quiet and content, and well ſatisfied with her, and counſelled them to hold the ſame Courſe, and to remember, *that from the time they were married, they declared themſelves their Huſbands Servants, and took them for their Lords and Maſters, and that as ſuch they were to obey them, and reſpect them, (for this is the Duty of a Wife, and the Contract of Marriage) and by Patience and Prudence to temper and mitigate the Roughneſs of their Humour; and behave themſelves with ſo much Mildneſs, Submiſſion, and Modeſty, in dealing and ſpeaking with them, as to make them become more calm and gentle: For the Wife that taxes her Huſband's Life, is no leſs in Fault than her Huſband, who by his diſſolute Carriage giveth Occaſion to his Wife to ſpeak ſo of him.* Such married Women as followed her Advice and Counſel, found, by their own Experience, how good and profitable it was, and ſuch a-

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By her Huſband, *Patrick*, ſhe had St. *Auguſtine*, whom ſhe brought up with ſingular Care and Diligence, and was even in Labour with him, with moſt bitter Pangs, as often as ſhe ſaw him forſake the Law of God: For whilſt he was young, he permitted himſelf to be intrapp'd and ſnar'd in ſeveral Vices and Vanities, and fell into the *Manichean* Hereſy before he was baptized. And the holy Mother ſhed Floods of Tears for her Son, and cried out inceſſantly, Day and Night, to our Lord, that he would pleaſe to draw him out of that Abyſs of Errors and Diſhoneſty in which he waded. She was ſo pitifully afflicted, that ſhe could find no Reſt or Quiet in Mind, being in perpetual and exceſſive Fear of her Son's Ruin. This made her have Recourſe to all the holy, learned, and grave Perſons ſhe could meet with, to beg they would ſpeak with her Son, ſhew him his Errors, inſtruct him, and enlighten him with the bright Light of the true Catholick Doctrine. As ſhe was once begging this of a certain holy Biſhop, who, becauſe he thought her Son yet unfit for Inſtruction, refuſed to confer with him; and ſhe would not give him over, but rather was more earneſt, by abundantly weeping, and intreating that he would ſet upon this charitable Office: The good Biſhop, being in a manner tired out by her Importunity, ſaid to her, *Madam, God bleſs you, let me alone, I pray, and reſt contented, for it is impoſſible that a Son bought with ſo many Tears as you have ſhed for him, ſhould periſh.* Which Words did much comfort her. Another time our Lord revealed to her in her Sleep, that her Son ſhould not periſh. For ſhe dream'd, that being ſad, and even overwhelmed with Grief, ſhe was ſtanding in a certain Walk in a Wood, and that a moſt beautiful young Man coming towards her, with a chearful and ſmiling Countenance, asked her the Cauſe of her Sorrow, and continual weeping? and ſhe anſwering, MAY 4. *that ſhe lamented the Deſtruction of her Son*; He bid her *trouble and afflict herſelf no more, but obſerve and mind diligently that where ſhe was, there was alſo her Son.* Then looking about earneſtly, ſhe ſaw her Son ſtanding by her in the ſame Walk; whereby our Lord gave her to underſtand, that her Son ſhould come to believe as ſhe did, and embrace the ſame Faith ſhe was of. At length her Son had a Mind to leave *Carthage*, where he taught Rhetorick, and go to *Rome*, where he might follow the ſame Profeſſion more quietly. St. *Monica* uſed all Means and Reaſons to diſſuade him from this Voyage; but, in fine, he prevailed with her, and went to *Rome*, where he fell dangerouſly ſick. But our Lord delivered him, for his virtuous Mother's Prayers, that ſhe might not be drown'd in perpetual Sorrow, if her Son had died without Baptiſm, out of the State of God's Grace, as St. *Auguſtine* himſelf ſpeaks in theſe Words: *My Mother brought me forth daily in Spirit with more Solicitude, than ever ſhe had done with Pain in Fleſh. I ſee not, therefore, how ſhe ſhould have been cured, if ſuch a Death as that had tranſpierced the Bowels of her Love towards me. And what would have become of thoſe ſo fervent and frequent Prayers which ſhe made for me at all times, and in all Places before thee? Or couldſt thou, O God of Mercy, deſpiſe the contrite and humble Heart of a devout and chaſte Widow who was giving of Alms, obſerving and ſerving thy Saints, and omitting no Day to be preſent at the Oblation upon thine Altar; every Morning and Evening going to Church, without any Intermiſſion, not caring for vain Diſcourſes, or tatling, but deſiring ſhe might hear thee in thy Inſpirations, and that thou wouldſt hear her in her Petitions. Couldſt thou, by whoſe Mercy ſhe was made ſuch, refuſe to ſuccour her, and contemn thoſe Tears, whereby ſhe begged not Gold or Silver of thee, or any other tranſitory and frail Fortune; but only the Salvation of her Son's Soul?* But St. *Monica* contented not herſelf with continual Prayers and Penance, which ſhe was offering up to God for her Son, but ſhe reſolved to go for *Italy* in Search of him, and paſſed the Seas with great Confidence and Security, animating the Mariners and Paſſengers that were frighted with a Storm that roſe then at Sea; and ſhe found her Son at *Milan*, whither he had been ſent from *Rome*, to teach Rhetorick; and by Communication with St. *Ambroſe*, and hearing his Sermons, he was become more gentle, and leſs obſtinate, than he uſed to be. Here ſhe came to be acquainted with that bleſſed Saint, who was then Biſhop of the Place, and loved and honoured him as an Angel of God, as well for his admirable Virtues, as becauſe ſhe hoped by his Means to work the Converſion of her

MAY 4. Son, and ſee him brought out of that Abyſs of Errors, wherein he was plunged. And it ſucceeded according to her Deſire. St. *Ambroſe* alſo did highly eſteem and commend St. *Monica*, as a great and faithful Servant of our Lord, and loved alſo *Auguſtine*, not only for his rare and excellent Wit, but much more for being the Son of ſuch a Mother, who lived by Prayer, and did ſo frequent the Church, that ſhe was the firſt that entered in, and the laſt that went out of it, and was moſt forward and aſſiduous in the Devotions that were then inſtituted at *Milan*, with great Fervour and Zeal of all Catholicks, againſt the Violence and Fury of *Juſtina*, Mother of *Valentinian* the younger, Emperor. This Empreſs was an *Arian* Heretick, and to dilate and encreaſe that curſed Sect, ſhe perſecuted St. *Ambroſe*, who oppoſed her, with all the other Catholicks that refuſed to comply with her: And the holy Biſhop, to encourage his Flock, and chear them up with ſome ſpiritual Conſolation and Exhortation, that they might not faint with tediouſneſs of Grief during that furious Perſecution, inſtituted that Hymns and Pſalms ſhould be ſung, according to the Cuſtom of the *Eaſtern* Countries; which Cuſtom was afterwards received by all other Churches. So that there is no Ground for what ſome Authors write, that by the Perſuaſion of St. *Monica*, St. *Ambroſe* forbad watching in the Church, becauſe ſome Inconveniences and Abuſes proceeded from it; for quite contrary, whilſt St. *Monica* reſided there, thoſe Eccleſiaſtical Watches were obſerved, and kept with ſingular Devotion and Fervour, upon the Occaſion which we have now alledged, and it is gathered out of St. *Ambroſe* himſelf, and St. *Auguſtine*, as Cardinal *Baronius* doth learnedly prove. In fine, St. *Auguſtine*, by the Converſation and Familiarity which he had with St. *Ambroſe*, was converted and baptized at *Milan*, in the thirtieth Year of his Age, and became afterwards ſo great a Saint, that he was one of the ſtrongeſt Pillars and Defenders of the Catholick Church, our Lord God beſtowing upon him, and in him upon us all, wonderful great Mercy and Favour by the Prayers and Tears of his bleſſed Mother, St. *Monica*; for which Reaſon the holy Church celebrateth St. *Auguſtine*'s Converſion on the fifth of *May*, on which Day he was baptized, and doth not the like for the Converſion of any other Saint, beſides the Apoſtle St. *Paul*.

St. *Monica* being full of Joy and Comfort, began her Journey for *Africa*, with her Son, St. *Auguſtine*; and when they were come to *Oſtia*, which is a City about four Leagues from *Rome*, expecting to embark at the firſt Opportunity, it pleaſed God that St. *Monica* ſhould end her mortal Life there. Not long before, ſhe had a moſt ſweet and ſublime Diſcourſe with her Son, of the Contempt of all viſible things, and of the Love and Deſire of heavenly and eternal. At the End of which Diſcourſe ſhe ſaid to him, *there was now no Reaſon why ſhe ſhould deſire to remain longer in this Life, ſeeing our Lord had granted her all ſhe could wiſh for, which was to ſee her Son a Catholick Chriſtian before ſhe died, and that in a more abundant Manner, than ſhe could have expected; for now ſhe ſaw him a true Servant of God, with Contempt of all earthly Happineſs.* She ſaid alſo, *that ſhe was to die in that Place, and as for her Body, they might lay it where they would, for there is nothing far from God, and in what Place ſoever her Body ſhould be, God will know it, and raiſe it up at the Day of Judgment. One only Requeſt ſhe had to make, that Maſſes might be ſaid for her, and that they would remember her at the Altar of our Lord.* Upon the ninth Day of her Sickneſs, bleſſed St. *Monica* departed out of this Life, to an eternal Bliſs, in the ſix and fiftieth Year of her Age. Her holy Son grieved much at the Death of his Mother, and buried her Body in the Church of St. *Aurea* in *Oſtia*. From whence, in the thirteenth Year of Pope *Martin* the Fifth, it was tranſlated to *Rome*, and placed in St. *Auguſtine*'s Church, on the ninth of *April*.

St. *Auguſtine* ſaith of his Mother, *that ſhe was the Servant of God's Servants; and that whoſoever knew her, did much praiſe, love, and honour God in her, becauſe they found his Preſence in her Soul, the Fruits of her holy Converſation bearing Witneſs thereunto. That ſhe was the Wife of one Huſband; ſhe complied with her Duty to her Parents, returning what ſhe owed them for having brought her into the World; that ſhe governed her Houſe with all Piety, exerciſing herſelf, and her whole Family, in laudable Works; that ſhe brought up her Children in the Fear of God, and had even Pangs of Labours, as often for them, as ſhe found them forſake the Service of God. In fine, that ſhe did ſo take Care of all thoſe that lived in her Company, as if ſhe had been the Mother of them all, and yet ſerved them ſo, as if ſhe had been the Daughter of every one.* St. *Auguſtine* adds, moreover, *that ſhe was very peaceable and quiet, and ſtrove, by Obſequiouſneſs and good Offices, to overcome thoſe that were croſs and harſh to her; and that God had given her a ſpecial Grace to join in Love and Friendſhip Perſons that were at Variance. For when ſhe heard them utter many bitter things of one another (as ordinarily it falleth out in Talk when the Heart is blinded and troubled with Paſſion Anger or Hatred) ſhe would never diſcloſe any thing but what might help to reconcile them, and always procured, according to the Opportunity ſhe had, to reconcile, and draw to a good Intelligence and Conjunction of Mind, thoſe that were in Enmity and Diſcord; and to aſſwage*

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MAY 4. *aſſwage all Bitterneſs of Hatred with the Sweetneſs of holy Charity: Wherein ſhe was far different from thoſe who do not only diſcover the Speeches of angry Enemies to one another, but even add ſomewhat, that was not ſaid*, as St. *Auguſtine* upon this Occaſion complaineth and lamenteth; who dilating and enlarging himſelf in the Praiſes of his holy and virtuous Mother; it is wonderful with how tender and ſweet Affection he beſeecheth our Lord to pardon her the Sins ſhe had committed; and beggeth of all the Servants of God that ſhould come to read what there he writeth, *to remember his Mother at the Altar of our Lord; becauſe*, ſaith he, *although ſhe was quickened and renewed in* CHRIST, *and praiſed God both in her Belief and Life, yet he dareth not affirm, that after ſhe had been regenerated by her Baptiſm, there iſſued no Word out of her Mouth againſt the Commandments of God: And that there is no Life of Man ſo commendable and exemplary, which hath not juſt Cauſe to fear, if God looketh upon it without Mercy.* The Catholick Church celebrateth the Feaſt of St. *Monica* on the ſame Day ſhe died, which was the fourth of *May*, in the Year of our Lord CCCLXXXIX. MAY 4.

The Feaſt of St. JOHN, *Apoſtle and Evangeliſt*, ante Portam Latinam.

MAY 6. ON the ſixth of *May* our holy Mother the Church celebrates the Feaſt of St. *John*, called *ante Portam Latinam*, and in this Feaſt reneweth the Memory of a renowned Miracle, which our Lord wrought for the Honour and Glory of his beloved Diſciple, St. *John* Apoſtle and Evangeliſt; which happened in this Manner.

After *Veſpaſian* and *Titus*, who were moderate and mild Princes, ſucceeded in the Empire *Domitian*, a Man moſt unlike his Father *Veſpaſian*, and his Brother *Titus*; who raiſed the ſecond Perſecution againſt the Chriſtians, and perſecuted them beyond Meaſure. At that Time the glorious St. *John Evangeliſt* lived at *Epheſus*, governing all the Churches of *Aſia*, and by his heavenly Doctrine and Life enlightening all the Faithful, who looked upon him, and reverenced him as a *Man of God, an Apoſtle, the beloved Diſciple of our Lord, and the Oracle and Light of the World.* He was now very old, and being apprehended in this raging Perſecution of *Domitian*, was led to *Rome*, enduring by the Way much Wearineſs, many Inconveniencies and Vexations. And becauſe he refuſed to obey the Emperor, and adore his Gods, he was condemned to be caſt into a Veſſel of boiling Oil, to end his bleſſed Life by that cruel Torment. The Day appointed for this Sacrifice was the ſixth of *May*, in the Year of our Lord XCII; and the Place where it was to be, out of the *Gate* of the City, which was and is ſtill called *Latina*, becauſe it was the Way to *Latium*, where the People were called *Latini*. All the Senate was preſent at this Spectacle with the greateſt Part of the People of the City, by Reaſon of the great Fame and Renown there was ſpread every where of this moſt bleſſed and holy Apoſtle; and alſo for his venerable Age and the Novelty of the Thing. MAY 6.

After he had been cruelly ſcourged, according to the Practice of the *Romans* with thoſe whom they condemned to Death, they ſtripp'd him naked, and caſt him into a Cauldron of boiling Oil, which was there prepared for that Effect. The holy Apoſtle and Evangeliſt entered into the Veſſel with great Courage and joyful Security, remembering that CHRIST our Lord had told him and his Brother St. *James* that they ſhould drink the Chalice of his Paſſion; and conſidering withal, how much more bitter and painful the Torment of the Croſs had been, which was the Chalice our Lord himſelf had drunk for his Sake. Therefore he deſired in the beſt Manner he could to repay that ineſtimable Benefit, and to die for him, who for his Love had given his Life, and by this Means arrive to the Fruition of eternal Felicity. As the Apoſtle entered into the Cauldron, the Fire loſt its Force, the ſeething Oil was changed into a Dew of Heaven, and the Torment into a Refreſhment. And to the End we might know that all Creatures are at the Command of their Creator, and underſtand the Difference between the juſt Man and the Sinner, between the Chriſtian and the Heathen; whilſt the wicked Officers were ſtirring the Fire, and adding Fuel to make it burn more, the Fire revenged their Cruelty, and conſumed many of them without doing any Harm at all to the Saint. St. *John* came forth of the Cauldron more pure and ſhining, and more vigorous than he entered into it, as pureſt Gold is taken out of the Crucible, to the great Terror and Aſtoniſhment of the *Gentiles*, Joy and Comfort of the Chriſtians, and

MAY 6. and extreme Indignation of the Emperor *Domitian*, who commanded him preſently to be baniſhed into an Iſland far diſtant, called *Pathmos*; and it is one of thoſe which the *Latins* do call *Sporades* in the *Carpathian* Sea, not far from *Candia*, where the bleſſed Apoſtle and Evangeliſt was made Partaker of great Revelations, and wonderfully comforted by our Lord. There he writ the Apocalypſe, *which*, as St. *Jerome* ſaith, *containeth as many Myſteries as Words*; and thoſe ſo profound, and ſurpaſſing human Underſtanding, that the greateſt and moſt ſublime Wits in the Church of God, have been hard put to it to explicate them; and notwithſtanding ſo many Commentaries have been written upon them, they will ſtill afford new Matter of Writing. St. *John* remained in this Baniſhment till the Death of *Domitian*; during which Time he converted to the Faith of CHRIST the Inhabitants of the Iſland, who were then *Barbarians*. And St. *Denis* the *Areopagite* writ him an Epiſtle, wherein he tells him, *that ſhortly he is to be at Liberty, and ſhall return from his Baniſhment into* Aſia, *where they ſhall ſee one another again, for our Lord had revealed as much to him.* And ſo it fell out, for *Domitian* ſoon after was killed at *Rome* for his great Cruelty and abominable Vices. And becauſe he was generally hated and deteſted by all the World, the *Roman* Senate repealed all he had done during his Reign, and revoked his Decrees and Condemnations; and by this Means the bleſſed Evangeliſt returned out of his Baniſhment into *Aſia*, where he was received by all the Chriſtians, as a Man coming down from Heaven; and they all looked upon him not only as an Apoſtle, and the beſt beloved Apoſtle of our Lord, but alſo as a Prophet and Martyr, who had ſuffered much for the ſame Lord, and wanted neither Will nor Occaſion to die for JESUS CHRIST; but only the Effect of Death was miraculouſly ſuſpended in him, that he might live to write the Goſpel, and ſoar like an Eagle into the higheſt Heaven, and there by a divine Light, and his moſt quick and ſharp-ſighted Eyes, diſcover to us the eternal Generation of the Word, which hath from all Eternity been born of the Father, and always proceeding from him, remains ever in his Boſom; and declare to us how this ſame Word clothed itſelf with our Fleſh, and appeared among Men for the Salvation of Men. This is the Martyrdom of St. *John*, celebrated this Day by the Church in the Solemnity of St. *John ante Portam Latinam*. *Tertullian* and St. *Jerome* make Mention of this famous Miracle. MAY 6.

The Life of St. STANISLAUS, *Biſhop and Martyr.*

MAY 7. THE bleſſed St. *Staniſlaus*, Biſhop and Martyr, was born in *Cracovia*, the chief City of the Kingdom of *Poland*, of rich and noble Parents; who having lived together thirty Years without any Iſſue, at length by their Prayers and Tears obtained *Staniſlaus* of our Lord. A Man might diſcover in him from his very Childhood that he was deſigned for great Matters; for he had an admirable and clear Underſtanding, and a Wit capable of all manner of Sciences; which was adorned with Modeſty, Chaſtity, and a moſt innocent and virtuous Behaviour. He ſtudied firſt at a Town called *Gueſna*, and afterwards in the Univerſity of *Paris*, where he went thorough all the liberal Sciences, and laſtly perfected himſelf in the Canon Law and Divinity. Then returning into *Poland*, he diſtributed a rich and wealthy Patrimony, left to him by the Death of his Parents, among the Poor. He had a Deſire to renounce all Things of the World, and betake himſelf to a Religious State of Life. But our Lord, who intended to be ſerved by him another Way, ordained he ſhould be a Canon and Preacher, and after Biſhop of *Cracovia*; in which Seat he ſucceeded *Lampertus*, though much againſt his Will, for he made great Reſiſtance, and uſed all Means poſſible to decline the Charge; and at length he yielded purely upon this Conſideration, that he feared by holding out longer he might reſiſt the holy Ghoſt, and the Will of our Lord, who called him to that Function; and was reſolved to place him upon the Candleſtick, as a bright ſhining Taper, to give Light by his Life and Doctrine to thoſe People, whom God had committed to his Charge and Government. The Sanctity, Care, Vigilancy, and Prudence of this moſt holy Paſtor was moſt admirable, as was likewiſe his Pity and Charity towards all poor and diſtreſſed People. He was the moſt humble Man in the World, exceedingly mild, and gentle to all that were humble and quiet, but ſevere to the haughty and proud; ſweet and affable to the weak and puſillanimous; patient and meek in all Injuries and Affronts which were offered to his own Perſon; but moſt zealous and reſolute in what concerned the Honour of God. There reigned at that Time in *Poland*, *Boleſlaus*, Son of King *Caſimir*, who MAY 7.

MAY 7. at the Beginning of his Reign, having behaved himſelf like a brave and couragious Prince in the Wars he had with the *Ruſſians*, afterwards loſt himſelf in filthy Pleaſures and Delights; for he did ſo give and abandon himſelf to Vice, and all manner of Lewdneſs, that of a Man he ſeemed to be quite changed into a Beaſt; brutiſh, cruel, and delighting in ſhedding Blood. And as Princes Vices are more noted and more damnable, the whole Kingdom of *Poland* was much ſcandalized and troubled for the bad Example and Tyranny of the King. St. *Staniſlaus* thought himſelf obliged in Conſcience, as being ſpiritual Father and Paſtor of King and Kingdom, to put him in Mind of his Exceſſes. He did it with Humility and a grave Modeſty; often begging of him *to reclaim himſelf, and deſiſt from that wicked Courſe he was in; and to conſider that the Vices of Kings are far more black and foul than thoſe of private Perſons; as well for their greater Obligation to God, who ordained them Kings, as alſo for the great Harm and Detriment, which thence ariſeth to the whole Kingdom, which ordinarily is infected by their bad Example. That if he amended not, infallibly God Almighty would ſeverely puniſh him; and perhaps take from him his Scepter, Crown and Kingdom, which he had bountifully beſtowed upon him.* *Boleſlaus*, who had no Mind to amend his Life, and could not endure that any Man in his Dominions ſhould be ſo bold as to warn or reprehend him for any Thing he had done amiſs, took moſt heinouſly this holy and juſt Admonition of the Biſhop, and was even out of himſelf for Anger and Rage; and reſolved to perſecute *Staniſlaus*, and either force him to hold his Peace, and be ſilent, or to depoſe him from his Seat and Dignity: But not finding any true and juſt Cauſe, he ſought for ſome falſe and plauſible Pretext to trouble him. The holy Biſhop had bought for the Benefit of his Church a Piece of Land, of a rich Man named *Peter*, and had faithfully payed him the Price of it, but yet could not ſhew ſufficient Evidences for the Proof of the ſame: The Man that ſold him this Land had now been dead three Years; and his Heirs to pleaſe the King, and make their Benefit of ſo fair an Occaſion, complained of the Biſhop in a juridical Court, that he had ſeiſed upon an Inheritance that belonged to them. The Buſineſs was brought to be examined before the King; who finding the Biſhop wanted ſome neceſſary Writings, and that the Witneſſes for Fear of his Diſpleaſure durſt not inform the Court of the Truth, condemned him to reſtore the Land to *Peter*'s Heirs, as due to them by Right of Inheritance. The Saint demanded three Days to bring *Peter* before them, of whom he had bought the Land; and who, as we ſaid, had been dead and buried three Years before: They eaſily granted him his Demand, making a Jeſt and Sport of it. But the Saint faſted, watched, and prayed with great Fervour and Inſtancy; begging of our Lord, *that ſeeing the Cauſe was his, and that it was he who was wrong'd and injured by that unjuſt Sentence, he would be pleaſed to take the whole Buſineſs in hand, and riſe up in his own Defence.* At the End of three Days, having offered up the holy Sacrifice of Maſs, he went to the Grave where *Peter* lay buried, and made the Grave-Stone be taken away, and the Earth opened, till the Body appeared; then touching the ſaid Body with his Croſier, commanded *Peter* to riſe; at which Inſtant the dead Body obeying the Voice of the living Saint, *Peter* roſe up, and followed him to the Court, where the King was, accompanied with all his Nobles and Judges, to whom St. *Staniſlaus* ſpoke thus: *Behold here is* Peter, *of whom I bought the Land; who having been dead is riſen again, and now ſtandeth before you. Aſk of him if it be true that I payed him entirely that for which he ſold, and I bought that Land for the Church; the Man is ſufficiently known, his Grave is open: It is God who raiſed him to Life for the Confirmation and aſſured Proof of this Verity. His Word ought to be a more certain and infallible Argument of it, than all the Teſtimony of Witneſſes, or Evidence of Writings that can be alledged.* This ſo great and manifeſt a Miracle did extremely daunt the Courage of the Biſhop's Adverſaries, and ſtrike them to the very Heart, ſo that they remained quite dumb, and had not one Word to ſay: For *Peter* declared publickly the Truth, and very gravely and ſeriouſly warned his Heirs *to do Penance for this their Sin, and for having ſo much moleſted the holy Prelate, contrary to all Equity and Juſtice.* St. *Staniſlaus* offered *Peter*, if he deſired, to remain ſome Years in Life, to obtain it for him of Almighty God. But he choſe rather to return to his Grave, and die again preſently, than to abide in ſo troubleſome and dangerous a Life; and told the Saint *that he was in Purgatory, and that yet he had ſomething to ſuffer in Satisfaction for the Remnant of his Sins; and that he had rather be ſecure of his Salvation, although it were by undergoing the reſt of the Pain and Torment due to his former Sins, than engage himſelf in Hazard and Danger, by embarking anew, to be toſſed in the ſtormy and tempeſtuous Sea of this wicked World; that he begged of him to beſeech our Lord to remit and pardon him the reſt of his Puniſhment, and to releaſe him ſoon out of that Priſon,*

MAY 7. *and bring him to enjoy his Glory in the bleſſed Company of Saints.* When he had ſaid this, St *Staniſlaus* accompanied him to the Grave, and a Multitude of People went along with them. *Peter* laid himſelf down in his Tomb, and compoſed himſelf for his laſt Reſt, and begging of all the Aſſembly to recommend his Soul to our Lord, died the ſecond Time, to go to live eternal with Almighty God. Who is there that would not have been converted by ſo ſtrange and evident a Miracle? What Heart is ſo hard and flinty that would not have become ſoft, and have quite changed itſelf by Penance, when it ſaw a Man that was raiſed from Death, chuſe rather preſently to die again, than to remain in this frail and miſerable Life? But the King's Heart was ſo entangled in Pleaſure, and ſo corrupted with Diſhoneſty and Cruelty, that all this could not work upon him, nor bring him to acknowledge himſelf, and fear God. For rather like a ſavage Beaſt, he thirſted daily more and more after the Blood of his innocent Subjects, and wallowed in the Puddle of moſt filthy carnal Pleaſures with manifeſt and notorious Scandal of the whole Kingdom. St. *Staniſlaus* firſt uſed all ſoft and gentle Means to cure this old feſtered Sore of the King; but finding all was in vain, and that he loſt his Labour, he was reſolved to make uſe of the laſt Remedies, and proceed to Lancing and Burning; and with the Sword of Excommunication to ſeparate him as a rotten Member from the Communion of the Faithful; that ſo heavy a Stroke might awake him, and make him come to himſelf; or if he would ſtill run on deſperately to his Ruin and Deſtruction, that he might not at leaſt draw the whole Kingdom along with him. But the King, like another *Pharaoh*, growing more hard by theſe Scourges and Puniſhments of God, did moſt obſtinately ſet his Mind to go forward in his wicked Courſe, and vent all his Malice and Fury againſt him that ſought all Means to cure him. And knowing the holy Prelate was preparing to ſay Maſs in a Church of St. *Michael*, he ſent a Band of Soldiers to draw him from the holy Altar; or, if Occaſion ſerved, to kill him in the very Place. The Soldiers went as they were commanded; but as they offered to lay Hands upon the Saint, who was then celebrating the Myſtery of our Redemption; there appeared on a ſudden an exceſſive great Light from Heaven, which extremely affrighted them, and caſt them flat on the Ground, bereaving them of all Power to execute their wicked Deſign. The like happened to a ſecond and third Band of armed Men, ſent by the King for the ſame Purpoſe: At laſt *Boleſlaus* came in Perſon to animate his Soldiers in this bloody Enterpriſe, to delight himſelf with that barbarous Spectacle, and to behold with his own Eyes the Death of him whom he took to be his deadly Enemy. And when the Executioners ſtarted back with Fear, not being able to ſtrike a Blow; himſelf, calling them baſe and cowardly Fellows, runs in and falls upon the Saint, and with his Sword gives him ſuch a terrible Blow upon the Head, that his Brains were daſhed upon the Walls, and upon the Floor. Immediately thoſe of the King's Life-Guard ruſhed in near to the Altar, diſpatched the bleſſed Man out of this Life, and mangled and cut his Body into little Pieces, which they ſcattered about the Fields to be devoured by Dogs, Wolves, and other ravenous Beaſts. But our Lord ſent from the four Quarters of the World four great Eagles to guard and defend the holy Body, as they did for two whole Days; and in the Night Time many Lights were ſeen ſhining upon thoſe ſacred Relicks. By this Miracle diverſe Prieſts and other devout People, who in the Beginning durſt not ſhew themſelves for Fear of the Tyrant *Boleſlaus*, took Heart and Courage, and gathered up the ſcattered and diſperſed Parts of the Martyr's Body, and applying them together, found by a new Miracle, that they were ſo ſolidly united and knit one to another, as if they had never been ſevered or divided; for there appeared not as much as a Scar or Sign of any Wound in all his Body. It was buried at the Door of St. *Michael*'s Church, in which he was martyred. And ten Years after he was tranſlated into the City of *Cracovia*, and with great Honour buried in the Middle of the Cathedral of the ſame City. It is not eaſy to believe how the whole Kingdom of *Poland*, and other Countries of Chriſtendom, reſented this ſad and woful Fact; and how all good Men did prognoſticate the ſtrange Diſaſters and Calamities which were hanging over the Head of that moſt unfortunate King. But none gave ſuch Demonſtrations of Sorrow and Indignation, as the holy Pope *Gregory* the Seventh; who to puniſh ſo deteſtable and horrible a Crime, and unheard of Injury done to the Church, put an Interdict upon the whole Kingdom of *Poland*; excommunicated and anathematized the King *Boleſlaus*. And for thoſe who had a Hand in the Death of the holy Biſhop and Martyr, he excluded them and their Poſterity to the fourth Generation from all Eccleſiaſtical Offices, Benefices and Rents. The miſerable King being deteſted and had in Abomination by all Men, and moſt cruelly tormented with the Rack of his own Conſcience, fled out of *Poland* into *Hungary*; where finding as lit-

tle

MAY 7. tle Reſt, and not being able to endure himſelf, became his own Murderer. Although ſome ſay that riding a Hunting he fell from his Horſe, and was devoured by Dogs. Others ſay he did Penance, and lived ſecretly and unknown in a Monaſtery, ſerving in the Kitchin till his Death. The Martyrdom of St. *Staniſlaus*, according to *Martin Cromerus*, was in the Year of our Lord MLXXIX, on the eleventh of *April*; and his Body was tranſlated on the eighth of *May*: But becauſe that Day is dedicated to the Apparition of St. *Michael* the Archangel, the Church celebrates his Feaſt upon the ſeventh of *May*. In the Year MCCLIII, to wit a hundred and ſeventy four Years after his Martyrdom, Pope *Innocent* the fourth canonized him, and placed him in the Catalogue of Saints; God having wrought diverſe Miracles to honour and magnify his holy Biſhop and Martyr. And his Holineſs Pope *Clement* the eighth commanded St. *Staniſlaus*'s Feaſt to be put into the *Roman* Breviary, and to be ſerved with a double Office through all the Catholick Church. This Life is taken out of *Surius*, in the ſecond Tome of the Lives of Saints, on the eleventh of *April*; and out of *John Longinus*, Canon of *Cracovia*; and out of the *Vandalia* of *Albertus Crantzius*, the third Book, Chapter the twelfth, thirteenth and fourteenth; and Hiſtory of *Martin Cromerus*, a very grave Author, in his Hiſtory of *Poland*, at the End of his fourth Book, and Beginning of his Ninth: And laſtly, out of the Leſſons approved by the Authority of the See Apoſtolick. MAY 7.

The Apparition of St. MICHAEL *the Archangel.*

MAY 8. THE divine Providence having aſſigned the glorious St. *Michael* the Archangel to be Prince and ſtout Defender of his Church, as in former Times he had made him Ruler and Leader of the Synagogue, hath been pleaſed in ſeveral Places, and at diverſe Times, to work wonderful Things, by Means and Interceſſion of this noble and mighty Prince; to the End all faithful Chriſtians may come to know, that they are under his Protection, and that they ought to be devout to him, and have Recourſe to him in all their Troubles, Difficulties, and Neceſſities.

In Eccleſiaſtical Hiſtories we read diverſe Apparitions of St. *Michael* the Archangel; and that many Churches have been conſecrated to our Lord in Honour and Memory of this bleſſed Spirit, as well in the Eaſt, as in the Weſt. At *Rome* St. *Bonifacius* Pope built a Church in Honour of St. *Michael*, on the Top of that great Edifice which was called *Moles Adriani*, and is now ſtyled *the Caſtle of St.* Angelo. Another was built near the Fiſhponds; and the third in the Vatican, by Command of Pope *Leo* the fourth, when he had beaten the *Saracens*. *Drepanius Florus* an ancient Poet, maketh Mention of an Apparition that happened long before at *Rome*: And *Sigibert* writeth of others which were in *France*. *Sozomenus* and *Nicephorus* recount a very remarkable Apparition of this moſt glorious Archangel at *Conſtantinople*, where was built a ſtately Church in Honour of St. *Michael*, in which God wrought many Miracles. And the *Greeks* celebrate another famous Apparition, which happened near the City of *Rhodes*. In the Time of *Dioclefian* Emperor, there was a Church in *Bithynia* of St. *Michael*; and *Juſtinian* Emperor, built ſix in his Honour, as writeth *Procopius*. For as St. *Michael* is univerſal Prince of the Church, ſo is it the good Pleaſure and Will of our Lord, that all Parts of it feel and experience his Help and Succour, and receive many and continual Favours and Benefits from him. But among ſo many famous Apparitions, the chief and moſt renowned is that which happened this Day on *Mount Garganus*, which is now called *the Mount of St.* Angelo *in* Apulia, belonging to the Kingdom of *Naples*, and near to the City of *Sipont*, now called *Manfredonia*: Both *Virgil*, and *Lucan* make mention of the ſaid Mountain, calling it *Garganus*. The Apparition was in this Manner. MAY 8.

In the Time of Pope *Gelaſius* the firſt, who entered into his Seat in the Year of our Lord CCCCXCII, a certain rich Man, who was alſo called *Garganus*, had many Herds of Cattle, among which one Bull went aſtray. They ſought him ſeveral Days, and at length finding him in a Cave, they ſhot an Arrow at him, which rebounded back, and wounded the Man that ſhot it; which both troubled and amazed all that were preſent; for they imagined there was herein ſome ſecret and hidden Myſtery. They addreſſed themſelves to the Biſhop of *Sipont*, to know what it might mean. The Biſhop commanded a great Faſt, and Prayers for three Days, to implore and obtain the Grace

MAY 8. Grace of our Lord. At the End whereof, St. *Michael* appeared to him, and told him, *that the Place into which that Beaſt had got, was under his Protection, and that it was the Will of God, that in the Place where the Cave was, there ſhould be erected a Church in his and all the other holy Angels Honour.* The Biſhop, accompanied with his Clergy and People, went in Proceſſion to the Cave, which he found to be very fit and commodious to be turned into a Church, and celebrating in it the divine Service, he dedicated it in Honour of St. *Michael*; by whoſe Merits and Interceſſion our Lord God hath, ſince that time, wrought many great Miracles in that Church, ſhewing thereby that it is wonderfully grateful and pleaſing to him that St. *Michael* is honoured in that Place, which, upon this account, hath been ever ſince eſteemed as a Sanctuary, and is a Place of great Concourſe and Devotion. And we read, that St. *Romualdus*, Founder of the Order of *Camaldula*, enjoined the Emperor *Otho* to go in Pilgrimage bare-foot from *Rome* to Mount *Garganus*, and there to viſit this Church for Penance, and Satisfaction of his Sin, for having commanded, or conſented to the Death of *Creſcentius* a principal Man of *Rome*, after he had promiſed and given him his Word that he ſhould not die; upon which Aſſurance *Creſcentius* had delivered himſelf up to him: Which Penance the good Emperor performed exactly, as writeth St. *Peter Damian* Cardinal, a moſt grave and worthy Author, who lived about that time. And this is a Token of the great Veneration in which that Church of St. *Michael* was always held; and that faithful Chriſtians did much frequent it, going often thither in Pilgrimage. MAY 8.

The Life of St. GREGORY NAZIANZEN *Biſhop, and Doctor of the Church.*

MAY 9. SAINT *Gregory Nazianzen*, called by Excellency the *Divine*, was of *Nazianzum*, a City of *Cappadocia*. His Father was called *Gregory*, and was Biſhop of the aforeſaid City. His Mother was *Nonna*, a moſt holy and virtuous Woman, whoſe Feaſt the Church celebrates on the fifth of *Auguſt*. From ſuch a Tree ſprung ſuch Fruit. St. *Gregory* was not the only Child of that happy Couple; but he had a Brother *Ceſarius*, of whom Mention is made in the *Roman* Martyrology on the five and twentieth of *February*, and a Siſter *Gorgonia*, who is alſo honoured as a Saint on the ninth of *December*; ſo that they were all of them Saints: But *Gregory* was a very great Saint, and given by the Hand of God to his Church, and obtained by the Prayers and Tears of his moſt pious Mother. For ſhe being very deſirous to have a Son, and with great Importunity begging him of Almighty God, promiſed, that if he would be pleaſed to beſtow a Son upon her, ſhe would dedicate him to his Service. Our Lord accepted of her Prayer, and revealed to her, whilſt ſhe was ſleeping, what a Son ſhe was to have, repreſenting him to the Life, with his true Countenance, Air, and Figure, and withal, bid her call him *Gregory*. Wherefore his Parents had great Care to breed him up from his Infancy in the Fear of God, good Manners, and Learning. And he, on his Part, had a great Inclination to Virtue and Piety, and a great Facility to learn whatever Sciences he was taught. When he was come to a competent Age, he was ſent by his Parents to *Athens*, which at that time was a moſt famous Univerſity and School, whither all choice Wits reſorted from all Parts, and was eſteemed the Mother of Eloquence, and all good Philoſophy. In this Voyage to *Athens*, St. *Gregory* being at Sea, there aroſe a fearful Tempeſt, and he was ſtruck with a great Fear and Apprehenſion of Death, becauſe he was yet only a Catechumen, and not baptized; and turning himſelf to our Lord, he begged of him to deliver him from that Danger, that he might have time to receive the holy Sacrament of Baptiſm, and promiſed to ſpend all the Days of his Life in his Service. His Prayer was ſo efficacious, that the Tempeſt preſently ceaſed, and the Seas were calm: And all the Paſſengers and Mariners thanked him for ſo unexpected a Change, aſcribing it to his Prayers that the Tempeſt was ſo ſuddenly allayed. At the ſame time his Parents were praying to our Lord to deliver him from the Dangers, which they are ſubject to, who are at Sea: And having ended their Prayer, they ſaw their Son trampling under his Feet the Devil, or ſome infernal Fury, that had endeavoured to deſtroy and ruin him. St. *Gregory* arriv'd at *Athens*, and was much praiſed and admired by all the Maſters and Scholars of the Univerſity. For his rare Modeſty, excellent Wit and Knowledge, won the Love and Eſteem MAY 9.

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After that St. *Gregory*, to content and satisfy his Friends, had taught some Years at *Athens*, taking an Occasion of his Father's great Age, and the longing Desire the good old Man had to see his Son, and also of the present Want and Necessity his Friends, and his own House, had of his Help and Counsel, taking Leave of the University, he returned Home, and was baptized. Then calling to Mind the Tempest he had been in, when he sailed to *Athens*, and the Promise he had made to God, to dedicate himself wholly to his Service, he resolved to put it now in Execution; and presently renouncing all Pleasures, and vain Delights of this short and frail Life, he gave himself entirely to our Lord. And in the first Place he laid for the Foundation, as it were, of this new Life, a firm Resolution never to swear, which Purpose he kept exactly all his Life long. He

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was so taken with Reading, Meditation, and Contemplation of heavenly Things, that Day and Night he thought of nothing else. And frequently in the Night CHRIST our Saviour appeared to him, and recreated him with his most amiable Presence. And once in his Sleep there were represented to him two young Virgins, very gracious and beautiful, who, as they came near to the Table where he was studying, and began to speak familiarly with him, he not knowing them, was offended at it, and checking them for being too free and familiar, asked them *who they were? and what they had to do there?* They replied, *Be not troubled*, Gregory, *that we are come to entertain thee so friendly; for the one of us is Wisdom, and the other is Chastity; and God hath sent us to thee, to contract with thee a strict League of Friendship, and to be thy faithful and constant Companions during Life.* And it proved to be true, for St. *Gregory* remained constantly a Virgin, and was adorned with so great Wisdom, and sublime Knowledge, that he was surnamed the *Divine*, a Title given by the holy Fathers only to St. *John* the Evangelist, and St. *Gregory Nazianzen*; and his Doctrine is so secure, and of so high Esteem in the holy Church, that (as St. *Thomas* saith, citing for it St. *Jerome*) *there is nothing in his Writings to stumble at.* And *Rufinus* adds, moreover, *that whosoever offereth to reprehend or contradict his Doctrine, is esteemed or suspected to be an Heretick.* Hence it is that the great Doctor of the Church, St. *Jerome*, doth glory *to have been a Disciple of St.* Gregory, *and to have gone from* Syria *to* Constantinople, *in Company of* Vincentius, *to become his Scholar, and to learn of him to expound and interpret the holy Scripture.*

St. *Gregory*'s Father desired to keep his Son with him for the Government of his House, and to be the Staff of his old Age; and to oblige him thereto, he made him Priest against his Will; for he thought Priesthood was, as it were, a Tie or Chain to hold him. But the blessed Man aspiring to a perfect Life, and being a great Enemy of the Noise and Broils of the World; understanding also that his great Friend and Companion, St. *Basil*, had retired himself into the Solitude of *Pontus*, as into a safe and secure Harbour, could be detained no longer from the like Course of Life; but breaking off all the Fetters and Chains that held him, he went to visit St. *Basil*, and remained in the same Desert diverse Years, though they lived apart one from the other, imitating upon Earth the Life and Conversation of the blessed Angels. St. *Gregory* speaking of this time of his Life, hath these Words: *I tamed my Flesh with continual Labours, which in the Prime of my Youth did bubble up with unclean Desires, and did wantonly kick. I overcame the Gluttony of the Belly, and the Tyranny of those Parts that are near it: I kept a strict Guard over my Eyes: I curbed all Motions of Anger: I mortified all the Members of my Body: I wept for my former Laughter: I consecrated all things to* CHRIST: *The Floor was my Bed, Sackcloth my Garment, Watching was my Sleep, and Tears my Repose: By Day I wearied out my Shoulders with Labour; and at Night I stood like a Statue, writing Hymns, and would not admit any human Pleasure or Comfort in my Soul, not even in Thought. This was the Tenour of my Life whilst I was young; because Flesh and Blood, like Fire, cast forth Flames, and endeavoured to hinder me from soaring up to Heaven. I had also thrown away the heavy Burthen of Riches, that I might be the lighter to mount up to God.* All this St. *Gregory* speaks of himself; and we may believe the like of St. *Basil*, whom this Saint styleth *a Giant in Comparison of himself.* They both employed the greatest Part of their Time in the Study of holy Scripture, labouring to expound it, not of their own Head, but according to the divine Light which our Lord communicated to them, and according to the Interpretation which holy Fathers, and ancient Doctors of the Church, had delivered to them. Here also they writ Rules very exact and profitable for religious Men, giving them a Form and Manner of living, that they might appear religious, not only in Name, but in Behaviour also and Conversation. But St. *Gregory*'s Father being now grown very old and decrepit, and discomforted for the Death of his Son *Cesarius*, he importuned this other Son, *Gregory*, to come to see him, and to take upon him the Care and Administration of his House and Means; for himself was not able to manage them any longer, nor carry on Suits with those, that under false Titles and Claims did wrongfully usurp his Lands and Possessions. And St. *Gregory*, overcame by Obedience and Respect to his Father, and the Obligation he had to have Care of him in this his great Necessity, with many Tears, and exceeding Grief and Sorrow, left that beloved Solitude, accompanied with heavenly Delights and Comforts, and his dear Friend, St. *Basil*, and return'd to *Nazianzum*, to serve and comfort his Father. And it seemeth that our Lord brought him thither, not only to give his Father a temporal Assistance and Consolation, but much more to procure him the Remedy and eternal Health of his Soul. For the *Arian* Hereticks being very strong and powerful, supported with the Favour of the Emperor *Valens*, raised great Stirs and Tumults, and most violently persecuted the Church of God: For they thrust out of their Seats those Catholick Bishops, whom, neither

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The bleſſed Man being now entirely diſcharged of the Care of the Church of *Nazianzum*, remained not idle, but employed that great and pregnant Wit, with other Talents which God had given him, in the Defence of Catholick Religion, and in beating down new Hereſies, which at that

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Peter, Patriarch of *Alexandria*, who had ſucceeded St. *Athanaſius*, was certified of the great Good St. *Gregory* had wrought at *Conſtantinople*, by his Preaching, his familiar Diſcourſes, and his Writings; and that by his Labour and Induſtry Catholick Religion began to flouriſh again in that City, and the Heretick's Party was much weakened and brought low; and conceiving that his Pains and Endeavours would be more profitable, if he were Biſhop of the Place; and that he would have greater Care, and be more watchful over the Flock, whereof he was appointed Paſtor, nominated him Archbiſhop of *Conſtantinople*. And St. *Gregory*, though he much thirſted after Quiet and Retirement, and was moſt unwilling to accept of any Honour and Preferment; yet ſeeing it was accompanied with great Labours, ſubmitted himſelf to the Burthen; to the End that being fortified and impowered by this Authority, he might be more able to controul and preſs down the Hereticks, and do greater Service to our Lord. And notwithſtanding it were a moſt rich and wealthy Biſhoprick, yet all the Time he enjoyed it he was exceeding Poor; and meddled ſo little with the Rents and Revenues of his Church, that he would never take Account of them himſelf, but remitted all that Care to his Stewards and Officers, *to whom* he ſaid *it belonged, and not to Biſhops, whoſe Office it is to attend to ſpiritual Things, and to feed their Sheep with the Example of a good and virtuous Life, and the Food of wholſome Doctrine*. And the Saint, ſpeaking of this Matter, ſaith thus: *Although Covetouſneſs in all things be a foul Vice, yet it is far more foul in ſacred Things; and if all were of my Mind concerning Riches, the Church of* CHRIST *would not ſuffer ſo much Prejudice*. It happened that one *Maximus* an *Egyptian*, and a *Cynick* Philoſopher, a Man for his exterior Comportment grave and modeſt, but inwardly vain and ambitious; in outward Shew a Lamb, but in Effect a true Wolf; inſinuated himſelf into the Family of St. *Gregory*, and feigning himſelf to be ſober, prudent, and a great Contemner of the World, gained his Affection extremely; and after he was baptized and became a Member of the Church, their Friendſhip and Familiarity paſſed ſo far, that St. *Gregory* made him ſit at his own Table, communicated his Affairs with him, and took his Advice and Counſel. For being himſelf a Saint, and moſt ſincere, he judged of other Men's Hearts by his own; and by what he ſaw outwardly, made a Conjecture of the interior of *Maximus*, which he could not ſee. But that falſe Villain, like another *Judas*, reſolved to ſell his Maſter, and caſt him out of his Seat, and enjoy it himſelf; and he went ſo far as to negotiate the Buſineſs with *Peter*, the Patriarch of *Alexandria*, whom he deceived by his Subtleties and Lies, and brought him to condeſcend to his moſt wicked and ambitious Deſires. Being thus armed with the Patriarch's Authority he returned to *Conſtantinople* to enter into Poſſeſſion of the Biſhoprick; but the Catholicks took up Arms to defend their Biſhop, and thruſt

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Theodoſius the *Great*, a *Spaniard*, was at this Time Emperor of the Eaſt, a Prince more renowned for his Piety and Religion, than for his great military Proweſs, wherewith he had ſubdued and triumphed over his Enemies. He coming to *Conſtantinople*, honoured and reſpected St. *Gregory* as his Father, and as a great Light of the Catholick Church, and ſtrong Pillar and Bulwark of our holy Religion, and deſired him to take the Charge and Care, as became a good Paſtor of this Flock, giving him many Thanks for the great Pains he had already taken. And becauſe the *Arian* Hereticks did ſtill poſſeſs the Patriarchal Church of *Conſtantinople*, the Emperor promiſed him to take it from them, and give it to the Catholicks, appointing alſo a Day when he would do it. This was preſently noiſed about the City; the Hereticks ſtormed and took up Arms, complaining of the Emperor, and threatening to kill St. *Gregory*, as indeed they purpoſed and endeavoured to do; but *Theodoſius* ſo diſpoſed Guards about the City, that the Tumult, which they intended to raiſe, could have no Effect: And he himſelf came to the Church to put St. *Gregory* in Poſſeſſion of it. That Day it happened that the whole City of *Conſtantinople* was overcaſt with a great and thick Miſt, ſo that it ſeemed there to be rather Night than Day: Whereupon the *Arians* preſently took Occaſion to ſay, *that this was a manifeſt Miracle of God, who intended to ſhew how much it was againſt his Will to take from them their Church.* But they ſoon found themſelves deceived, and put to Shame and Confuſion, when they ſaw that as the Emperor and St. *Gregory* came near to the Church Door, the Miſt vaniſhed, and the Day became clear, bright, and ſhining, to the wonderful great Joy and Comfort of the Catholicks. When they came into the Church, St. *Gregory* fell upon his Knees, and with Tears gave Thanks to our Lord, *for the ſingular Favour he had done his People, ſhewing his Power in reſtoring them this Church for their Devotion, and his Majeſty's Service.* The Emperor did the like; and the Catholicks embraced one another, congratulating with themſelves for that Bleſſing which God had given them: Only the Hereticks fretted, and were grieved and vexed at it. The Emperor would have had St. *Gregory* preſently ſit in his Chair, and take full Poſſeſſion of his Dignity: But the holy Man excuſed himſelf, and begged of the Emperor not to command him. Then ſpeaking to the People by a Cryer, (for the Noiſe was ſo great that they could not hear him) he deſired them all that Day to lay aſide all other Buſineſſes, and ſpend it in Prayer and praiſing the moſt bleſſed Trinity, that had ſo glorioufly triumphed over the Enemy. With this the Emperor was well ſatisfied, and admired the Humility and Sanctity of St. *Gregory*, and invited him to his Palace, deſiring him alſo often to come and viſit him; which notwithſtanding St. *Gregory* did very rarely, becauſe he loved Retirement, and ſhunned the Noiſe of the Court; and underſtood well that although the Emperor was a very virtuous Prince, courteous, juſt, and devout; yet diverſe of his chief Officers were covetous, and favoured more thoſe that would greaſe them in the Hand, than thoſe that were the beſt deſerving; and found not the Aſſiſtance and Correſpondence from them which was both fitting and neceſſary. All the Kindneſs which the Emperor ſhewed to St. *Gregory* was Poiſon to the Hereticks, who were reſolved to make an End of him one Way or other. And to compaſs their miſchievous Deſign, they agreed with a young Fellow, an Heretick of their Sect, ſtout and bold, that he ſhould inſinuate himſelf into the Company of ſome that went to viſit St. *Gregory*, who lay ſick in Bed, and there watch his Opportunity to atchieve his Villany. The Murderer entered the Saint's Chamber, and when he ſaw that almoſt all were gone out, and himſelf alone, that he might eaſily have diſpatched him, he threw himſelf at his Feet, aſking Pardon of him with many Tears and Sobs. St. *Gregory* demanded *what he meant, and why he wept ſo bitterly?* The poor Man not being able to utter one Word, continued ſtill weeping and ſobbing, till at length one that ſtood by ſaid: *Father, this young Man being ſet on by the Hereticks, came hither with Intention to kill you, and infallibly had taken away your Life with the Sword which he carrieth, if our Lord* JESUS *had not held his Hand: And now repenting himſelf of that cruel and bloody Deſign, he lamenteth his Sin, and beggeth Pardon of you.* Then the Saint turning himſelf towards the young Man, and moſt lovingly embracing him, ſaid: *God forgive thee my deareſt Child, and defend thee, ſeeing thou haſt preſerved me; and I do likewiſe pardon thee. One only thing I deſire and beg of thee, that thou wilt forſake thy Hereſy,*

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and become a Catholick, and ſerve our Lord with a ſincere, perfect and entire Heart. By this ſo mild and fatherly Admonition the young Man remained extremely confounded; and the Catholicks being exceedingly edified, praiſed our Lord, who had given them ſuch a Paſtor. But that he might be the conſtant and proper Paſtor of *Conſtantinople*, and might be owned and acknowledged for ſuch by the common Conſent of all (for there wanted not ſome who ſaid, *that* Maximus, *and not* Gregory, *was the Biſhop*; and others who gave out, *that he having been once Biſhop of* Nazianzum, *could not go to another Church, without the Decree and Authority of ſome legitimate Council)* the Emperor *Theodoſius* procured a Council to meet at *Conſtantinople*, to ratify, approve, and confirm anew what had been decreed in the Council of *Nice* againſt the *Arian* Hereticks; and to condemn other Hereſies, which had ſprung ſince that Time; and withal to ſettle and eſtabliſh St. *Gregory* in his Chair by ſo great Authority. In this Council were aſſembled a hundred and fifty Biſhops of the Eaſt; yet there wanted the Biſhops of *Egypt* with their Patriarch, who then was *Timothy:* As alſo there came to it no Biſhop of the Weſtern Church. In this Council the Patriarchal Dignity of *Conſtantinople* was confirmed upon St. *Gregory*; and the Catholick Faith was maintained againſt *Arians*, *Macedonians*, and *Apollinariſts*. And St. *Damaſus* Pope approved this Council as Oecumenical and General: And it is one of the four, *which*, as ſaith St. *Gregory* Pope, *are to be eſteemed and reverenced as the four Goſpels.* But there happened to be ſome Contentions and Debates in the Council, and the Biſhops were divided and of different Opinions, whom St. *Gregory* endeavoured to unite and join together, giving them moſt wholſome Counſel, which was not equally grateful and pleaſing to all; ſome ſhewed themſelves diſguſted and offended with him. And afterwards there came, in a Manner unlooked for, the Biſhops of *Egypt* with their Patriarch, who excepted againſt the Election of St. *Gregory*, becauſe the Council had not expected them, and they had not conſented to it. This cauſed new Troubles and Diviſions; for ſome would have St. *Gregory* to be Archbiſhop of *Conſtantinople*, and others gainſaid it, not for any Diſlike of his Perſon, or that they judg'd him unfit or unworthy of that high and eminent Place, but to revenge themſelves of thoſe who had not expected their Coming; and for ſome other particular Ends which they had.

Then the Saint, as a Lover of Peace, and deſirous of Reſt and Retirement, ſpoke to all the Biſhops aſſembled in the Council, in this Manner: *Fathers and Paſtors of our Lord's Fold, who are met here to make Peace in the Church, conſider that it is a thing unworthy your Perſons, to be at Variance and Diſcord among yourſelves. If I be the Cauſe of your Diſſention, behold here I am. Caſt me like another* Jonas *into the Sea, that ſo the Tempeſt may ceaſe. If your Deſire be to have this Dignity beſtowed upon ſome other, give it in God's Name to whom you pleaſe; for I never deſired it, and took it much againſt my Will. If you think it fit that I ſhall leave the City, I am moſt ready to depart hence, and I will return back to my little Hole and Corner, that you may remain here quietly, and the Church of God may enjoy Peace.* From the Council he went to the Emperor, and told him *he came to beg of his Majeſty a particular Favour; not Riches for himſelf, or any honourable Office or Preferment for his Friends or Kindred, or any temporal Advantage: But only his Licence and Permiſſion to depoſe the Archiepiſcopal Charge and Dignity, and to retire himſelf into ſome Solitude, there to lay down this mortal Life, which his old Age and frequent Infirmities would ſoon diſpatch and make an End of. That what he aſked might well be granted him, ſeeing it was very expedient for the Peace and Union of the Church, which he was obliged to procure and further above all things in the World.* And he did ſo urge and importune the Emperor, and thoſe of his Counſel, that though it afflicted him to the very Heart, he was forced to grant him what he requeſted. As ſoon as this Licence was granted him, he took his Leave of the Emperor, of the Religious, Clergy, People, of the Churches, Hoſpitals, Palaces, of his own Cathedral and Patriarchal Seat, and in fine of all Things that might detain or delight him in that City, as a Man that was never to ſee them more, but went now to live and die with CHRIST. It is almoſt incredible what Sorrow this his Departure cauſed in *Conſtantinople*. For they loſt a moſt vigilant Paſtor, an irrefragable Maſter of Truth, a moſt perfect Model of Sanctity; one who always ſhewed them the Way by his good Example, and never taught any thing which he did not firſt practiſe himſelf. They loſt a moſt ſtout and reſolute Defender of the Catholick Faith, a Terror of Hereticks, a Father of Orphans, a Protector of Widows, the Comfort of the Afflicted, and Relief of the Poor; they loſt an incomparable Doctor of the Church, the Light of Wiſdom, the Ocean of Eloquence, and a Sun that enlightened all other Doctors of that Age. A World of People accompanied him, lamenting and moſt heavily taking on. But he returned Home into his Countrey, and there retired himſelf to a Countrey Houſe which had belonged to his Father, called *Alianzo*,

MAY 9. *Alianzo*, being much ſpent and worn out with old Age and Sickneſs. And above all much troubled with the Gout, which continually peſtered him, and kept him for the moſt Part in his Bed: But he comforted himſelf with Prayer and Meditation of that eternal Repoſe and Happineſs which he hoped for. He gave himſelf alſo to Writing both in Proſe and Verſe; and compoſed then diverſe of thoſe Works which are yet extant, and eſteemed to be his, in moſt neat and quaint Language, and full of weighty Sentences, not to be read without great Admiration. Among which he writ a large Diſcourſe of his own Life in Verſe, and coming to treat of this his Retirement, to give us an Example of Humility, and guard over ourſelves, and to teach us to ſubdue and break our ſenſual Appetites, and not to conſide in old Age, or in the Victories which we have formerly got in Matter of Chaſtity, ſpeaking in his own Perſon, he exclaims thus againſt his Fleſh: *When wilt thou give over, and make an End of thy rebellious and moſt unruly and impudent Proceedings? Wretch that thou art, when wilt thou ſubject thy old Age, already white and hoary, to the Spirit? Have ſome Reſpect for me, and refrain theſe luſtful and unbridled Appetites, and make no longer War againſt me with ſo great Fury. For if thou doeſt go on in this Manner, I promiſe thee I will never ceaſe to reſiſt and oppoſe thee, and fight againſt thee with all Might and Main; and that I will quite tire thee out and break thee with all the Pains and Afflictions I can lay upon thee, till I do bring thee into Subjection, and make thee as feeble and weak as a dead Body.* And preſently he begs for Tears *that guſhing forth and running down in great Plenty from his Eyes, they may waſh away the Stains of his Sins.* And exhorteth *himſelf to faſt, to do Penance, and proſtrate himſelf frequently upon the Ground, and to eat his Bread mingled with Aſhes, clothe his Body with Sackcloth, and afflict it with all kind of Auſterities, that by this Means he may come to triumph over his Fleſh.* He goeth on, and ſpeaketh other Things to the ſame Purpoſe, moſt admirable and of great Edification; wherein appeareth his ſingular Humility in diſcovering to us his Temptations, and the War his Fleſh made him even in his old Age, by God's Permiſſion, that he might know his Virginity, and his being not overcome by ſuch Temptations in his Youth, was a ſpecial Gift of Almighty God; and that he might not grow proud, and be puffed up with a Conceit of himſelf for his great Learning and Eloquence; even as God permitted St. *Paul* to be moleſted with the like Sting of the Fleſh, that the Greatneſs of his Revelations might not raiſe him above himſelf, and breed in his Mind vain Glory. Perhaps alſo St. *Gregory* would teach us in his own Perſon the Fear we ought to live in; and the Arms we are to uſe to defend ourſelves againſt ſo fierce, domeſtical, obſtinate and reſtleſs an Enemy. MAY 9.

For the greater Glory alſo of the Saint, God permitted that an ill conditioned Gentleman, whoſe Name was *Valentinian*, that lived hard by, ſhould harbour in his Houſe certain wanton and laſcivious Women, who by their rude, prophane and petulant Behaviour, did much offend and trouble the moſt pure and chaſt Soul of St. *Gregory*. And he valuing more the Innocency of his Soul, than the Eaſe of his Body, and preferring true Quiet and Repoſe of Mind before all the Conveniencies that Countrey Houſe had afforded him, left it, and removed to another Place; and ſent a Letter to that debauch'd Gentleman, wherein he complains *that he had driven him out of Paradiſe by thoſe Women, as it were by* Eve, *endeavouring to deprive him of that Gravity and Innocency of Life, which he had hitherto ever maintained and profeſſed.* Neither was he perſecuted and diſquieted only by this *Valentinian*, a ſecular Man, diſſolute and wanton; but alſo by ſome Religious, who bore the Habit and Name of Religion, but were far from the Sanctity of it; theſe Men being moved with Envy murmured againſt the Saint, and waged him War with their Tongues, and at length alſo with their Hands; for they flung Stones at him, and even would have killed him, if God by his great Goodneſs and Mercy had not delivered him; for his Ways are different and ſtrange: And he oftentimes permits wicked Men to overpower for a While the good, and he makes uſe of them as of a Scourge to correct and exerciſe his Servants, and as a Fan to ſeparate the Wheat from the Chaff: Alſo to give Occaſion to them to ſhew their Charity to thoſe who perſecute them, as St. *Gregory* did now, who begged Pardon for his Enemies, of *Theodore* Biſhop of *Trent*, who would have puniſhed them. The bleſſed Saint, although during the whole Courſe of his Life he had given himſelf wholly to God, and to the Study of Mortification and Perfection, yet at the End of his Days he uſed more Fervour in this Kind, imitating a Stone, which the nearer it approacheth to the Center, is carried on with a ſwifter Motion. And this appeareth by what he teſtifieth of himſelf. For perceiving that he was ſomewhat prompt and ready to ſpeak (though all his Diſcourſes were neceſſary, or at leaſt profitable, and of holy and divine Matters) for his greater Mortifition he ſpent forty Days in a moſt ſtrict Silence, without ſpeaking one Word. After which Space he ſet his Tongue again at Liberty, looſing and untying it for the Service of our Lord.

At

MAY 9.

At length this moſt bleſſed Doctor having illuminated and adorned the Church of God by his Life, Doctrine, and Writings, being full of Merits, and fourſcore and ten Years of Age, went to receive the Reward of his long and happy Labours, from the Hand of our Lord, whom he had ſerved with great Devotion, Solicitude, and Perſeverance. He departed this Life on the ninth of *May*, in the Year of our Lord CCCLXXXXIX, and the eleventh of the Reign of *Theodoſius*. The whole Catholick Church did much reſent his Death, though, to ſpeak properly, he never died, ſeeing he remains always living in his Works and Writings, which all the holy Doctors that lived with him, or have ſucceeded him, have highly praiſed and commended; among whom, St. *Baſil* the Great, and his ſpecial Friend, ſtyleth him *a Veſſel of Election, a profound Well, and Mouth of* CHRIST. And *Caſſiodorus* writeth thus of him: Gregory, *like a moſt clear Light of Knowledge and Doctrine, though he ſeemeth to be obſcured by Death, yet liveth ſtill by his Authority, and by his Faith; and having been many Years ago abſent in Body from the Church, he is ſtill preſent with his Voice and Inſtructions of a Maſter.* St. *Gregory* was of a middle Stature, a pale Complexion, but not ſad; his Noſe was bowing, like an Eagle's Bill; his Eye-brows arched: He had a ſweet and amiable Countenance; his right Eye was a little ſunk into his Head; his Beard was not long, but thick and buſhy: He was ſomewhat bald, and his Hair was white and venerable. Thus is St. *Gregory Nazianzen* deſcribed by *Metaphraſtes*, and pictured in an ancient *Greek* Book kept in the *Vatican* Library. Which I have ſet down here, becauſe after his Death his Picture was hung up in the Church, and reverenced by all Catholicks with great Devotion; and by Means of it God wrought ſeveral Miracles: Among which, it is recorded, that Speech was reſtored to *Conſtantius*, Son of the Emperor *Leo Armenus*, who was quite dumb, as *Cedrenus* relateth. The Life of St. *Gregory Nazianzen* is written by another *Gregory*, a Prieſt, an ancient Author; by *Suidas*, St. *Ado*, and *Metaphraſtes*: But none hath written it ſo well as St. *Gregory* himſelf, in a long Treatiſe, compoſed in Verſe, of his Life; and in the Orations which he made of St. *Baſil*, and to honour the Memory of his Father, and of his Brother and Siſter. Cardinal *Baronius* relateth it at large in the fourth Tome of his Annals. The Body of this moſt holy Doctor, as the *Roman* Martyrology ſaith, was brought from *Conſtantinople* to *Rome*, and placed in a Monaſtery of Nuns, who were firſt of St. *Baſil*'s Order, and are now of St. *Benedict*'s, and is called *Sancta Maria in Campo Marſo*; where it remained till Pope *Gregory* XIII. of happy Memory, tranſlated it thence, with great Pomp and Solemnity, into a Chapel of St. *Peter*'s, which the ſaid Pope had built with rare Skill, great Coſt and Magnificence, intending to be buried there himſelf.

MAY 9.

The Lives of St. GORDIAN, *and St.* EPIMACHUS, *Martyrs.*

MAY 10.

After that the moſt ungodly and wicked *Julian* the Apoſtate had been proclaimed Emperor, by his Army in *France*, and by the Death of the Emperor *Conſtantius*, his Couſin-German, was made abſolute Lord and Sovereign, he began preſently to pluck off the Mask of Piety, with which he had before deceived and deluded the Chriſtians, by ſeeming to favour them. For now he was wholly bent upon their utter Ruin and Deſtruction, and upon the ſetting up again and encreaſing the Worſhip and Veneration of the falſe Gods. But becauſe he affected ſtill the Name and Reputation of a clement and merciful Prince, and envied the Chriſtians that loſt their Lives for the true Faith and Religion, the Glory and Title of Martyrs; fearing alſo, becauſe Chriſtian Religion was much ſpread, and did greatly flouriſh in the World, that an open Perſecution might occaſion ſome Stirs and Troubles in the Empire, he endeavour'd, for Reaſon of State, to undermine them ſecretly, and to go cunningly and craftily about the Execution of his curſed and abominable Intentions. Therefore he put ſuch Men in Office and Authority, making them Governours of Cities and Provinces, whom he knew to be cruel and barbarous Men, and to bear a particular Spleen and Spite againſt our holy Religion, ſo *to fling the Stone*, as they ſay, *and to hide the Arm*; and by means of his Miniſters to bring that to paſs, which he thought not fit to appear in himſelf. Among the Officers whom *Julian* made Choice of, to execute his wicked Deſign, was *Gordian*, whom he made Governour of *Rome*, and, as it were, his Vice-Roy. And *Gordian* executed his Commiſſion with all manner of Cruelty, and ſhed much innocent Chriſtian Blood. Among many that he had apprehended for their Piety and Religion, was a venerable old Prieſt, call'd *Januarius*, with whom *Gordian* had long and different Diſcourſes; and at laſt, when it pleaſed Almighty God to move his Heart, he opened his Eyes to a Ray of heavenly Light that

MAY 12.

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MAY 10. ſhone upon him, and reſolved to become a Chriſtian, and ſoon after was baptized by St. *Januarius*, he and his Wife *Marina*, with three and fifty of his Family: And he delivered up to St. *Januarius* an Idol of *Jupiter*, which he had kept and worſhipped in his Houſe; which was preſently caſt into the Fire, and broken into Pieces, and the Pieces thrown upon a Dunghil. *Julian* came to know of this, which put him into a great Rage, that his prime Officers, whom he had chiefly intruſted with the Charge of extinguiſhing Chriſtian Religion, and maintaining his profane Superſtition, ſhould fall off from him, and become Chriſtians. Then diſcarding *Gordian* out of all Office and Honour, he gave Order to *Clementianus*, a Tribune to apprehend and puniſh him: Which he preſently ſet about, commanding *Gordian* to be brought before him, loaden with as many Chains as he was able to bear; then taxing him of Ingratitude to the Emperor, threatened him with all ſorts of Torments, if he refuſed to ſacrifice to the Gods. But *Gordian* ſtanding firm and conſtant in the Confeſſion of JESUS CHRIST, ſcoffed at *Julian*, and his fooliſh Gods. Wherefore *Clementianus* made him be tormented, and moſt cruelly ſcourged, and to have his Bones bruiſed and broken with Whips armed with Lead, whilſt the bleſſed Man gave our Lord Thanks for giving him Grace to ſuffer for him, and for placing him in the Rank of Martyrs. The Tribune at length ſeeing he loſt his Labour, commanded he ſhould be beheaded before the Temple of the Goddeſs *Tellus*, which ſignifieth *the Earth*; and that none ſhould offer to bury him, but that the Dogs ſhould devour his Body. But our Lord, to ſhew his Goodneſs and Power, ordained that hungry Dogs coming to the Place, ſhould not touch the Body, but with their barking, keep and defend it. After it had laid there five Days, one that had been St. *Gordian*'s Servant, and ſome other Chriſtians, carried it away in the Night, and buried it a Mile from *Rome*, in the Way call'd *Latina*, in a Grot, into which St. *Epimachus*'s Body had been tranſlated not long before; whoſe Martyrdom the holy Church celebrates alſo upon this Day: Who being taken at *Alexandria* for the Faith of CHRIST, after a long and hard Impriſonment, and ſeveral grievous Torments, which for many Days he endured with admirable Patience and Conſtancy, at length was burned, and his Bones and Aſhes were brought to *Rome* by the Chriſtians, and put into this Grot, as we ſaid. And therefore the Church keepeth one Feaſt of them both, on the tenth of *May*, on which St. *Gordian* was martyr'd, in the Year of our Lord CCCLXII, in the Reign of *Julian* the Apoſtate. The Relicks of theſe moſt bleſſed Martyrs were afterwards tranſlated into *Germany* in the Year DCCLXX, as writeth *Hermannus Contractus*, in his Chronicle. Thoſe that have written of St. *Gordian*, and St. *Epimachus*, beſides the *Roman* Martyrology, are, venerable *Bede*, *Uſuardus*, *Ado*, *Surius* in his third Tome, and *Baronius*, in his Annotations upon the *Roman* Martyrology, and in the fourth Tome of his Annals, *Page* 98. MAY 10.

The Lives of St. NEREUS, ACHILLEUS, *and* DOMITILLA, *Martyrs.*

MAY 12. THE holy Martyrs, *Nereus* and *Achilleus*, were Brothers, Eunuchs and Servants of *Flavia Domitilla*, who was Daughter of St. *Plautilla*, and Niece of *Flavius Clemens*, that was Conſul of *Rome*, and Couſin-German to the Emperor *Domitian*. Theſe two Brothers were converted to the Faith of CHRIST by the preaching of St. *Peter* the Apoſtle. And their good Example and pious Diſcourſes were ſo powerful and efficacious, that they perſuaded *Domitilla* alſo to become a Chriſtian, notwithſtanding her Nobility and Alliance with the Emperor, her great Wealth and Riches, and the Perſecution which infallibly ſhe was to ſuffer for embracing this holy Religion. When *Domitilla* was now a Chriſtian, her Friends treated of a Marriage for her with *Aurelianus*, who, for his Birth and other Qualities, was held inferiour to no Nobleman of *Rome*: And *Domitilla* ſeemed not to miſlike the Offer. And one Day as ſhe was putting on her beſt Attire, and dreſſing herſelf up with the richeſt Ornaments ſhe could think of, theſe two faithful Servants ſpoke thus to her: *Madam, If you would be as curious and diligent to adorn your Soul with Virtues, as you are to trim and deck your Body, to pleaſe the Eyes of a mortal Man your Spouſe* Aurelianus *a Conſul's Son, you would, without doubt, win the Love and Affection of* JESUS CHRIST, *King of Heaven, and he would take you for his Spouſe, and make this Beauty of yours, which otherwiſe will quickly fade, and fall away, to remain always in its Prime and Flower, yea, to receive great Encreaſe, and incomparably more Luſtre in the Court of Heaven.* Domitilla anſwer'd, *There is no Harm done, if I marry to get Children, that* MAY 12.

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may ſucceed in my Family, and propagate my Race: And to this Purpoſe I may well ſet myſelf forth, pretending to enjoy the honeſt Delights of Matrimony, which are moſt conformable with this Nature of ours, made by God himſelf. To this *Nereus* replied, *You fix your Eyes, Madam, on the ſhort and uncertain Pleaſures of this Life, which paſs away in a Moment, and do not conſider the ſolid and permanent Delights of eternal Beatitude. You look on the Conveniencies of Wedlock, and reflect not upon the Trouble and Burthen which accompany it. And yet this it is which I wiſh you ſeriouſly to think of, before you caſt away what yet you hold and poſſeſs. For firſt, the Maid that marries, loſeth that honourable Name of* a Maid, or Virgin. *And then, being before free, and at her own Diſpoſal, ſhe putteth herſelf in Service and Subjection to a Stranger whom ſhe knoweth not, and frequently it happeneth that ſhe is uſed like a Slave. For if her Huſband taketh it in his Fancy, he will forbid her all Converſation with her neareſt Kindred, and not permit her to ſpeak with her own Father and Mother, or to have any thing to do with them, but will deprive her of whatſoever may give any Joy or Contentment. And if he be jealous, whatſoever his Wife can do with a ſincere and innocent Mind, he will conſtrue it in the worſt Senſe.* Then *Achilleus* taking up the Diſcourſe, ſaid, *Men, before they be married, ſhew themſelves very ſweet, affable, courteous, and friendly, even to the Wedding-Day; but when they have carried their Wives home to their Houſes, they appear ordinarily other Men, quite different to what they made ſhew of before, and treat their poor Wives as they liſt, miſuſing them oftentimes not only with harſh and froward Language, but alſo in a more rude and unworthy Manner. But, put the Caſe that the Huſband is neither jealous, nor carried away with any By-Love, or fond Affection, but holds fair and good Correſpondence with his Wife, what great Comfort can ſhe expect from his Company? if ſhe have no Children, what Diſguſt, Affliction, and Bitterneſs is it to her? If ſhe have Children, what Trouble, what Pain whilſt ſhe is great with them? What Pangs and Throes when the Time comes that ſhe is to be brought to Bed? To what Danger is ſhe put of Life or Health? How many Mothers loſe their Lives by giving Life to their Children? Now what Pains doth it coſt her to bring her Children up? What Frights and Fears is ſhe continually in of loſing them? What an Affliction and Torment is it if they come to be diſobedient, unruly, debauch'd, and lewd, or come forth into the World, lame, blind, deaf, dumb, crooked, deformed, wanting ſome principal Part, or Limb; if they be blockiſh, Fools, or Changelings, or, in fine, have any other Blemiſh, as we ſee daily befal the Children even of great Lords and Princes, and ſuch as eſteem themſelves otherwiſe to be the moſt happy of the World? I will not enlarge myſelf upon the Care, Solicitude, and Danger there is in bringing up their Daughters, in looking to them, marrying, and providing for them. And among their Sons, how few are to be found, that by their Behaviour and Towardlineſs, are a Comfort, Eaſe, and Help to their Parents, the Staff and Prop of their old Age? How many more are thoſe, who rejoiced indeed their Parents much by their Birth, but incomparably more afterwards by their Death? How many Children have been born to ſerve for a perpetual Croſs and Heart-break to thoſe who bred and engendered them, proving to be the Diſhonour of their Family, the Deſtruction of the Commonwealth, an Infamy of their Race, and their own Ruin; who, by their Calamities, ſad Fortunes, and diſaſtrous Ends, have converted all their Mothers Comfort into Sorrow, Joy into Grief, and Mirth into Tears? Finally, if I could ſet before your Eyes, as it were, in a lively Picture, all the Troubles, Sorrows, Fears, and Miſeries, that a ſad Wife is ſubject to, when ſhe is match'd with a wicked and lewd Man, it would be enough to diſabuſe all ſilly Women, and to cool in them the Heat and earneſt Deſire which they have to marry.* When *Achilleus* had made an End, *Nereus* his Brother purſueth the Diſcourſe, and ſays, *O what a happy thing is Virginity, which is free from all theſe Troubles, and moſt pleaſing to God, and hath him for Spouſe, and is upon Earth what the Angels are in Heaven! O rich and incomparable Treaſure, which if it be once loſt, can never be recover'd again! O divine Love! O Courage and Fortitude, not human but celeſtial, wherewith the Virgin overcometh the Fleſh, reſiſteth ſenſual Appetites, triumpheth over the World, Death, and Hell; obtaining a new Crown in Heaven, which none can deſerve that are not Virgins; and being in a continual Poſſeſſion and Fruition of that delightſome and moſt ſweet Spring of Paradiſe, is always entertaining her ſelf amidſt thoſe Fields full of wonderful Flowers of an unſpeakable Fragrancy, without Fear of Sickneſs, of Corruption, or evil Uſage from a Huſband; becauſe her moſt ſweet Spouſe* JESUS *continually embraces her with a moſt pure and chaſte Love, recreates and regales her eternally. Determine therefore with yourſelf what Spouſe is to be preferred, and make Choice of him, you have moſt Affection for: A mortal Man, who, be he never ſo good, will one Day leave you; or* JESUS CHRIST, *who will never die, and for all Eternity will rejoice and bleſs you with his Company.* When *Nereus* and *Achilleus* had uſed theſe Reaſons and Arguments, and explicated them fully to *Domitilla*; ſhe, as a prudent Woman, being convinced by them, and receiving alſo a more clear Light from Heaven, ſaid: *Would to God I had heard this Diſcourſe before I had been engaged to be a Spouſe:*

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MAY 12. *Spouſe: But though it may ſeem now too late, yet it is not ſo, if I can find ſome Means to conſerve my Virginity, and free my ſelf from* Aurelian, *to whom I am promiſed in Marriage.* The two holy Brothers praiſe and commend her Reſolution, and going ſtraight to St. *Clement* Pope, who was her Couſin, acquaint him with *Domitilla*'s Intentions, and the *Deſire ſhe had to conſecrate her Virginity to God, and inſtead of* Aurelian *to take* JESUS CHRIST *for Spouſe.* The holy Pope anſwered; *It ſeemeth to me that the Time is at Hand wherein God is pleaſed to crown both you and me, and* Domitilla, *with Martyrdom. And ſince our Lord commandeth us not to fear thoſe who can kill the Body only; let us not be troubled for the Diſpleaſure of a mortal Man, when there is queſtion of obeying the immortal God, who is our ſovereign and abſolute Prince.* And with this he went in Company of *Nereus* and *Achilleus* to *Domitilla*'s Houſe, and there conſecrated her to our Lord, according to her Deſire.

The Troubles and Perſecutions which the bleſſed Virgin *Domitilla* ſuffered upon this Occaſion from *Aurelian* cannot be numbered, nor almoſt believed. For he obtained of the Emperor, that if ſhe refuſed to offer Sacrifice to the Gods, ſhe ſhould be baniſhed into the Iſland *Pontia*; *Aurelian* thinking this was the Way to force her to accept of him for her Huſband. *Nereus* and *Achilleus* left her not, but attended and comforted her in this Baniſhment for ſome Time; till *Aurelian* coming himſelf into the Iſland to ſee if *Domitilla* had relented and changed her Mind, found her more firm and conſtant in her holy Purpoſe than ever; and perceiving ſhe was chiefly encouraged and ſtrengthened therein by theſe two Brothers, he turned all his Rage and Fury againſt them, and reſolved to take away their Lives. He cauſed them therefore to be cruelly ſcourged, and then ſent them to *Taracina*, to *Minutius Rufus*, who had been Conſul, and was then Governour of that Place. *Minutius* ſeeing neither his fair Offers, nor Threats could induce them to ſacrifice to his Gods (for they continued fixed in this, *for the whole World not to ſwerve the leaſt from the Doctrine, which had been taught them by the glorious Apoſtle St.* Peter) he commanded them to be put anew upon the Torture *Equuleus*, and to be burnt with Plates of Iron fiery hot applied to their Sides, and after all, to be beheaded. *Auſpicius* their Diſciple, who had the Care and Cuſtody of *Domitilla*, took their Bodies, and buried them in a Manour belonging to her, which was in the Way *Ardeatina*, not far from *Rome*, hard by the Place where St. *Petronilla*, St. *Peter*'s Daughter, lay buried. There was afterwards a Church built in their Honour, where St. *Gregory* Pope recited his eight and twentieth Homily upon the Goſpels, wherein he exhorteth the Faithful to a Contempt of the World, by the Example of theſe Saints, whoſe Bodies reſted then in the ſame Church. Their Martyrdom was on the twelfth of *May*, according to *Baronius*, in the Year of our Lord XCVIII; and on the ſame Day the Catholick Church keepeth their Feaſt. Pope *Clement* VIII. in the reformed Breviary, commanded that, together with them, ſhould be honoured St. *Domitilla*, as Virgin and Martyr, and their Miſtreſs; and that her Feaſt ſhould be kept as a Semidouble: And ſo we will relate here the Courſe of her Martyrdom. MAY 12.

Aurelian ſeeing he loſt his Labour with her in the Iſland, carried her with him to *Taracina*, and reſolved either by fair Means or by Force, to make her marry him. He ſhut her up in a Chamber, and invited diverſe to the Solemnity of his Marriage. They fell a dancing in great Jollity, and *Aurelian* danced ſo long, that he fell down dead in the Place, whilſt the holy Virgin was at her Prayers, and beſought our Lord to deliver her out of his Hands. And ſhe was delivered from the Violence ſhe feared might be offered her, but not from Death: For *Luxorius*, Brother to *Aurelian*, to revenge his Death, which he charged *Domitilla* with, obtained a Commiſſion from *Trajan*, who was now Emperor, *to queſtion* Domitilla, *and even to put her to Death, if ſhe would not adore the Gods of the* Roman *Empire.* With this Order he came to *Taracina*, where the holy Virgin was with two other Gentlewomen, whom ſhe had perſuaded to believe in CHRIST, and vow perpetual Chaſtity. He was very urgent with them all three to ſacrifice to the Gods: He uſed all Manner of Proteſtations, and what other Induſtries he could, to perſuade them; but finding them moſt firm and reſolute in their holy Reſolutions, he put Fire to the Chamber where they were, to wit, *Domitilla* and her two Companions, *Theodora* and *Euphroſina*. The next Morning *Ceſarius* a Deacon coming thither, found them all proſtrate upon their Face, as if they had been praying; the Fire indeed had bereaved them of this mortal Life, but had not burnt or ſinged one Hair of their Head. The holy Deacon took their Bodies and buried them honourably. The Memory of St. *Domitilla* is ſolemnized on the ſeventh of *May* in the *Roman* Martyrology; and *Euſebius*, *Nicephorus*, and others, make mention of her. And St. *Jerome* writeth, *that in the Voyage which St.* Paula *made by Sea from* Rome *to* Jeruſalem, *ſhe was at the Iſland*

MAY 12. *Iſland* Pontia, *and viſited with great Devotion and Reverence thoſe Places where St.* Flavia Domitilla *had lived a long Time, and ſuffered much Hardſhip for the Love of* CHRIST. Afterwards in the Year DXCVII, in the Time of Pope *Clement* VIII, *Cæſar Baronius* Cardinal, and Titular of St. *Nereus* and St. *Achilleus*, tranſlated the Bodies of them and of St. *Domitilla* from the Chapel of St. *Adrian*, where then they were, into an ancient Church of their own Name, on the twelfth of *May*. Which Tranſlation was performed with great Pomp and Solemnity. MAY 12.

The Life of St. PANCRATIUS, *Martyr.*

WITH the above-named Saints, *Nereus*, *Achilleus*, and *Domitilla*, the holy Church joyneth St. *Pancratius* Martyr, a Child but fourteen Years old, who in the Reign of *Dioclesian* and *Maximian* Emperors, maſtered with great Courage the Weakneſs of his tender Age; and, with the Force and Strength of Faith, obtained a glorious Triumph over the Devil.

St. *Pancratius* was of the Province of *Phrygia*, Son of a Nobleman called *Cledonius*, who on his Death-Bed begged of his Brother *Dionyſius* that he would take Care of his Son *Pancratius*, and keep for him the great Eſtate which he left him, the poor Child being an Orphan, deſtitute of all Help, and having no other Kinſman to provide for him beſides *Dionyſius*; who promiſed his Brother *Cledonius* to take care of him, as he did: For when *Cledonius* was dead, he took *Pancratius* for his Son, and as ſuch loved, cheriſhed, and brought him up with great Care and Pains. After three Years he took a Journey to *Rome*, carrying with him this little Boy; and ſettled himſelf in a Houſe out of the City, where St. *Marcellinus* Pope lay hid for Fear of the Perſecution. The Sanctity of this bleſſed Pope was ſo great, and the fragrant Odour of his Virtues and Miracles was ſuch, that it was ſpread far and near, and came to the Notice of *Dionyſius* and *Pancratius*, and they being touched and inſpired by our Lord, deſired much to ſee and ſpeak with him, and to be inſtructed by him: In fine, he converted them to the Chriſtian Faith; and they conceived ſo great and fervent a Deſire to die for CHRIST, that without being enquired after, they offered themſelves to the Miniſters of Juſtice: *Dionyſius* died a few Days after a natural Death, and *Pancratius* was made Priſoner. But the Judge underſtanding he was moſt nobly born, preſented him to the Emperor *Dioclesian*; who having been (as he ſaid himſelf) well acquainted with his Father, and his dear Friend, and ſeeing the Child ſo young, beautiful, and gracious, endeavoured by Allurements, ſmooth Words, and large Promiſes to perſuade him to return to the Worſhip of his Gods. But the moſt holy Youth anſwered, *that he wondered how the Emperor, being ſo wiſe and prudent, could command him to eſteem and worſhip them for Gods, who had been Men ſo full of Wickedneſs and Miſchief; that if his Servants were like to them, he would puniſh them moſt rigorouſly.* Which Words put the Emperor into ſuch Rage, that he preſently commanded that the conſtant and moſt virtuous Child ſhould be beheaded; which being executed accordingly, a holy Woman, whoſe Name was *Octavilla*, took the Body ſecretly in the Night, and embalming it, and wraping it up decently in fine Linen, buried it honourably in a new Sepulchre on the twelfth of *May*, in the Year of our Lord CCCIII, according to *Baronius*. Many holy Authors make particular Mention of St. *Pancratius*. There is a Church at *Rome* dedicated in his Name, in the Gate of the City; which *Gate* having before been called *Aurelia*, is now called from St. *Pancratius*, and hath had that Name for many Years: As we may read in *Procopius*, in the fifth Book of his *Gothick* War. St. *Gregory*, Pope, ſpeaketh of his Relicks; and St. *Gregory* of *Tours*, who lived at the ſame time with that holy Pope, ſaith, that they were tranſlated into *France*: And he relates a perpetual Miracle wrought by the Merits of this moſt bleſſed Child and Martyr, which is, that all thoſe who came to his Church to take their Oath about any thing, if they forſwore themſelves, were viſibly puniſhed by God; for either they preſently died, or were poſſeſſed, and cruelly tormented by the Devil.

The

The Life of St. BONIFACE, *Martyr.*

MAY 14. IN the time of the Emperors, *Diocleſian* and *Maximian*, there lived a Lady at *Rome*, called *Aglae*, very noble, rich, and beautiful, and allied to the beſt Families of that City, who being a Woman young and frail, making ill Uſe of God's Gifts, became very looſe and light in Manners and Converſation, diſgracing her Perſon and Condition. Among her Servants there was one *Boniface*, a Citizen of *Rome*, who was her chief Steward, and had the managing of all her Eſtate. *Aglae* took a great Affection to him, as well for the comely Features of his Body, as for his Diſcretion, Prudence, and other ſuch like good Parts. And as ſuch Affections ſeem not to be very hurtful in the beginning, but by little and little getting Strength, commonly end in ſad Conſequences; ſo did this Love of *Aglae* amount to a very diſordinate Familiarity, and a filthy and diſhoneſt Amity, to the great Shame and Infamy of her Perſon, wonderful Grief of her Friends and Kindred, and publick Scandal of all the People. *Boniface* emboldened with the Favour and Authority he had with his Lady and Miſtreſs, looſed the Reins to all ſort of Pleaſure; yet, for all that, he omitted not to do ſome good Works: He was liberal and free in giving Alms; he did what good he could to the Poor; he had great Compaſſion for all whom he ſaw to be in Affliction and Miſery, and afforded them what Relief and Comfort he could. This wicked Converſation, and lewd manner of Life, continued ſome Years, till our Lord taking Compaſſion of a frail Woman, and a miſerable Man, and uſing, according to his Cuſtom, his infinite Mercy towards them for ſome good Works which they had done, touched their Hearts, that they might open their Eyes and diſcover the Abyſs of Miſery into which they were fallen; the ſhortneſs and uncertainty of this preſent Life, the everlaſting Pains of Hell, their loſt Reputation, the Scandal of the whole City, and their Conſcience, that like a cruel Executioner was inceſſantly tormenting them. With this Ray of Light they entred into themſelves, ſaw and underſtood their ſad Condition, wept and bewailed it, and reſolved to convert themſelves to God. But becauſe they knew how grievous their Sins were, and how heinouſly they had offended and irritated God's Juſtice, they thought fit to ſeek for ſome Interceſſors and Mediators, by whoſe Merits they might obtain of our Lord that Mercy and Pardon which they could not expect to merit by themſelves.

MAY 14. At this time was ſtill raging that horrible and cruel Perſecution which *Diocleſian* and *Maximian* had raiſed againſt the Church; eſpecially in the *Eaſt*, where *Galerius Maximian* commanded, a fierce and barbarous Tyrant, and a ſworn Enemy of Chriſtians. For although *Diocleſian* and *Maximian* had reſigned the Empire, yet their bloody Laws and Orders were in vogue, and executed with the greateſt Rigour: Though in the *Weſt*, where *Conſtantius Chlorus*, who was Father of *Conſtantine* the Great, reigned, the Chriſtians enjoyed great Reſt, and were not any ways moleſted, by reaſon of the mild and meek Diſpoſition of *Conſtantius*, who had an Horror to ſhed innocent Blood, and ſtood well affected to the Chriſtian Religion. *Aglae* and *Boniface* then reſolved to procure the Bodies of ſome holy Martyrs, to honour and reverence them, hoping by that Service to make them their Advocates and Interceſſors, and to obtain by their precious Merits, Pardon from our Saviour of all their Sins. They underſtood that in *Cilicia* there was a Preſident, by Name *Simplician*, a Man no leſs covetous than cruel, who made a great Slaughter of holy Martyrs, putting an infinite Number of them to Death by moſt exquiſite and bitter Torments, and afterwards ſold their Bodies to other Chriſtians, who bought them with wonderful Devotion, and carefully kept and conſerved them as moſt rich and precious Treaſures. It was concluded that *Boniface* ſhould go to that Province, where he might eaſily and ſecurely obtain what he ſo much deſired. *Aglae* gave him great quantity of Gold for the Charges of his Journey, and to diſtribute among the Poor, and to buy of the covetous Tyrant ſome Bodies of glorious Martyrs, and bring them to *Rome*. She furniſhed him with Horſes and Servants to accompany him; alſo with fine Linen, precious Ointments, perfumes and Sweets to embalm the Relicks of the holy Martyrs. At his ſetting forth, either in Merriment, or that God inſpired him ſo, *Boniface* ſaid to *Aglae*, *Madam, What will you ſay, if inſtead of my bringing you the Bodies of other Martyrs, my Companions bring back to you mine? will you look upon it as a Relick?* And *Aglae* checked him, and anſwered, *Boniface, 'tis not a time to jeſt and be merry; remember that we are not worthy to touch, or even to look upon the Relicks of holy Martyrs: Behave yourſelf ſo that you may deſerve to obtain what I have recommended to you, and do ſo earneſtly deſire.*

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Thus did *Boniface* depart from *Rome* to begin this pious Voyage; and the Desire he had to honour the holy Martyrs was so grateful to God, that he gave him the Grace more and more to open his Eyes to despise and hate himself, and acknowledge how unworthy he was to handle or touch the sacred Relicks of Martyrs; and to dispose himself thereunto by Alms, Fasting, and Penance, which he practised in all that Journey, begging of our Lord to grant him that Favour and Benefit, which afterwards he received. They arrived at length at *Tarsus*, the head City of *Cilicia*, where the President *Simplician* was executing his barbarous Cruelty against the Christians. And presently *Boniface* giving Order to his Companions to find out a convenient Lodging, said, *he would take a Turn about the City.* He did already so burn with a Desire of Martyrdom, that he went straight to the Place where the holy Martyrs were tormented, and found twenty of them put upon the Torture, each one after a different Fashion and Manner, but all of them most pitifully torn and disjointed. He presently turned his Eyes where his Heart was, and considering the Patience, Fortitude and Constancy of those invincible Champions of our Lord, he was strangely moved, and inflamed with the Love of God, and running to them, fell down at their Feet, kissing their Wounds, and bathing them with his Tears, and anointing his Eyes with their Blood. Then he cried out aloud, *O blessed Martyrs! O Friends of God! stand firm, and endure couragiously these Torments, for they cannot last long, and in Recompence of them our Lord will give you an everlasting Joy and Consolation.* The President minding this, commanded him to be apprehended and brought to him. He asked him his Name, and who he was? and understanding he was a Christian, caused him to be tormented, and his Body to be torn with iron Hooks, till the bare Bones did appear; and not satisfied with this, made sharp Reeds to be thrust under his Nails. And perceiving the holy Martyr, notwithstanding these Torments, to be ever chearful; and with his Eyes lifted up towards Heaven, to praise and thank our Lord for this so great and singular a Favour, he bade the Officers pour melted Lead into his Mouth. Then *Boniface* with much Fervour begged of our Lord to arm him with Strength and Constancy, and besought the other twenty Martyrs that were there tormented, to assist him with their Prayers, that by their Intercession he might obtain of God what his great Sins made him to be unworthy of. The Saints joined their Prayers with his, and he suffered all that was inflicted upon him with a serene and angelical Countenance; and all the People that were there present, exclaimed against the Tyrant in favour of the Martyr; and made this Profession with a loud Voice, *Great is the God of the Christians. Thou art a powerful King, O* JESUS CHRIST! *we all believe in thee*; and as they had said this, they threw down an Altar that was set up there for the Christians that should renounce the Faith, to offer Sacrifice upon to the false Gods. They also flung Stones at the President *Simplicianus*, who, for fear, retired and hid himself in his House for that time. But he grew not better for this; for the next Day he commanded that *Boniface* should be thrown with his Head forward into a Cauldron of melted and scalding Pitch. Yet our Lord delivered him by sending an Angel, who preserved him from all Harm, and the Flame consumed divers Infidels that stood by to look on: In fine, he was sentenc'd to be beheaded; and the Saint demanding a little respite, made his Prayer to our Lord, begging and humbly beseeching him *not to have regard to his former Sins, but to the present Will and Desire which himself had inspired into him, to die for his holy Faith; and to be pleased to reckon him among his happy and blessed Martyrs; also to vouchsafe to enlighten all those Pagans there present, and to deliver them from their Blindness.* When he had ended this Prayer, his Head was severed from his Shoulders, and his blessed Soul flew up to Heaven, and five Hundred and fifty of the Gentiles there present, were converted to the Faith of CHRIST, which was the Effect of Saint *Boniface*'s Prayer. The holy Martyr's Companions knew nothing of what had passed, and seeing *Boniface* returned not to them, they suspected that he, having been a Man of a dissolute Life, had got into some lewd Company, and entertaining himself there, had forgot his Duty. This was their Opinion and Discourse of him, (for as Men, we are apt to believe rather Evil than Good, especially when the former Life and Carriage of our Neighbours giveth us some ground to suspect the worst) they went to seek and inquire after him, and hearing no News of him, they met at length an Officer of Justice, whom they asked, *If he had seen a* Roman *and Stranger, that came to Town the Day before.* He told them, *that this very Day the Justice had put a Christian to Death, who seemed to be a Stranger, but he knew not whether he were the Man they meant. No,* said they, *he that we look for is none of those; we shall sooner find him among Courtisans, and such like Company, than dying for* CHRIST. Yet when the Man had described him, and given such Marks and Tokens of him as did well agree with him, they went to the Place to see, and found his Body separated from his Head, and saw it was *Boniface*'s; which appeared yet more certain and evident, when taking up his sacred Head, they applied it

MAY 14. to the Body; whereupon they ſhed many Tears, and demanded Pardon of the glorious Martyr, for the ſiniſter Opinion they had entertained of him. And the Saint opening his Eyes, though he were dead, looked ſweetly and lovingly upon them, ſignifying thereby, that he did truly pardon all they had thought or ſpoke amiſs of him: For it is the Cuſtom of Saints to pardon Injuries, and to be kind and loving even to their Enemies. Theſe Companions of St. *Boniface* conceived that ſeeing their Buſineſs was to procure ſome Relicks of Martyrs, they could carry none more aſſured, and which would be more welcome to *Aglae*, than Saint *Boniface*'s own Body. This Body then they demanded, and gave for it five Hundred Pieces of Gold, of the Money of that time, not being able to get it upon other Terms, and embalming it, and wrapping it up, they carried it to *Rome*; where *Aglae* was already certified by a Revelation of all that had paſſed; and was warned by an Angel *to receive* Bonifacius, *not now as her Servant, but as her Lord, for that he was a Martyr of* JESUS CHRIST, *who for his Sake, and by his Interceſſion, would do her many Favours.* *Aglae* went to meet the bleſſed Martyr with great Solemnity, accompanied with many of the Clergy; and ſhe built in his Honour a Church, where his Body was placed, and God wrought great Miracles at it; and by his Interceſſion *Aglae* became a moſt holy and perfect Woman, and renouncing all things of the World, diſtributed her great Means among the Poor, infranchiſed and made free her Slaves and Bondmen, and ſhut herſelf up in a Monaſtery, where ſhe continued in Prayer, Faſting, and other Mortifications of the Body for fifteen Years, and then dying moſt happily, was buried near to St. *Boniface*. Here let us all admire the Mercy of our Lord, who draws ſo much good from our Evils; of Sinners maketh Saints, and changeth Wolves into Sheep, and unclean Veſſels into precious Veſſels of Glory. It would be a great Diſorder and Perverſeneſs to let the Reins looſe to our Appetites, and forget our Duty to God, preſuming upon his Mercy, which he offered and beſtowed ſo freely and bountifully upon *Boniface* and *Aglae*, and thence to take an Occaſion of leading a licentious and wicked Courſe; for we find that ordinarily a bad Life is ſeconded by a bad Death. But the Man that is fallen, let him not deſpair, but exerciſe himſelf in pious and charitable Works, as Saint *Boniface* did; let him take the Saints for his Advocates and Interceſſors to our Lord; let him give himſelf to Pennance, and bewail his Sins, imitating theſe two Saints, that ſo he may merit the Grace which they obtained of our Lord. The Martyrdom of St. *Boniface* was on the fourteenth of *May*, in the Year cccv. in the Reign of *Conſtantius Chlorus* and *Galerius Armentarius* Emperors, and the ſecond Year of St. *Marcellus* Pope. St. *Boniface*'s Church is one of the chief Churches in *Rome*, wherein St. *Alexius* was buried, and it was one of the two and twenty Abbeys erected in that City, as is gathered out of an ancient *Roman* Ceremonial. Beſides *Metaphraſtes*, who wrote St. *Boniface*'s Life, the *Roman* Martyrologe, *Uſuardus* and *Ado* ſpeak of him; and *Surius* in his third Tome of the Lives of Saints. MAY 14.

The Life of St. UBALDUS, *Biſhop of* Eugubium, *and Confeſſor.*

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mility and Subjection for the Space of three Months, learning thereby Obedience, what afterwards he was to teach at Home. Then taking with him an exact Method of what he ſaw obſerved there, where religious Diſcipline flouriſhed, and was in its firſt Vigour, he returned to his Monaſtery, and prevailed ſo much by his Example and efficacious manner of exhorting, that the whole Monaſtery was content to be reformed according to the Rule; which Rule, how acceptable it was to Almighty God, his Majeſty declared by a Miracle. For as the holy Man returned from the other Monaſtery, and in the whole Journey would not eat any thing, being weary and ſpent, he reſted a while by a Wood's ſide, and there fell aſleep, and riſing up, forgot to take with him the Book wherein this Rule was written. But being well advanced in his Way, he miſſed it, and was very ſolicitous, fearing that either it was taken away, as lying by the high Road, or elſe ſpoiled by the Rain, which in the mean while had fallen in great Showers; wherefore he returned back to the Place, and found the Book where he had left it, not touched with any one Drop of Rain. Whilſt he was buſied about the Reform, it pleaſed God that a great Part of the City, and in it this whole Monaſtery, was burnt down to the Ground: Whereat *Ubaldus* was much afflicted, and conſulted with a moſt holy Man whether he might not take this Occaſion to diſcharge himſelf of the Office and Dignity of a Prior, and go live privately in ſome other Place. But he ſweetly rebuking and prudently adviſing him, told him, *It is the Cuſtom of God to try the Juſt with Afflictions, as Gold is tried by Fire; that he ſhall never be crowned who doth not fight competently; and that he would do an unworthy Act, and very diſpleaſing to God, if he ſhould leave his Brothers committed to his Charge in this ſo great Diſtreſs and Neceſſity.* With this wholeſome Advice St. *Ubaldus* ſetteth upon the renewing and rebuilding the Monaſtery, which, by God's Bleſſing, ſucceeded ſo well, that within a ſhort time it was better, and more commodious than ever it was before; ſo that the burning ſerved only to repair it in a better Form, and to encreaſe it alſo in Piety and religious Obſervance.

The holy Man was twice demanded to be Biſhop, firſt of *Peruſia*, which he avoided by lying hidden in a Deſart; then of another Place, which, partly by himſelf, partly by ſome Cardinals, his Friends, he did deal ſo efficaciouſly with Pope *Honorius* to excuſe him from, that his Holineſs accepted at length of his Excuſe, and would not contriſtate him; but it ſeemeth Almighty God reſerved him to govern and feed the Flock of his own City; for the Biſhop being dead, and the People not agreeing upon thoſe who were nominated, and preſented to that Dignity, *Ubaldus*, with ſome others, were ſent to the ſame Pope *Honorius*, to deſire him to give them a Biſhop; who being inſpired by God, choſe St. *Ubaldus*, and conſecrated him with his own Hands. And this Dignity did not make him alter his former good Practices, but gave a great Encreaſe to all his Virtues, eſpecially to his Charity, Humility, Meekneſs, and Patience, whereof he gave moſt admirable Examples: He was moſt ſaucily and impudently affronted ſometimes by his own Servants, and he diſſembled all the Affronts: He was once ſhut out by the Porter of his Houſe, who clapp'd the Door ſo violently againſt him, that it wounded him in the Forehead, and this Injury he put up moſt patiently, without ever taking Notice of it. The Magiſtrates upon a time were very urgent with him to excommunicate certain Perſons, which the bleſſed Biſhop thought not fit or juſt to do; wherefore they commanded all the Clergy, and thoſe who belonged to the Church, to leave him, and to aſſiſt him in nothing, inſomuch that he could ſcarcely get one ſingle Man to ſerve him at Maſs; which he alſo bore with ſtrange Patience and Meekneſs. Once it happened that in repairing the Wall of the City, they encroached too much upon his Vineyard, he ſweetly warned them of it, and deſired them to forbear to build upon his Ground. The Overſeer of the Work took this Admonition in dugeon, and not only ſlighted it, but alſo ſcornfully puſhing him, threw him into a great Veſſel of liquid Mortar. The holy Saint came out of it all covered over with that white Stuff; and with a moſt calm and ſerene Mind and Countenance, went home as if nothing had been done to him; but his Friends and Kindred, as moſt principal and powerful Men, would by all means have the Fellow's Houſe pulled down, his Goods confiſcated, and him to be baniſhed out of the City. The People alſo were no leſs incenſed againſt him for ſo unſufferable a Diſgrace and Affront offer'd to their Biſhop: And he, to appeaſe the Tumult and Mutiny, making ſemblance that he would puniſh the Man moſt rigorouſly, ſaid, *This Crime belonged to his Court, and that it was for no other than himſelf to examine and puniſh it.* Preſently the Criminal is brought before the Biſhop, who aſked him, *whether he be content to ſtand to his Sentence?* and he anſwering that he was moſt ready to undergo any Penalty, yea, even Death it ſelf: *I fear*, ſaith the Biſhop, *you will not accept with Patience what I ſhall enjoin you.* And as the poor Man proteſted *he would refuſe no Puniſhment, how grievous ſoever, that ſhould be laid upon him:* And all the People were in Suſpenſe and Expectation what

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He was a great Maintainer of Peace, and feared no Danger, when there was queſtion of reconciling thoſe that were at Variance. There aroſe once in one of the Streets of the City a great Fray, wherein ſome were wounded and killed. The Biſhop hearing of it, comes preſently among them, and ventureth himſelf between their naked Swords. But with all this, not being able to part them, he fell down upon the Ground, as if he had received a deadly Wound: Preſently the mutinous People thinking him dead, threw away their Weapons, running to take him up, and every one condemn'd himſelf to be the Murderer of their holy Biſhop. Then the Saint thanking Almighty God that the Tumult and Sedition was appeaſed, raiſing himſelf quietly up, ſignified to them that all went well, and that he had no harm. Nor was he leſs powerful to defend his Flock from foreign Enemies. Eleven ſtrong and powerful Cities having conſpired to deſtroy *Eugubium*, came againſt it with ſo numerous an Army, that this poor Town could ſcarcely oppoſe one Man againſt forty of their Enemies. St. *Ubaldus* inſtituted a general Proceſſion thorough the Town for three Days, and when it was thought fit to go out and fight the Enemy, he armed them with his Bleſſing, and bid them ſet upon their Enemy with great Courage and an aſſured Confidence of obtaining Help and Succour from Heaven. During the Fight he went upon the Walls, and making the victorious Sign of the Croſs againſt the Adverſaries Camp, caſt them into ſuch a Fright, that they threw down their Arms, and betook themſelves to their Heels, every Man making what Speed he could to his own Home, not thinking himſelf ſecure even when he came thither. But thoſe of *Eugubium* enriched their City with a great Spoil and Booty. The Emperor *Frederick* being upon his March from *Germany* to *Rome*, paſſed by *Eugubium*, and at the Inſtigation of ſome ill-affected neighbouring People, exacted of the City a Sum of Money, and many Hoſtages. St. *Ubaldus* went to the Emperor to make Interceſſion for his Flock, and the Emperor was ſo moved with his Authority and Sanctity, that he preſently granted him all he aſked, and withal, caſting himſelf at his Feet, begged his Bleſſing and his Prayers.

This holy Man, as he was moſt loving and liberal to others, ſo was he moſt hard and rigorous to himſelf, mortifying his Fleſh continually in his Apparel, Lodging and Diet; for although, to avoid Vain-glory, he ſeem'd to eat promiſcuouſly of what was ſet before him, yet he lived only of hard and dry Bread. Our Lord alſo, to exerciſe his Patience, and to conſume in him whatſoever Droſs might have been contracted by that pure Soul, as alſo to work him a more rich Crown of Merits, was pleaſed to viſit him with frequent Infirmities. Twice he broke his Leg, and once his Arm; he was troubled a long time with an intolerable Ulcer in his Side, which, notwithſtanding, never hindred him in the Exerciſe of his Function. In his laſt Sickneſs, which held him about two Years, although he were ſo weak, and ſo much ſpent, that he could hardly turn himſelf in his Bed, yet becauſe the People deſired to enjoy the Preſence and Comfort of their Prelate and Paſtor upon *Eaſter* Day, he obtained of our Lord that he might riſe up without Aſſiſtance of any body, ſing Maſs and Preach. His Sermon ended, having given his Bleſſing to the People, he returned ſick to Bed, and remained ſo till *Whitſunday* Eve; for then as he drew near his End, all the People, Men and Women, came in Troops to ſee him, to kiſs his Hands and Feet, aſk his Bleſſing and his Prayers, and crave him Pardon for whatſoever Offence or Diſreſpect they had done him. They watched continually with lighted Tapers in their Hands before his Chamber, till on *Monday* in the Evening the holy Man, having received all the Rites of the Church, praying and ſinging Pſalms and Hymns, gave up his moſt bleſſed Soul to God the ſixteenth Day of *May*. His Body could not be buried before *Thurſday*, for the Devotion of the People reſorting thither to ſee it, whereof divers were cured of ſeveral Infirmities; and all that time it remained freſh, and yielded a moſt ſweet and odoriferous Savour: He was buried honourably in his Cathedral Church, ſome Biſhops aſſiſting at the Funeral; and the People ſent to their neighbouring Cities, with whom they had been a long time at Variance, that now they would forget all Injuries, and give Freedom and Security to all that would come to this Solemnity. This was the beginning of a good Peace, which that Year was made between them; which queſtionleſs was the Effect of St. *Ubaldus*'s Prayers; as alſo was a moſt wonderful and excellent Spirit of Charity and Mercy, which about the ſame time God inſpired into the Hearts of the People; for no Poor ſtood in need then to aſk Alms, but were deſired and urged to accept of all that was offered them. It was a moſt pleaſant and delightful Sight to behold two, three, and ſometimes four Hundred poor People, that were in the Church, to be at one time invited, and entertained, and abundantly furniſhed

MAY 16. niſhed with Victuals, and whatſoever elſe was neceſſary for the Sound and Sick. St. *Ubaldus* wrought many Miracles both alive and dead; but this ſeemeth to be the moſt admirable and moſt profitable of all, which I pray God we may ſee renewed in our Days. He wanted not the Grace of curing Diſeaſes in his Life-time. A Man that had been four Years blind, earneſtly begged of him that he might have the Honour to kiſs his Hand, and he had no ſooner touched it with his Lips, but he recovered his Sight Another, after ten Years Blindneſs, calling upon him, was at the ſame time cured. One of his Prieſts had a ſore Hand, which put him to ſo great Pain, that he could not reſt in the Night. St. *Ubaldus* yet living, appeared to him, and with the Sign of the Holy Croſs healed him. Yet when another blind Man addreſs'd himſelf to him to be cured, the Biſhop underſtanding that his corporal Sight would be prejudicial to his Soul, did ſo ſatisfie him that his temporal Blindneſs was to be recompenſed with a clear Viſion of God in Heaven for all Eternity, that the good Man would not have been cured though he might. Whence we are to learn, that when ſometimes we obtain not by the Interceſſion of Saints ſuch Favours as we demand, it is not that they do not hear us, or that they are unwilling or unable to help us, but that they ſee thoſe things are hurtful to us. He is ſaid to have died in the Year of our Lord MCCX, though ſome do queſtion it. This Life is taken out of *Surius*, who compiled it out of two ancient Copies, whereof one is extant in Print, the other is a Manuſcript. The *Roman* Martyrologe maketh mention of St. *Ubaldus*; and *Baronius* in his Notes upon it. MAY 16.

The Life of St. PUDENTIANA, *Virgin.*

MAY 19. WHEN the glorious Apoſtle, and Prince of the Apoſtles, St. *Peter*, came to *Rome*; it is a common and certain Tradition that he lodged in the Houſe of a grave and principal Senator, whoſe Name was *Pudens*, and had for Wife a moſt worthy and honourable Lady, *Priſcilla*; by whom he had two Sons, *Novatus* and *Timothy*; and as many Daughters, *Potentiana*, or rather *Pudentiana*, and *Praxedes*. All of them, as well Parents as Children, became Chriſtians, and were great Servants of God, receiving manifold Bleſſings from his liberal and bountiful Hand. *Pudens* had beſides for his Maſter, the holy Apoſtle St. *Paul*, who maketh honourable Mention of him in his ſecond Epiſtle to *Timothy*. Theſe Saints deſerved to have their Houſe turned into a Church, which was call'd the *Title*, or *Church of Pudens*, from the Maſter and Owner of it, or *of Paſtor*; becauſe when *Hermes*, a Prieſt, was to conſecrate it, there appeared to him an Angel in the Shape and Habit of a Paſtor, or Shepherd, and was the firſt Title that was ever erected at *Rome*, and is at preſent called *the Church of St. Pudentiana*; whoſe Feaſt (to omit at this time to ſpeak of the Saints her Brothers) the Church celebrates this Day, as of a moſt holy Virgin, who, after the Death of her Parents, ſold her Eſtate, which was very great, and gave the Price of it to the Poor, and retired herſelf into a little Houſe with her Siſter *Praxedes*. Theſe two virtuous Siſters attended Day and Night to Prayer, Faſting, Penance; and buſied themſelves in gathering up the Blood of Martyrs, burying their holy Bodies, maintaining and encouraging all Chriſtians. St. *Potentiana*, by her moſt exemplary Life, and wholeſome Counſel and Admonitions, converted all thoſe of her Family, in Number Ninety ſix, to the Faith of CHRIST, who were all baptized by Pope *Pius* the Firſt; and becauſe the Emperor *Antoninus* had commanded *that the Chriſtians ſhould have no Churches, publickly to reſort to, to celebrate Divine Service*, the ſaid holy Pope repaired to the Houſe of St. *Potentiana*, where he ſaid Maſs, and many Chriſtians came thither ſecretly to hear it, and to receive the moſt ſacred Body of our Lord. And the holy Virgin entertained them all with a moſt ſincere Affection, and relieved their Neceſſities. And whilſt ſhe was wholly taken up in theſe laudable Exerciſes of Devotion and Charity, it pleaſed our Lord to call her to himſelf, to give her the Reward of her holy Labours, and to change her mortal and temporal Life into an eternal Happineſs and Bliſs. Her Body was buried on the nineteenth of *May*, in her Parents Sepulchre, in the Churchyard of *Priſcilla*, in the Way *Salaria*. She died in the Year of our Lord CLXXIV, in the Reign of *Antoninus Pius*. On the ſame Day the *Roman* Martyrologe maketh Mention of her Father, St. *Pudens*. Beſides the *Roman* Martyrologe, venerable *Bede*, *Uſuardus*, and St. *Ado*, ſpeak of St. *Pudentiana*; as alſo *Baronius* in his Notes upon the Martyrologe, and in his ſecond Tome of his Annals. MAY 19.

The

The Life of St. BERNARDIN *of* Siena, *Confeſſor of the holy Order of St.* Francis.

MAY 20. THE glorious Confeſſor, and admirable Preacher, St. *Bernardin* of *Siena*, of the Order of St. *Francis*, was born at *Siena* in the Year MCCCLXXX, in which very Year St. *Catherine* of *Siena* died: His Father was called *Tulus*, and his Mother *Nerea*, nobly deſcended, and very virtuous, and particularly devoted to the Service and Worſhip of the ever Glorious Virgin, Mother of God, by whoſe Interceſſion they begged of Almighty God to beſtow upon them a Son, and he gave them *Bernardin* for their Comfort, for the Honour of their Family, the Good of *Italy*, and the Benefit of the whole World. His Mother died when he was but three Years old, and his Father left him an Orphan at the Age of Six: He was commended to the Care and Charity of his Aunt, his Mother's Siſter, called *Diana*, who look'd to him as to her Son, as well for the Obligation ſhe had to do it, as for the rare Parts and towardlineſs of the Child, which wone the Affection of all that dealt with him. He was devout, humble, and modeſt, and took great Delight to viſit Churches, ſerve Maſs, dreſs up Altars, and hear Sermons; and he minded the Preacher ſo attentively, that when he returned home, he would gather together little Children of his own Age, and from ſome eminent Place would repeat what he had heard in the Church, imitating the Voice, Countenance, and Geſture of the Preacher, with ſo good a Grace, that many did even then think our Lord had choſen him to be a famous Preacher. In that tender Age he had great Compaſſion for the Poor, and an Inclination to give Alms. It happened once that there was but one Loaf of Bread left in his Aunt's Houſe, which made her refuſe to give it to a poor body that demanded Alms; which *Bernardin* was much troubled at, and ſaid to his Aunt, *For God's ſake let us give this poor Creature Alms, for otherwiſe I will neither dine nor ſup this Day; I had rather the Poor ſhould be refreſhed than myſelf.* This did wonderfully comfort and rejoice his good Aunt, who being a very virtuous Woman, incited him to all ſort of Piety, and to Faſting; and as young as he was, he faſted every *Saturday* in Honour of our Bleſſed Lady, which pious Cuſtom he continued ever after. At the Age of Thirteen he was ſent to School, where he ſurpaſſed all his Companions; for one of the beſt Maſters of thoſe Times was wont to ſay, *He never had a Scholar that was to be compared with* Bernardin, *either for Wit or good Nature.* He was ſo modeſt and ſo wary in his Words, that he never ſpoke, nor would ſuffer any one in his Preſence to ſpeak any unhandſome or unſeemly Word; for if any ſuch Word chanced to fall from the Mouth of any body, by his bluſhing he teſtified how much it confounded him; and wounded his very Heart; and being otherwiſe moſt civil, reſpectful, and condeſcending, yet he never bore with Patience any diſhoneſt Language. A Man of Quality having tranſgreſſed before him in this Kind, the modeſt Youth could not refrain his Hands from him, and not being able to ſtrike his Cheek, gave him ſuch a Blow under the Chin, that the Sound of it was heard a good way off. And it was a Warning to that Man all his Life long to moderate his Tongue: And many Years after, hearing *Bernardin* preaching in that Place, he was ſo moved, that he ſeemed to be drowned in Tears. Hence it came to paſs, that in what Company ſoever the Entertainment and Diſcourſe was too free, as ſoon as this bleſſed Child appeared, they would ordinarily ſay among themſelves, *Away with this Diſcourſe,* Bernardin *is coming.* He that could not endure to hear an uncivil Word, we may eaſily conceive what a Horror and Deteſtation he had of thoſe whoſe Manners and Converſation was infectious. A certain lewd Fellow was ſo impudent as to ſollicit him to ſomething moſt contrary to the Law of God, and his virginal Purity, and notwithſtanding the Conſtancy, the Scorn and Indignation wherewith he was often rejected, ceaſed not to be importune: This Angel in Chaſtity, as well to ſecure himſelf, as to teach that blockiſh Dunce his Duty in that Language which he was capable to underſtand, gathering together ſome of his little Play-fellows, bid them lie in wait till he ſhould give them a Sign to appear; then he goeth to find out his Fellow, who ſpying *Bernardin*, preſently draweth out a handful of Gold, therewith to tempt and entice him; but he perceiving that he was not in a fit Place to ſet upon him, makes a Sign to him to follow him; and when they came near to the Place where his Companions lay in Ambuſh, he gives them the Watch-word, by crying out aloud, *Here is the impure Wretch, here is the Villain that deſerves to be burnt alive, at him, at him*; and at the very Moment his little and innocent Squadron, well arm'd for the Defence of Chaſtity, riſeth up, and following the fellow, did ſo pelt him with

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Clods and Stones, that he was forced to betake himſelf to his Heels; and he had little Mind afterwards to meddle with *Bernardin*, or any that kept his Company. About this time it happened that on the Feaſt of St. *Onufrius*, which is kept with great Solemnity at *Siena*, going to the Church, he found it to be ſo full of People, that there was Place for no more to enter, but a great Multitude was ſtanding without the Doors; which as he ſaw, being moved with the Love of God, and tranſported with his holy Spirit, he got up into a high Place, and after he had made the Sign of the holy Croſs, he preached with ſo much Confidence, Devotion, Grace and Eloquence, that the Auditory admired him, and praiſed our Lord for the excellent Sermon they had heard. And although ſome meaſuring all things ſo by humane Prudence, as never to reflect that Almighty God doth ſometimes by an extraordinary Way direct and move his Servants, did eſteem him half mad; yet when they ſaw the ſtrange Effects, and admirable Converſions which followed upon his Sermon, they looked upon it as an Eſſay of what he was afterwards to do by the Power of God's Grace.

St. *Bernardin* had learned of his devout Parents, who, as we ſaid before, were particular Clients of the Bleſſed Virgin *Mary*, Mother of God, to have a very tender and filial Devotion towards this great and mighty Princeſs, and to omit no Day to perform certain Duties, which his Piety, and the Zeal of her Son's and her Honour, had ſuggeſted to him: And as ordinarily the Tongue ſpeaks what the Mind thinks and the Heart loves, he did frequently, eſpecially diſcourſing with thoſe with whom he could be more familiar, ſignifie the great Love and Affection he had for this ever glorious Virgin Queen, ſometimes plainly and openly, ſometimes in hidden and obſcure Terms. Among thoſe whom now and then he went to viſit, to receive from them good and wholeſome Counſel, and to entertain himſelf with Diſcourſes concerning Heaven and Eternity, was a grave and venerable Matron, of the third Order of St. *Francis*, and of great Holineſs and Auſterity of Life, his near Kinſwoman, by Name *Tobia*, whoſe Soul St. *Bernardin* many Years after, as he was preaching at *Milan* on *Aſh-Wedneſday*, ſaw to mount up to Heaven the very Hour ſhe departed out of this Life at *Siena*. To this good Woman he would often ſay, as he was taking Leave of her, and juſt ready to depart, that *he was to viſit a certain Virgin that was moſt beautiful, and of rare Parts, who was dearer to him than his own Life; for ſhe had ſo raviſhed his Heart, that ſhould he forbear but one Day to viſit her, he ſhould not take any Sleep or Reſt the Night following; yea, that it would be very ſtrange if he did not even die for Grief and Affliction.*

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Theſe Words cut the very Heart of *Tobia*, who loved *Bernardin* like her Son, and was reſpected by him no otherwiſe than if ſhe had been his Mother, although by his manner of Diſcourſe he held her for many Days in Suſpence: For on one ſide, his Gravity, Modeſty, and moſt virtuous Behaviour, did not permit her to ſuſpect any Harm; and yet on the other ſide, conſidering the Heat of Youth, the Slight of the Devil, and the Proneneſs of humane Nature to Sin, made her ſomewhat fear that her Couſin might be ſeized by ſome fond Affection, which Fear was not a little encreaſed, when one time holding the like Diſcourſe, he added, That *the Lady he ſo much affected, dwelt out of the Gate of* Camollia, *which leadeth to* Florence; for ſhe knew that in that Place there were certain Maids of light and looſe Behaviour, that might well be a Snare to young Gentlemen. Therefore to rid herſelf of all Fear and Suſpicion ſhe went that Way, and put herſelf in ſuch a Place, that ſhe might ſee *Bernardin* if he came, without being diſcovered by him. Not long after he comes, and caſteth himſelf upon his bare Knees before a Picture of our Bleſſed Lady, little thinking that any body minded him, and there entertained himſelf with moſt ſweet and devout Colloquies for a long while together, and then returned modeſtly home. This did *Tobia* ſee not one only, but ſeveral Days, and took alſo with her ſometimes a devout Companion, to be witneſs of the ſame: And yet afterwards, as if ſhe knew nothing, after a long while, ſhe conjured *Bernardin* to tell her, *who was that Lady for whom*, as he ſaid, *he had ſo great a Love, and ſtrong Affection*; and he replied, *that he would tell her what he had never yet communicated with any mortal Creature. I am wholly taken*, ſaith he, *and raviſhed with the Love of the moſt Bleſſed Virgin* Mary, *the Mother of God, whom I have always moſt tenderly and dearly loved; in whom, next after God, I have placed all my Hope and Confidence; I love her with all my Heart and Soul, I ſeek after her, and have a longing Deſire to ſee her; which becauſe I cannot expect to do in this World, I have purpoſed and reſolved for her ſake, as long as I am able, every Day to go viſit a Picture of hers, which is out of the Gate* Camollia, *becauſe of all the Pictures which I have yet ſeen, it ſeemeth to me to be the beſt made, and more lively to expreſs her Beauty and Majeſty: Therefore I go every Day to it, and there upon my Knees I recommend myſelf to the glorious Virgin, hoping by her Interceſſion to obtain the Grace and Favour which I ſo earneſtly deſire. Tobia* was much recreated to hear him ſpeak thus, and encouraging him to continue this laudable Cuſtom, deſired him withal, *particularly to recommend to our Bleſſed Lady's Cuſtody the moſt precious Treaſure of his Chaſtity, that ſhe would vouchſafe*

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to ſecure it among ſo many Dangers as it was expoſed unto, eſpecially in his Youth. The Devotion towards the Queen of Angels encreaſed in him with his Age; and when he came afterwards to be a moſt famous Preacher, he took a ſingular Content to ſpeak of her Praiſes. Once in a publick Sermon he uttered theſe Words: *I Friar* Bernardin *have been always devout to the bleſſed Virgin. I was born on the Day of her Nativity; I was baptized the ſame Day; on the ſame Day I put on this Habit, and was profeſſed in my Order on this Day, and ſaid my firſt Maſs, and preached my firſt Sermon on this Day, and I do deſire on the ſame Day to depart out of this Life.* When he came to the Age of ſeventeen, he ſtudied the Canon Law and holy Scripture, and to this latter he did ſo apply his Mind and Affection, that all other Science and Knowledge was diſpleaſing to him; and that which cleared and whetted his Underſtanding, the better to conceive and comprehend it, was the Mortification of his Body, which he tamed with Faſting, Diſciplines, and Haircloth, lying in his Cloaths, and often upon the Floor, eating very ſparingly, and of the courſeſt Meats. He was wonderfully ſweet and affable in his Converſation, and never gave any Sign of Anger, Diſguſt, or Averſion of Mind from any one, yet was not familiar with any but thoſe who were modeſt, civil, and delighted with pious and ſpiritual Diſcourſes; and the more to perfect theſe and other Virtues, he aſked to be admitted into a Sodality, or Confraternity, called *the Hoſpital of our bleſſed Lady* de Scala, which hath been, as it were, a Seminary or Nurſery of moſt worthy Men, and great Saints, and who indeed, would not admit among them any but ſuch as they knew to be of a virtuous and exemplar Converſation, and therefore it was called, *Sodalitas bene moratorum: The Sodality of Perſons of good Edification.* Soon after his Admittance into this holy Congregation, Almighty God provided him with an admirable Occaſion and Matter to exerciſe all manner of Virtues, but eſpecially Charity, Fortitude, and Patience: For in the Year MCCCC, the Plague was very hot thorough all *Italy*, and particularly at *Siena*; where, by reaſon of the Hoſpital, which was the moſt famous then perhaps in the World, innumerable Pilgrims that went to *Rome* for the Jubilee, going and coming were entertained, and all ſick and infected People were moſt carefully attended. And this great Concourſe did ſo encreaſe the Plague, that for above a quarter of a Year there died every Day in the Hoſpital more than twelve, and ſometimes eighteen or twenty; and which was the ſaddeſt thing of all, thoſe who were to aſſiſt and ſerve the Sick for Soul or Body, as Prieſts, Infirmarians, Apothecaries, Servants and Boys that belonged to the Place, were almoſt all dead, nor could others be got to ſucceed in their room, neither for Charity, nor for Money; ſo that it was a moſt lamentable Spectacle to ſee that Place then deſtitute of all Help and Succour, when it was in the greateſt Need of it. The good Rector, a moſt virtuous and worthy Man, though weak, and ſpent with old Age, beſtirred himſelf even above his Forces, and ſpared no Coſt or Charges to invite Men to attend the Sick: But it ſeemeth that Money, though never ſo greedily ſought after, hath not Force enough to make a Man caſt away his Life, it is only Charity which is ſtronger than Death; this wrought upon St. *Bernardin*, who being then ſcarce twenty Years old, offered himſelf to this moſt pious and charitable, but withal, moſt toilſome and laborious Employment, and expoſed himſelf to an eminent Danger of loſing his Life to ſecure his Neighbours from Death of Body and Soul. And finding, after ſome time, that though he could have been in ſeveral Places at the ſame time, he could not have ſufficed to aſſiſt all the Sick, he gathered together twelve young Men, able of Body, and vigorous in Mind, and declaring to them *what a Sacrifice it is to Almighty God to ſerve Chriſt in his ſick and needy Members; and ſeeing Death did now equally threaten every one, they could not deſire a greater Favour, than to lay down their Life (which the Sickneſs however would take away) in ſo meritorious and heroical an Exerciſe of Charity; but if it pleaſed God to preſerve them longer in Life, they would never want the Comfort of having employed themſelves in this glorious Enterprize, nor the Confidence of obtaining great Bleſſings of his Majeſty, in Recompence of their Charity:* With this he perſuaded them to bear him Company in the Service of the Hoſpital, which they undertook with great Courage, and Love of God and their Neighbour, having firſt all confeſſed and communicated; and they all ſtrived who ſhould imitate the neareſt St. *Bernardin*, in Fervour, Alacrity, Aſſiduity in aſſiſting, Chearfulneſs in comforting the Sick, and Humility in performing the moſt abject and vile Offices about them, and moſt careful Induſtry that nothing ſhould be wanting to a vaſt Multitude of Pilgrims that came every Night to lodge in the ſame Hoſpital. Their Example moved divers others, who freely offered themſelves to this moſt pious and Chriſtian Service. But *Bernardin* had, in a manner, the whole Care and Government of the Hoſpital committed to him, with full Power to diſtribute the Alms and Revenues of it as he ſhould think fit; which he performed with no leſs Prudence and Diſcretion, than Bounty and Liberality; for in the Space of four Months, by his ſingular Care, Diligence, and Charity, he put the Hoſpital

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into excellent Order, cleanſed it, and made it a wholeſome Place; and it is hardly credible how many he preſerved in Life, and reſtored to perfect Health, the divine Goodneſs concurring with his Labours, and protecting him ſo, that all the time he never was infected, nor ſuffered any the leaſt Harm in the midſt of greateſt Dangers: But when the Plague ceaſed, and he was now return'd Home, our Bleſſed Lord thought fit to add to his Crown of Charity another nothing inferiour, of Patience; and as he had been viſited in his poor and ſick Members by St. *Bernardin*, in recompence thereof now to viſit him; for thus did the bleſſed Man interpret a ſharp and tedious Sickneſs that held him four Months, during which time he did no leſs edifie all the City by his Patience and Reſignation, than he had done before by his indefatigable Labour and Painstaking in the Hoſpital: Yet he was ſcarce well recovered when he returned to the Works of Charity; for underſtanding that an Aunt of his, called *Bartholomea*, a moſt vertuous Widow, that was fourſcore and ten Years old, blind, and ſick of the Palſey, ſtood in need of one to attend her in this Extremity, he took that charitable Employment upon him, and performed it with as much Diligence, Care, and Love, as if he had been her Son, and never left her till God called her to his bleſſed Kingdom, and ſhe did well recompence this charitable Aſſiſtance which her dear Nephew afforded her; for among other Devotions which ſhe had, being moſt tenderly addicted to that ſweet and venerable Name of JESUS, in which is our only Hope and Salvation, inſomuch that as often as ſhe heard it pronounced, ſhe was in a manner tranſported out of herſelf with Exceſs of Joy and ſpiritual Comfort: She communicated this Devotion to him, and his pious Heart, moſt capable of every good Impreſſion, devoutly received it, and carefully ever after retained it.

At this time he was deliberating about his Courſe of Life; and preſently after the Death of his virtuous Aunt, retiring himſelf into a Cottage, where he erected an Altar, did inceſſantly beſeech our Bleſſed Lord to direct his Mind to embrace that religious Order which was the moſt fit for him to ſerve his Maker, and perfect his own Soul. Here he afflicted his Body with Faſting, Watching, Diſciplines, Haircloth, and all manner of Auſterity, as well to obtain Heavenly Light for his Direction, as alſo to try his Forces corporal and ſpiritual, giving an admirable Leſſon to all thoſe who pretend to take upon them a Religious Habit, to begin beforehand to practiſe what all their Life after they are to exerciſe, and not under Pretext of taking Leave of the World, to live more looſely and diſſolutely, whereby religious Diſcipline is made more hard and irkſome to them, and they expoſe themſelves to an eminent Danger of not perſevering, Almighty God juſtly refuſing that precious Grace to thoſe who have dealt ſo niggardly and ungratefully with him. As St. *Bernardin* was thus imploring Light and Direction from Heaven, and often proſtrated himſelf before a Crucifix, he ſeemed once to hear our Lord ſpeak thus to him, *My Son, behold me hanging naked upon a Croſs; if thou haſt any Love for me, and a Deſire to imitate me, be thou alſo faſtened naked to thy Croſs, and ſo follow me, and thou ſhalt aſſuredly find me.* By this Voice, and by a Viſion which he had, he underſtood that it was God's Will he ſhould enter into the holy Order of the Seraphical Father, St. *Francis*. He receiv'd the Habit from the Hands of Friar *John Triſtorius*, a moſt venerable and holy Man, who, as he was cloathing him, by a particular Inſtinct of the Holy Ghoſt, ſpoke thus, aloud: *There is come to us this Day a ſkillful Warrior, and ſtout Labourer, who will fill our Lord's Granaries with a plentiful Harveſt, and will prove the Credit and Ornament of our Order.* He was eminent in all Virtues, but particularly in Obedience, Humility, Meekneſs, Mortification, and Patience; and ſo great a Contemner of the World, that thoſe who were familiarly acquainted with him before, looked upon him as a Fool or a mad Man, his Life and Converſation was ſo contrary and oppoſite to theirs. A near Kinſman of his once in publick inveighed moſt bitterly againſt him, *for having fruſtrated the Hopes and Expectation of his Friends, and diſgraced his Family by that poor and contemptible Manner of Living.* The Saint heard him with wonderful Patience and Meekneſs, but at length anſwer'd him thus: *I deſpiſe and trample under my Feet this fooliſh World, with all its Pomp: Yes, this I will tell you, as poor and contemptible as I am, our Family ſhall be ſo adorned, and become ſo honourable by me, that for Glory and Renown there will not be a Family in* Siena *comparable to it.* As he was walking once through the Streets bare-foot, in a ſhort Coat, which came not down to his Ankles, ſome impertinent and inſolent Boys threw Stones and Clods at his bare Legs and Feet, but he took no more Notice of them than if he had felt nothing; whereupon his Companion being offended, asked him why he did not check them for it, and repreſs their Impudence? to whom he replied, *Let them do what they pleaſe, they give us a good Occaſion of Merit; for by this Trouble we exerciſe our Patience, by which we poſſeſs our Souls, and are made worthy of the Kingdom of Heaven.* Theſe and the like Virtues he learned out of that living Book of CHRIST crucified, which he

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His main Drift in preaching, was to teach Men the Way to Salvation, to make them grateful to our Bleſſed Lord for his bitter Paſſion and Death, and bring them to have a great Eſteem of their Souls, for which he ſhed his Blood, and laid down his precious Life; and for this Cauſe he did moſt highly commend, and in all his Sermons perpetually inculcate a Devotion and Reverence to the ſweet and bleſſed Name JESUS, that by Means thereof they might obtain of God Grace and Mercy to do Penance, and waſh away their Sins: And the Fruit of his Sermons was ſo great and abundant, that it can hardly be explicated, or ſet down, even in many Volumes; for our Lord gave him ſo great Force and Grace in preaching, that he turned Men's Hearts as he pleaſed; not only particular Perſons, but alſo ſeveral Cities and States that bore deadly Hatred one againſt another, caſt away all Memory of Injuries and Wrongs received, aboliſhed all deſire of Revenge, and were joined together in perfect Peace and ſincere Good-will and Amity, by the Force of his divine Eloquence. Innumerable Perſons of all Conditions that lay wallowing in Sin, and had loſt both Will and Hope of riſing and getting out of that Puddle, after they had heard him preach, conceived ſo great a Love of Virtue, and Deteſtation of their wicked State, that not content to renounce Sin, they moſt joyfully embraced the Croſs, and entred into the narrow Path of Perfection. Many Uſurers, Pirates, Thieves, Highway-Robbers, were ſo forcibly touched, and became ſo compunct by the Word of God ſounding in his Mouth, that they did publickly confeſs and deteſt their Crimes, demand Penance, and made Reſtitution of what they had violently or craftily taken from others. It was an ordinary Cuſtom as he came down from the Pulpit, out of which he had thundered God's Threats againſt Sinners, and inveigh'd againſt ſuch things as uſed to be the Occaſions, Inſtruments, or Baits of Sin, to have a Multitude of his Auditors flock about him, and caſt down at his Feet Cards, Tables, Dice, Looking-Glaſſes, Boxes of precious Ointments, Perfumes, and ſuch Stuff as fond Women uſed to paint their Faces with; all which the holy Man commanded to be thrown into a Cart, carried into the Market-Place, and there in the publick View of the City to be conſumed by a great Fire, as a moſt grateful Sacrifice to the divine Majeſty, which cannot be better honoured, than by the Deſtruction of the Devil's Spoils, and Inſtruments of Sin. Theſe and divers other Fruits were not the Effects of his great Wit, profound Learning, and natural Eloquence, wherein notwithſtanding he was eminent, but of the Spirit of God, which having poſſeſſed his Soul, made uſe of him as of a moſt fit Inſtrument for the Salvation of Men. And indeed, what Wonder is it that the Word of God was in his Mouth like a *burning Torch* (as the Scripture ſpeaketh of the Prophet *Elias)* ſeeing that he himſelf was a Man of Fire, all inflamed with the Love of God and Zeal of Souls? This Teſtimony a worthy Man, and great Preacher of his own Order, gave him, who preaching at the ſame time with St. *Bernardin,* but with far leſs Fruit; and being demanded the Reaſon of ſo great a Difference, ſeeing they were equal in natural Talents, anſwered, *We are both of us Coals, but Friar* Bernardin *is a fiery glowing Coal, I am only warm and hot; and a Coal that is but hot, hath not the Virtue to kindle others, as a burning Coal hath.* The Fame of his Preaching and Sanctity was ſo great, that in what Place ſoever, and at whatſoever time he was to preach, Tradeſmen ſhut up their Shops, and every body elſe their Houſes, to be at his Sermon; many would come thirty Miles to hear him, and divers betimes in the Morning before Day, took up their Place, and expected him in the Church. And thoſe Countries which could not enjoy the Benefit of hearing him preach, made earneſt Suit to get his Sermons and Writings, which were publiſhed throughout all *Spain, France, England, Ireland, Scotland, Germany, Hungary, Cyprus, Aſia, Greece,* and ſeveral Countries of the *Eaſt,* to the incredible Benefit of the Chriſtian World. Yet this general Applauſe wherewith he was followed, could not hinder ſome envious and malicious Men from ſlandering him, and even accuſing him to the Pope, who at that time was *Martin* the Fifth: The holy Man had a pious Cuſtom about the End of his Sermon, to ſhew unto the People the moſt ſacred Name of JESUS, moſt curiouſly ſet out in a Table with golden Characters, and environ'd with the Sun-beams, the better to move and ſtir up his Auditors to Devotion and Veneration of it, and all the People upon their Knees did Homage and Reverence to it. This was interpreted amiſs by ſome, who alſo cavilled at ſome Words and Propoſitions

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which he used in persuading this Devotion. His Holiness being informed of these Complaints, sent for *Bernardin*, and silenced him for a while, and he, as a dutiful Child of the Church, did most meekly obey; all his Writings were read and sifted by most learned Divines, and himself rigorously examined concerning his Doctrine and Practices; and being found to be sound in Faith, and an irreprehensible Preacher of the Word of God, he was dismissed with great Commendation and Praise by his Holiness, who gave him his Benediction, and an ample Commission to preach in any Place, with leave to carry about him, and expose to the People, the venerable Name of JESUS, drawn out in the manner aforesaid.

His Humility was very great, for there never appeared in his Words, Actions, or Behaviour the least Sign of Ostentation or Vanity. Those who did not know him, judging of him according to the Simplicity and Meanness that appeared in his Carriage, took him to be of no great Wit or Learning; so dexterously did he hide and conceal the rare Parts and Talents which God had given him. And what Account he made of this Virtue, appeared by a Passage between him and a certain Brother of his Order; for in a spiritual Conference, when the Brother demanded of him, *how one might soon arrive to the Perfection of a spiritual Life, and daily increase in all Virtue?* Instead of answering by Words, St. *Bernardin* prostrated himself at his Feet, thereby giving to understand, that whosoever aspireth to the height of Perfection, must lay a sure and solid Foundation of Humility, wherein he was so settled, that he could by no Means be drawn from the low and mean State of a poor religious Man, and be elevated to the Dignity of a Prelate. He was in election of three several Cities, to wit, of *Urbane*, *Ferara*, and *Siena*, and yet would never agree to be chosen Bishop. And once as he was kneeling before Pope *Eugenius*, his Holiness put a Mitre upon his Head, but he humbly begg'd *that he would not urge it upon him*, pretending that *if he were tied to that Dignity, he could not so freely and largely employ himself in the Help of Souls.* Every Morning before he would treat with his Neighbour, he spent, at least, one Hour in Prayer and Conversation with God; during which time no body, of what Dignity or Quality soever he were, even though he were Prince or King, could have Access to him; for by that Communication with God, he got to be so powerful with Men. He was asked once by one of his Companions, what was the Way to preach profitably, and to gain many Souls? and he made this Answer: *Before all your Actions seek the Kingdom of God, and his Glory; and direct all you do to his Honour and Praise; persevere in true brotherly Charity, and what you desire to teach others, practise it first yourself, and by this Means the Holy Ghost will teach you interiourly all Truth that shall be necessary for you and others whom you are to preach to, and will give you such a Tongue and Wisdom, that no Adversary will be able to stand against you.* This Counsel the blessed Man took to himself, and therefore in his Mouth the *Word of God was as Fire, and as a Hammer breaking a Rock.* In a general Council, at which many *Grecians* were present, St. *Bernardin*, moved with Zeal, desired very much to preach to them, and explicate some Articles of the Catholick Faith, which they had Difficulty to believe. But what should he do? for he could not speak their Language, nor they understand his. He commendeth himself by Prayer to Almighty God, who communicated all Languages to the Apostles, and goes into the Pulpit, and preaches in *Greek* as readily and accurately as if it had been his native Tongue. When he had ended his Sermon, the *Grecians* came to congratulate with him for his Skill in their Language; but he giving all Honour to God, confessed his Ignorance, and that now he knew no more one Word of *Greek*. When he preached in a Church, he would have Men and Women to be separated, and a great Veil to hang betwixt them, that not being able to look upon one another, they might be more attentive to the Sermon. It happened once at *Siena*, that a young Gallant put himself in a Place where he might have a View of the Women; St. *Bernardin* sweetly admonished him to sit down among the Men, which he very impudently refused to do: Then the Saint spoke aloud to him, and said, *You young Man that stand there so boldly and impudently, glistering in Cloth of Gold, I do much fear that you will come to a wretched End:* And so it fell out, for not long after, he was executed as a Thief and Villain at *Ancona*. There was a great Dissention at *Perouse*, a City in *Hetruria*, which the Saint hearing of, went thither to compose it, and exhorting the People to Peace and Concord, spoke in this Manner to them: *Almighty God seeing this Debate and Dissention among you, which is highly displeasing to him, hath sent me as his Angel, to declare and publish upon Earth Peace to Men of Good-will*; and after this, made four Sermons to perswade them to forgive one another, and come to an Agreement: In the last of which Sermons he used these Words: *Whosoever are of a Good-will, and desire to have Peace and Quiet with their Neighbours, let them come to the right Side; but those who will not follow my Counsel, but still persevere in their Rancour and Hatred, let them go to the Left*; and presently all the Assembly flocked to the right Hand of the Preacher,

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The Arms of this bleſſed Man's *Warfare were not carnal, but mighty to God to the Deſtruction of Munitions, deſtroying Counſels, and all Loftineſs extolling itſelf againſt the Knowledge of God*; for he ſpared no Power that oppoſed itſelf againſt Piety and Virtue, but with an undaunted Courage withſtood and controlled Princes in Behalf and Defence of the Glory of God. The Duke of *Milan* came to that height of Arrogancy, that he would be honoured, in a manner, like God. St. *Bernardin* very freely and publickly reprehended his Inſolency, even when the Duke himſelf was preſent at the Sermon, who being thereupon highly diſpleaſed, ſent him word that it ſhould coſt him his Life, if he ever ſpoke ſo again. In the next Sermon the holy Man told the People what a Meſſage had been ſent him, and *how grateful the News was to him, ſince he deſired nothing more than to loſe his Life for ſpeaking Truth*; and then inveighed ſharply againſt the ſame Vice, exhorting the People *to fear and honour God, and not to humour Princes when they demanded what could not ſtand with the Divine Law* Which Confidence of his did ſo daunt the Duke, that he durſt never after trouble him; but yet to try whether he could be corrupted, ſent him a golden Bowl, with five Hundred Ducats of Gold in it, which, though the Saint rejected with a great deal of Indignation, the Duke commanded it ſhould be again preſented him, with much Intreaty to admit of it. They that carried it, did ſo preſs the Saint, that when he ſaw there was no End, riſing up, he bade them follow him, and going directly to the Priſon, where divers were detained for Debt, examined every one how much he owed, and paid it with the Duke's Money, which was ſufficient to ſet them all

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free, excepting two, and theſe two did ſo importune the bleſſed Man to get them alſo their Liberty, that he promiſed them, that *if he could not otherwiſe help them, he would remain there Priſoner in their Place*; which did ſo move the People to Compaſſion, that they diſcharged their Debts, and freed them. In the mean while the Duke, not ſeeing his Money to be brought back again, thought he had got an Advantage over *Bernardin*, and ſaid to his Courtiers, *This Friar giveth out, that he deſpiſeth and careth not for Money, but we find it now to be otherwiſe:* But when he underſtood how the Gold was beſtowed, he conceived a high Eſteem of his Sanctity, and ever after reverenced and reſpected him as an Apoſtolical Man, and true Servant of God.

A certain Nobleman that had ſerved the Duke of *Milan* a long time in the Wars, and had lived an innocent and chaſte Life, came to St. *Bernardin*, and aſked of him, *Whether it would be more available to his Salvation to hold on the Courſe he had begun, and ſerve his Prince faithfully, or elſe to become a religious Man?* The Saint replied, *Without queſtion, Sir, you will provide better for your Salvation by ſerving the King of Heaven, than by any Service you can do to an earthly Prince.* With theſe Words the Man being forcibly moved, caſt himſelf at the Feet of the Saint, and beſought him to admit him into St. *Francis*'s Order. St. *Bernardin* having well examin'd him, put the holy Habit upon him, and in touching his Head with his ſacred Hands, caſt ſuch a Heat of Devotion into his Soul, that it redounded into his Body; for his Head, Hands, Arms, and the upper Part of his Body, as far as his Heart, ſeemed to melt away with Fire. God was pleaſed to teſtifie the Sanctity, and confirm the Doctrine of his Servant with great and frequent Miracles; among which it is recorded, that he raiſed four dead Men to Life. He had preached a Lent in a certain City, to the wonderful Satisfaction, and ſpiritual Fruit of the People, and at his Departure from thence, all the Inhabitants almoſt accompanied him to the Gates of the Town; and whilſt they were there taking Leave and demanding his Bleſſing, an unruly Ox, affrighted with ſo great a Multitude of People, runneth amongſt them, and woundeth a certain Youth ſo pitifully, that he was thought to be dead. This made a great Conſternation, for all cried out, that *there was one killed.* The bleſſed Man was much afflicted at it, and ſaid, *All the Good which God hath wrought for ſome Weeks in the City, the Devil goeth about to deſtroy in an Hour.* And then he came to the Place where the dead Man lay, and lifting up his Eyes to Heaven, made the Sign of the holy Croſs upon him, and ſaid, *Take him up, for he is whole and ſound.* And preſently he ſtood upon his Legs, and ailed nothing. A poor Man ſick of the Leproſie, whoſe Feet were moſt pitifully ſwoln, and full of Ulcers, begged of St. *Bernardin* a Pair of Shoes, who preſently gave him his own, and went himſelf bare-foot. When the poor Man had walked a while in them, he found them full, as he thought, of little gravel Stones that troubled him, and hurt his Feet, but putting them off, he perceived it was nothing elſe but a hard dry Scurf, like the Scales of Fiſhes, which was fallen into his Shoes, and found himſelf cured in his Feet and Legs; wherefore giving many Thanks to Almighty God, he putteth on his Shoes again, and goeth on his Way. But not long after he was troubled as before, and pulling off his Shoes, ſhaketh out of them the like Scales, and was whole and ſound as high as his Middle. Whereupon being exceedingly overjoyed, and commending himſelf to the Merits of Friar *Bernardin*, he continueth his Journey; but had not gone far, when he was forc'd to pull off his Shoes the third time, which were as full of Scales as before, but all his Body was as clean and healthful as if it had never been infected. Then he turned back to the Town, whence he had been driven away not long before, and moſt gratefully acknowledged the Favour which God had done him by the Merits of St. *Bernardin.* The Servant of God going once to preach, was to croſs a River, and deſired the Ferry-Man to paſs him over for God's ſake, for he had no Money to give him, and withal, told him, *that all the City expected him for a Sermon:* The covetous Churl anſwered, *that if he paid not the Fraught, he ſhould not enter into his Boat, and that it imported him little whether there were any Sermon that Day or no.* Hereupon the Saint turning to his Companion, aſked him, *if he had full Confidence in God? Yes, Father,* ſaith the Friar. *And can you imitate,* ſaith St. Bernardin, *what you ſhall ſee me do?* And when he anſwered *that he could,* the Saint ſpreads his Cloak upon the Water, and going upon it, kneels down, and his Companion doth the like; and in this Manner, upon their Knees, with their Eyes and Hands lifted up to Heaven, they were carried upon the Cloak over the Water, and came to the other Side before the Boat was come half way, to the great Aſtoniſhment of the Paſſengers, and of thoſe that ſtood on each Side of the River, and neither they nor the Cloak was wet. In the City of *Aquila* there is a Street which taketh its Name from the holy Croſs, where our Bleſſed Lady is particularly honoured: Here St. *Bernardin* had a Sermon in Praiſe of that ever glorious Virgin, at which was preſent *Alfonſus*, King of *Arragon* and *Sicily*, with many great Princes and Dukes, and an infinite Multitude of People.

His

MAY 26. His Text was out of the twelfth of the *Apocalypſe*: *A great Sign appeared in Heaven; a Woman cloathed with the Sun, and the Moon under her Feet, and on her Head a Crown of twelve Stars.* Which Words he did fitly apply to the Queen of Heaven, and interpreted the twelve Stars to be as many rare Virtues and Privileges wherewith ſhe was adorned. And when he was explicating the firſt Star, there appears over his Head, whilſt the Sun was ſhining brighteſt, a moſt fair and beautiful Star, blazing out its Brightneſs, even above the Sun, the Beams whereof did ſo environ the Saint, that he ſeemed to be in Glory. This happened not long before his precious Death, and certainly did foretel it. For that *great Sign which appeared in Heaven*, the admirable and incomparable Virgin Mother, ſhining and burning with unſpeakable Charity, did by this gliſtering Star give the World to underſtand that this Servant of God, and her ſpecial Client, being a true Pattern of a religious and ſpiritual Life, and an excellent Mirrour of all Virtues, was ſoon to quit our lower World, to be exalted and crowned with infinite Glory in Heaven, which was confirmed with no leſs a Wonder afterwards; for Friar *John Capiſtranus*, who was then General of the Order of the *Franciſcans*, being in *Sicily* (where Pope *Eugenius* imployed him in Matters of great Concern for the Good of the Church) hearing of the Death of St. *Bernardin*, made all Haſte to *Aquila*, to gather Informations of his Life and Miracles, in order to his Canonization: And whilſt he was wholly taken up with theſe pious Cares and Labours, the ſame Star appeared again at Mid-day, which wonderfully confirmed the good General in the Hopes he had to ſucceed in thoſe Intentions; and the next Day taking his Journey to *Rome*, to proſecute the Buſineſs, and negotiate it with his Holineſs, the Star went before him, and led him on in his Way, like that Star which formerly conducted the Sages to *Bethlehem*. He had fore-knowledge of his Death by a Revelation, and ſpoke of it in his laſt Sermon. And not long after falling ſick, he was carried, as he deſired, to *Aquila* in *Abruzzo*, into a Convent of his Order, where being deſpaired of by Phyſicians, he armed himſelf with all Rites of the holy Church, and perceiving his Time drew near, he made a Sign (for he could not ſpeak for Weakneſs) to be taken out of his Bed, and laid upon the Floor; where lifting up his Eyes to Heaven, he rendred his bleſſed Soul into the Hands of his moſt bountiful Creator and ſweet Redeemer, on the twentieth of *May*, in the Year MCCCCXLIV, upon the Eve of the Aſcenſion of our Lord JESUS into Heaven, whilſt the Religious in the Choir were ſinging that Antiphone before *Magnificat*: *Pater manifeſtavi Nomen tuum hominibus, quos dediſti mihi; nunc autem pro eis rogo, non pro mundo, quia ego ad te venio.* Alleluia. *Father, I have manifeſted your Name to Men, whom you have given me; now I pray for them, not for the World, becauſe I come unto you.* Alleluia. The Magiſtratees took the ſacred Body out of the little and narrow Church of the *Franciſcans*, and carried it to the Cathedral, there to be publickly expoſed and reverenced by an infinite Multitude of People, who reſorted thither from all Places, being moved as well by the Fame of his Sanctity, as by the many Miracles which were then wrought by him. But a moſt remarkable Miracle was a Reconciliation and Peace which was on a ſudden made among the Citizens, who were before at Variance, and great Seditions were feared. After ſome Days the holy Corps was brought back to his Convent, and kept for a while in a Chapel fenced with Iron Grates, and guarded with a Watch Day and Night, till a handſome Shrine could be made for it. Thus it lay two and twenty Days, and recreated all with a moſt ſweet Odour; and the Devotion of the People was ſo great, that every Day ſeemed to be holy and feſtival. But, I do not know upon what Occaſion, the former Diſſenſion broke out again, and the People being offended with the Nobility and Magiſtrates, violently apprehended moſt of them, and caſt them into a common Jail; and their Diſguſts mounted to that Height, that not permitting them to ſpeak or anſwer for themſelves, againſt all Order and Equity, without the leaſt colour of Juſtice, they gave Sentence againſt their Lords and Rulers, and condemned them to be publickly executed, like Rogues, in the Market-Place, by the common Hangman: It was a woful Spectacle. The prime Gentlemen and Governours of the City were brought to the Place of Execution, they knelt down, their Eyes were covered, and the Hangman had now lifted up his Sword to let it fall upon the Neck of him that was the firſt in the Rank; when on the ſudden there was heard the Voice of a Child crying out moſt fearfully in the Air, *Hold, and ſhed not innocent Blood, but go to the Convent of the* Franciſcans, *and there you ſhall be ſatisfied.* The mutinous People were all ſtruck with Amazement; the Executioner, as he was bid, withdraws his Hand, raiſeth up the Magiſtrates, yet keeps them faſt bound, that they may not eſcape and get away. They go all to the *Franciſcans*, enter the Chapel where St. *Bernardin*'s Body was kept in a wooden Cheſt, and ſee Blood to run out of his Noſtrils in ſo great Plenty, that Water floweth not more abundantly from two Fountains; the Garments and Cloths which he was wrapp'd in, were all

MAY 20.

MAY 20. all bloody; the Cheſt was ſo full of Blood, that the Body did ſwim in it, and it bubbled up with that Force, that it lifted up the Cover of the Cheſt. This mitigated the Fury of the People, and preſently, with all Humility and Devotion, they demanded Pardon of God, and Mercy by the Interceſſion and Merits of the Saint. Pope *Nicolas* the Fifth canonized him for a Saint few Years after his Death, and in the Year MCCCCLXXVII, *Sixtus* the Fourth permitted his Body to be tranſlated into a fair Church which thoſe of *Aquila* built in his Honour, together with a Monaſtery of *Franciſcan* Friars, where it is yet kept in a Caſe of Cryſtal, which very few are permitted to ſee, and that Caſe is incloſed in a coſtly Shrine of Silver curiouſly wrought, and that again ſhut up in an Iron Cheſt well lock'd. Pope *Alexander* the Seventh hath lately commanded his Feaſt to be kept as a Semi-double throughout the whole Church: His Life was written by one of his own Order, and related by *Surius* on the twentieth of *May*. The *Roman* Martyrologe maketh Mention of him, and *Baronius* in his Notes upon it, alſo St. *Antoninus*, and others. MAY 20.

The Life St. URBAN, *Pope and Martyr.*

MAY 25. ST. *Urban*, Pope and Martyr, was born at *Rome*, and was Son of *Pontianus*: He ſucceeded St. *Calixtus* in St. *Peter*'s Chair. He was a very holy Man, and a moſt amiable and ſweet Converſation, and by his exemplar Life and Apoſtolical preaching, he converted at *Rome* to the Faith of CHRIST, a great Number of Citizens and Gentlemen; among whom was *Valerian*, St. *Cecily*'s Spouſe, with his Brother *Tiburtius*, whom the holy Prelate baptized, and encouraged to die conſtantly for CHRIST: He dedicated the Houſe of St. *Cecily* to our Lord, and made a Church of it. There is extant an Epiſtle of his full of admirable Doctrine, out of which are collected ſome Decrees. At theſe Times the Faithful beſtowed their Goods and Poſſeſſions upon the Church, for the Service of God, and Maintenance of the Clergy and the Poor. St. *Urban* commanded that thoſe Means ſhould be put to no other Uſes, appointing grievous Penalties to thoſe who ſhould wrong the Church of her Goods, *which are*, ſaith he, *the Offerings of the Faithful, the Ranſom of Sins, and Patrimony of the Poor*. And becauſe ſometimes the Poſſeſſions and immoveable Goods belonging to the Church uſed to be ſold for the Relief of the Poor, he ordained that ever after the Revenues only and Rents ſhould be imploy'd in thoſe charitable Uſes, and that the Lands and Poſſeſſions ſhould not be alienated, but conſtantly remain to the Church, to be, as it were, a continual and ever-flowing Fountain for the Maintenance of the Miniſters of the Church, and Comfort of the Poor and Needy. He commanded that no excommunicated Perſon ſhould be choſen Biſhop, although the Sentence of Excommunication had not in all reſpects been juſt; and that the Faithful, after Baptiſm, ſhould receive the Sacrament of Confirmation from the Hands of the Biſhop. He was the firſt that had Patines, Chalices, and other Veſſels of Silver, for the Service of the Altar, and Adminiſtration of the holy Sacrifice of Maſs; and then the Saints had Chalices and Veſſels for the Uſe of the Church, not only of Silver, but alſo of Gold and precious Stones, which the Faithful Chriſtians offered to our Lord in Teſtimony of their Piety and Devotion, and to acknowledge that whatſoever Men eſteem to be moſt precious, ought to be imployed in the Service of our Lord God, who created all things; for all are his Gifts, and belong to him. Pope *Urban* ſat in St. *Peter*'s Chair ſix Years, ſeven Months, and four Days, and having laboured hard, and ſuffered much for the Church of God, he was apprehended by Commandment of *Alamachus*, Governour; and when he had been ſcourged in a cruel Manner with Whips, armed with Plummets of Lead, was at length beheaded, and his Body was expoſed to Beaſts and Birds of Prey. But one *Marmenia*, a holy Matron, with her Daughter *Lucina*, took it up, and gave it Burial in the Churchyard of *Pretextatus*, in the Way *Appia*. His Martyrdom was on the five and twentieth of *May*, in the Year of our Lord CCXXXIII, and in the tenth Year of *Alexander Severus*. For although this Emperor was none of the ſworn Enemies of JESUS CHRIST, and raiſed no new Perſecution againſt his Church, for he kept the Image of CHRIST, our Redeemer, in his Cloſet, or private Chapel, among the Statues of his falſe Gods; yet ſome of his Miniſters of State, in whom he put great Truſt, were fierce and cruel Enemies of JESUS CHRIST and his Croſs, and endeavoured utterly to aboliſh Chriſtian Religion. St. *Urban* gave holy Orders five times in the Month of *December*, and made nine Prieſts, five Deacons, and eight Biſhops. St. *Damaſus*, and other Authors of the Lives of the Popes, have written of St. *Urban*; MAY 25.

and

MAY 25. Mention is made of him in the *Roman* Martyrology, and in thoſe of *Bede*, *Uſuardus*, and *Ado*. *Baronius* alſo treateth of him in his Notes upon the Martyrology, and in the ſecond Tome of his Annals, Page 356. MAY 25.

The Life of St. ELEUTHERIUS, *Pope, and Martyr.*

MAY 26. TWenty Days after the Death of St. *Soter* Pope, was choſen in his Place *Eleutherius*, who was born at *Nicopolis* in *Greece*. He was a Deacon, and Diſciple of St. *Anicetus*, Pope. In his time the Church enjoyed ſome little Calm and Tranquillity, becauſe the invincible Squadron of valiant Soldiers, and glorious Martyrs of CHRIST, by their Conſtancy in Torments had conquered and gained the Hearts of many *Gentiles*; and withal, the exemplary Life and heavenly Doctrine of holy Popes, accompanied with the Miracles which God wrought in all Parts of the World in Teſtimony of the Truth of the Chriſtian Faith, had greater Force and Power to plant and dilate it, than all the Fury of Tyrants had to oppreſs and extinguiſh it. By Means of this Calm the Church of God did wonderfully increaſe and multiply; and at *Rome* divers Gentlemen and Senators, being weary of the Superſtition of their ſottiſh Deities, and deteſting the Cruelty of the Emperors, by the Doctrine and preaching of *Eleutherius*, admitted the Light of the Goſpel, and were converted to our Lord. Nor was our holy Faith thus ſpread only at *Rome*, but alſo in other Provinces and Kingdoms it diſcovered its bright Rays and Splendor; but moſt particularly in *Britany* (which is now called *Enggland*,) for King *Lucius* having underſtood of the Holineſs of Life, and Miracles of the Chriſtians, and that by their Prayers the Emperor *Marcus Aurelius* had obtained a moſt ſignal Victory over the *Marcomanni*, People of the higher *Germany*, for which Cauſe he uſed them civilly, and permitted them to live according to their own Law: Hearing alſo that many of the prime Nobility of *Rome* demanded Baptiſm, and ſought to be inrolled among the Soldiers of JESUS CHRIST, to ſerve under his Colours, was touched and enlightened by our Lord to follow the ſame Profeſſion; and notwithſtanding there were ſeveral Doctors and Biſhops near at hand, in *France*, and other neighbouring Places, of whom he might have aſked to be inſtructed, he ſent a ſolemn Embaſſy of principal Men, whereof the chief were *Elvine*, and *Meduine*, two great Peers of his Realm, to Pope *Eleutherius*, becauſe he knew him to be *the Head, the Father, and univerſal Paſtor of faithful Chriſtians*, to beg of him that he would be pleaſed to ſend ſome to teach, baptize, and make Chriſtians, himſelf, his Royal Family, and all his Kingdom, and by this Means would acknowledge them for his Sheep, belonging to the Flock and Fold of JESUS CHRIST. The good Pope received this Embaſſy with incredible Joy; and to grant and perform compleatly what was deſired of him, he ſent into *Britany Fugatius* and *Donatius*, (whom moſt Authors call *Damianus*) worthy Perſons, and proper for that great Enterprize, to inſtruct King *Lucius* and his Realm in the Myſteries of our holy Faith, and to regenerate them in CHRIST, by the ſovereign Water of holy Baptiſm. They obey'd willingly, and did according to St. *Eleutherius*'s Order and Deſire: And the King was baptized, and became a Saint, and as ſuch he is regiſtred in the *Roman* Martyrology on the third of *December*, and his Kingdom received and profeſſed publickly the Faith and Law of JESUS CHRIST. *And this is the firſt Nation and Kingdom in all the World, which by publick Decree, general Order, and common Conſent of the Inhabitants, made Profeſſion of the Chriſtian Religion*; although at that Time there were very many Chriſtians in *Spain*, *France*, and other Countries and Provinces. This Converſion of King *Lucius* happened in the Year CLXXXIII, according to *Baronius*. There were in this Iſland, before it was taught the Faith of CHRIST, two and twenty *Flamines*, three *Archiflamines*, (for ſo the *Gentiles* called their Prieſts and High Prieſts) who renounced their Superſtition, and were likewiſe converted. In their Place the Saints, *Fugatius* and *Damianus*, inſtituted that there ſhould be conſecrated two and twenty Biſhops, and three Arch-Biſhops, which they diſtributed about the Land, appointing to every one his Church and his Diſtrict, that ſo the young and new converted Chriſtians might not want Paſtors to govern and direct them in Matters of the true Religion, ſeeing the idolatrous *Flamines* were ſo careful before in teaching them the Rites and Ceremonies of worſhipping falſe Gods. MAY 26.

By Occaſion of the great Peace and Quiet which the Church had from Tyrants and Perſecutors, there aroſe certain Hereticks to moleſt and trouble it; as the *Valentinians*, *Marcioniſts*, *Severians*, and ſuch like Monſters, whom St. *Eleutherius* valiantly reſiſted, and was much helped in the Combat by St.

MAY 26. *Irenæus*, Diſciple of St. *Polycarp*, who was afterwards a glorious Biſhop and Martyr, and St. *Papias*, Diſciple of the Apoſtles: For *Irenæus* being then a Prieſt, came to *Rome*, whither he was ſent by the Church of *Lyons* in *France*, and whilſt he remained there, writ againſt the Hereticks, and diſputed againſt them, as a learned and Apoſtolical Man, confuting their Follies by the Doctrine and Tradition which he had received from the Apoſtles; and after returning to *Lyons*, was made Biſhop, and at length crowned with a glorious Martyrdom. And becauſe ſome of theſe Hereticks did teach *that God created divers things that were naught and evil, and that ſome Meats were not to be eaten*; for that Reaſon St. *Eleutherius* commanded, *that none ſhould refuſe any kind of Meat upon that Score, and with that Superſtition, ſeeing God created all Creatures good, and made all Meats for the Uſe of Man*; not but that it is lawful, and very laudable, to abſtain from dainty and delicate Fare, to mortifie and ſubdue the Fleſh and its Appetites; nor but that we are bound to obey the holy Church when it commands us to abſtain from certain Meats upon faſting Days; but not to refuſe any Meat as naturally evil, ſeeing that all are Creatures of Almighty God, who made all things good. This holy Pope ordained alſo, that no Prieſt ſhould be depoſed, unleſs he were before legally convicted of ſome great Offence which deſerved that Puniſhment, and that none that was abſent ſhould be condemned; but ſhould firſt be heard, and permitted to ſpeak for himſelf, ſeeing CHRIST our Lord did not condemn *Judas*, nor bar him from the holy Communion (though he knew full well who he was) becauſe his Sin was not yet known to others. He gave Orders thrice in the Month of *December*, at which he made twelve Prieſts, eight Deacons, and fifteen Biſhops: At length, having governed CHRIST's Church in all Holineſs of Life fifteen Years and three and twenty Days, he was martyr'd, freely offering up his Life for the Honour of God, and Defence of his Church, as the ancient *Roman* Martyrologies teſtify, though they do not ſpecify with what kind of Martyrdom he was crowned. The Church keepeth his Feaſt on the ſix and twentieth of *May*, on which Day he died, in the Year CXCIV. Of St. *Eleutherius*, beſides the Authors that write of Popes, all the Martyrologies make mention, and Cardinal *Baronius* in his Notes, and yet more at large in the ſecond Tome of his Annals, Page 226. MAY 26.

The Life of St. PHILIP NERIUS, *Founder of the Congregation of* Oratorians.

MAY 26. THE bleſſed *Philip Nerius* was born at *Florence*, of *Francis Nerius*, and *Lucretia Soldy*, in the Year of our Lord MDXV. From his tender Years he gave manifeſt Signs of that eminent Sanctity to which the Divine Majeſty intended afterwards to raiſe him; for he was very obedient to his Parents, very induſtrious and very patient in his Infirmities: Even while he was only eleven Years old, he willingly viſited Churches, and heard God's Word with great Devotion, and ſingular Contentment. And as for his Converſation, it was, by reaſon of his Reverence and Reſpect to his Superiours, his Sweetneſs and Affability to his Equals and Inferiours, ſo winning and attractive, that he was ſingularly beloved of all, and commonly called *Philippus bonus*, *good Philip*. When he was about eighteen Years of Age, he was ſent by his Father to St. *German*'s in *Campania*, there to live with his Uncle, a very rich Merchant, with Hopes that he would not only employ him in Merchandiſe, but alſo that he would make him Heir of all his Goods, for he had never a Child of his own. But about this time *Philip* beginning to feel in his Soul ardent Deſires, and vehement Incitements perfectly to follow and imitate JESUS CHRIST, after he had remained there a little while, he departed thence to *Rome*, in the Year MDXXXIII, where, in the Houſe of *Galeatus Caccius*, a Citizen of *Florence*, he lived ſo exemplarily, that the Renown of his Sanctity ſpread itſelf to his own Countrey: Ordinarily he eat only once a Day, and hardly could he be brought to add to Bread and Water a few Olives, and a ſmall Quantity of Herbs; yea, oftentimes he paſſed whole Days without eating any thing at all: his Cloathing was very plain and ordinary; he frequently retired himſelf from all humane Converſation, into a little Chamber, paſſing whole Days and Nights in Prayer, ſatiating himſelf there at his Leiſure with abundance of ſpiritual Delights. The wicked Enemy of Mankind, not being able to endure ſo happy a Beginning, began alſo on his Part to perſecute the holy young Man in divers Manners, and upon a certain Day incited ſome rude Companions to ſolicite him to Impurity, but his wicked Pretenſions happened quite contrary to his Expectation; for our chaſte *Joſeph* immediately calling to Mind the Force and Power of MAY 26.

God's

MAY 26. *God's Word*, to wit, that it is *ſharper than a two-edg'd Sword*, that he might eſcape out of their Hands, ſpoke to them with ſuch Fervour, of divine Matters, and of the Turpitude and Baſeneſs of Sin, that he not only delivered himſelf, but alſo freed them from the Danger they were in of committing a damnable Sin, and diſſolved their obdured Hearts into a holy Compunction. After this, our Lord, that he might be fitter for the great Services for which he had deſign'd him, inſpired him to give himſelf to the Study of Philoſophy and Divinity, and he complied with the holy Inſpiration, to the end he might better pleaſe the Divine Majeſty; and gave ſuch ſignal Proofs, amongſt the reſt of his Fellow-Students, of his ſharp Wit and good Judgment, that he was ſingularly admired by all, and particularly by his Maſter: Nor did he render himſelf more admirable for his Wit, than amiable for his ſweet and winning Converſation, and humble Carriage and Behaviour; neither did his Diligence in Studies make him omit the leaſt of his ſpiritual Exerciſes and Devotions; but as a true Lover of holy Solitude, although in the Day-time he buſied himſelf in Diſputes and Conferences with other Seculars, yet he would be ſure to ſpend a good Part of the Night in Prayer and holy Contemplation, and oftentimes would viſit the ſeven Churches, with his Mind continually elevated to Almighty God; nor did he ceaſe to catechiſe the Poor at St. *Peter's*, or St. *John Lateran's*. He was ſuch a Lover of holy Poverty, that he would never receive any thing from his Friends or Kindred. He kept nothing in his little Chamber but a little Bed, a few Books, and a Shirt, which hung againſt the Wall upon a Cord. In his firſt Beginnings at *Rome*, he accepted of a Shirt or two from his Father, by whom he was ſingularly beloved. He ſtudiouſly avoided all Cares of tranſitory things, eſpecially of ſuch as might concern his Allies and Kindred; and that which was not a little to be admired in this Age, he was ſo eſtranged from all kind of Paſtimes, and ſuſpected Manner of Converſation, that he was generally eſteemed by all that knew him, for a Virgin. In fine, after he had made ſo good Progreſs in Learning, that he was held one of the beſt Scholars of his time, being deſirous ſtill to approach nearer and nearer to JESUS CHRIST, whoſe ſweet Attractions he continually felt in his Soul, leaving his Studies, and ſelling his Books, he gave himſelf wholly to Prayer, being about the Age of three and twenty Years, continually, in a manner, lamenting and ſighing, and ſeparating himſelf as much as was poſſible from all kind of Converſation; he ſpent whole Nights in the Churchyard of *Calixtus*, and when he was oppreſſed with Sleep, his Manner was to repoſe in ſome one of the Porches of the ſeven Churches. By theſe Means the Fire of divine Love did ſo vehemently inflame his holy Soul in a little time, that often proſtrating himſelf upon the Ground, he was forc'd to cry out, with abundance of Tears, *It is enough, my dear Lord, it is enough; with-hold a little at preſent, I beſeech you, the Influences of your Grace; depart from me, Lord, depart from me, I am a mortal Man, and am not able to endure ſuch an abundance of celeſtial Sweetneſs; I die, my dear Lord, if you do not ſuccour me and help me.* Whereupon our Lord (as himſelf afterwards recounted) did in ſome meaſure remit the violent ſenſible Heats of his burning Love, to the end, as we believe, that he might prolong his Life for the Profit of ſo many Souls, to which he was to give ſpiritual Life, by his teaching, Example, and Prayers; wherefore no wonder that being taught by his own Experience, he was wont to ſay, *that to one that truly loveth God, nothing can happen more grievous, more hard, or more troubleſome than Life itſelf*; according to that of St. *Gregory*, and St. Auguſtin, *Sancti viri mortem in deſiderio, & vitam in patientiâ habere dicuntur. The Deſire of holy Men is to die; to be content to live, they ſtand in need of Patience.*

MAY 26.

This amorous Lover of Almighty God, perceiving himſelf to be called by the Sovereign Maſter of all to an active Life, gave himſelf to viſit the Sick in Hoſpitals, comforting and aſſiſting them with great Charity, eſpecially ſuch as were dying; and by his Example and Exhortations, the ancient Cuſtom of viſiting Hoſpitals, which had been a long time neglected, began again to be practiſed in *Rome* by ſecular People. Moreover, every Day he went to a kind of Exchange, or certain Place of the City, whither the *Florentine* Merchants reſorted, where by ſweet Words, and pious Diſcourſes, he drew divers young Men from Vice to the Practice of Virtue, and for the ſame holy Purpoſe he often frequented Schools and ſuch like Places; in a Word, he uſed ſingular Diligence to inſinuate himſelf into the Familiarity of the moſt rude and debauched Sinners, to the end he might draw them, as he happily did, to a better Life. For he thought it was fitting they ſhould be eſpecially helped, who eſpecially ſtood in need of Help; notwithſtanding he carefully avoided the Converſation of Women, fearing leſt thereby he might make Shipwreck of his dear Virginity. His Endeavour was to gather to CHRIST as many as he poſſibly could; and many, induced by his holy Diſcourſes, entred into a religious State, inſomuch that St. *Ignatius*, Founder of the Society of JESUS, was wont pleaſantly to *compare him to a Cymbal, or Bell, becauſe he called others to Religion, but ſtaid in the World himſelf*; which, notwithſtanding,

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ing, none can doubt but it was according to God's Will, who ordained him to inſtitute a new Manner of Life, very profitable to the whole Church, and for the Salvation of many Souls, as the Effect hath proved. But the malignant Enemy of all Good, not being able to endure the high Undertakings and happy Exploits of the new Champion of JESUS CHRIST, endeavoured by divers Devices, and ſubtle Stratagems, to divert him from his holy Enterprizes; ſometimes appearing to him in the Night, in a horrible Form, thereby to terrify and affright him, otherwhiles in other Shapes, to infect his Mind with impure Thoughts; but the Saint converting himſelf to God by his Prayers and Tears, happily extinguiſhed thoſe impure Flames. One Night as he was all alone, making his wonted Viſit of the Seven Churches, three infernal Spirits with a deſign to fright him, and hinder his holy Pilgrimage, put themſelves in his Way, in a Place called *the Ox's Head*; but he nothing mov'd with their terrible Looks, contemning them, paſſed on without giving any Sign of Fear, which the wicked Spirits perceiving, deſpairing of the Victory, inſtantly fled away; of ſuch Moment it is to overcome our proud ghoſtly Enemies, to ſlight and contemn their vain Frights and Fears, whether ſenſible or ſpiritual. But the infernal Fiend, not contented to impugn him by himſelf alone, incited certain lewd young Fellows, out of Envy, to make a Prey of his Chaſtity; who, according to the Inſtigation of the filthy Enemy, as he was in a certain Houſe, performing his wonted Office of Charity, before he was aware, ſhut him up in the ſame Room with two moſt impudent lewd Women, ſo as he had no Poſſibility of flying from them. What ſhould he do in this Exigence? he betook himſelf to the moſt powerful Weapons of ardent Prayers, hoping that he who had preſerved untainted the Bodies of ſo many holy Virgins, publickly expoſed to the raging Luſt of wanton young Men, would not be wanting to him, who was now in like Danger; nor did his holy Hope of the divine Aid deceive him. For no ſooner had thoſe impudent Creatures caſt their Eyes upon him, but, whether ſtruck with a Fear of the divine Vengeance, or, which is more likely, daunted with the ſacred Authority of the holy young Man, retiring themſelves into a Corner of the Chamber, they never dared again ſo much as to look him in the Face, much leſs offer him any Incivility.

As this invincible Soldier of JESUS CHRIST was exerciſed with great and violent Temptations by the Enemy, ſo was he favoured with ſignal and unparallel'd Graces by his deareſt Lord. While he was yet a Laick, he was wont every Day with all Earneſtneſs to beg of the Holy Ghoſt that he would be pleaſed to repleniſh his Will with his holy Gifts and Graces; nor were his Prayers in vain: For upon a certain Day, praying according to his Cuſtom, all on the ſudden he felt ſuch an impetuous Motion from the divine Spirit, that his Heart was wholly inflamed with it; which violent Heat Nature being not able to ſuſtain, his Heart fell a beating and leaping within his Body with ſuch Violence, as it would undoubtedly have killed him without an evident Miracle. But our bountiful Lord, willing that he ſhould yet live many Years for the Good of Souls, miraculouſly enlarged his Breaſt, breaking and elevating the fourth and fifth Rib of his left Side above the bigneſs of one's Fiſt, that his Heart might more freely exerciſe its Motions, and receive thoſe extraordinary Agitations, which continued for above fifty Years; and this with ſuch Vehemency, that when he prayed, not only his whole Body trembled, but even his Bed, or whatever was under him, ſhaked as in an Earthquake. This Fire of divine Love burning in his Heart, oftentimes ſpread itſelf all over his Body. Hence in the very Depth of Winter, when he was fourſcore Years old, and all his natural Heat, in a manner, conſumed, yet when he was at his Prayers, his Heart and whole Body was all on a Fire with Heat, ſo that, leſt otherwiſe he ſhould have been ſtifled, it was neceſſary for him to uncover his Breaſt, open the Doors and Windows of his Chamber at Midnight, and uſe other Means to refrigerate his Burnings. And becauſe he was inflamed with an ardent Deſire of helping his Neighbour by all Means he poſſibly could, together with *Perſianus Roſa*, a Prieſt of ſingular Piety, he began *a Confraternity under the Title of the moſt holy Trinity*, in a Church *of our bleſſed Saviour de Campo*, for the Service and Aſſiſtance of poor Pilgrims. Hither thoſe of the Confraternity often reſorted to frequent the holy Communion, and hear the divine Diſcourſes of St. *Philip*. Externs alſo did the like, with no ſmall Fruit. When the time of Prayer was ended, he was wont to ſay to them, *Our Hour of Prayer is paſſed, but not the time of lamenting your Sins, and following of Piety.* Conſidering that in the Year of Jubilee many poor Pilgrims were conſtrained to lie in the Streets and other Places of the City, in the open Air, for want of Lodgings deſtined for them, he reſolved, with thoſe of his Company, to ſearch them out all over the City; and after he had conducted them to certain Houſes, partly borrowed, and partly hired for this Intent, he carefully provided them of all things neceſſary. Whilſt he was exerciſing himſelf in theſe and ſuch like Works of Charity, it pleaſed our Lord, for his Encouragement, by a manifeſt Miracle, to declare to him how grateful theſe Exerciſes were to him. For going

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This notwithſtanding, the Saint was now more than ever deſirous of Solitude, provided that it were the good Pleaſure of God, that he might more freely give himſelf to the unitive Way. But uncertain what manner of Life would make more for the Glory of God, by continual Prayers he endeavoured to find out the Divine Will, ready to follow that which our Lord ſhould deſign him; and at length his Prayers were heard: For one Morning as he was affectionately praying, St. *John Baptiſt* appeared to him, by which Viſion he was wonderfully recreated, and his Mind ſo powerfully inclined to the Help of Souls, as he made no doubt that it was God's Will he ſhould attend not only to himſelf, but alſo to the Salvation of his Neighbour. Nor did God Almighty from Heaven only teach him the State of Life moſt pleaſing to him, but alſo the Manner how he was to behave himſelf in the State. For one Day being aſked *why he uſed ſuch a ſpare Diet?* he made this Anſwer: *Once as I was in Prayer, the Souls of two Saints now in Glory, appeared to me, one of which ſeemed to be feeding upon a hard Cruſt of Bread, which he held in his Hand; and I being deſirous to know what was meant hereby, I heard a Voice, which ſaid,* Philip, the Will of God is that you live in the middle of the City, as if you were in a Deſart. *By which Words I underſtood I was to live ſoberly and temperately.* And this Parſimony, or rather Auſterity in his Diet, he uſed not only in his firſt Beginnings, but to his very dying Day; and after he was made Prieſt, his Diet was a ſlender Breakfaſt in the Morning, and a ſmall Supper in the Evening; he uſed a little Wine, but well corrected with Water, and oftentimes nothing but pure Water: His Supper was two ſoft Eggs, or a Meſs of Broth, or a few Herbs, or Beans; but more Diſhes than one he would not permit to be ſet before him: he ſeldom eat any Fleſh, and rarely Fiſh, never Milk, or any thing made of Milk. For many Years he led an eremitical kind of Life, refreſhing himſelf rather with Tears than Bread, cruelly whipping himſelf every Day, and making the bare Ground his Bed, drinking nothing but fair Water, nor eating any thing but Bread, and ſometimes a few Olives, Herbs, or Apples. This was his Diet when he was alone, but when he was at Table with others, which often happened, to the end he might gain Souls, he avoided all Singularity and note of Oſtentation. But being, as we ſaid, ſatisfied that it was God's Will he ſhould employ himſelf in the Help of Souls, at the Command of his Confeſſor, *Perſian Roſa*, he received the Dignity of Prieſthood at ſix and thirty Years of Age, his Humility not permitting him to preſume it ſooner, nor his obedience to defer it longer. Being made Prieſt, he went to live at St. *Hierom*'s, called *of Charity*, with Intention there to ſpend the reſt of his Days, if ſo be it were the Will of God. Here certain Prieſts of a holy Life, all deſirous of helping their Neighbours, lived together under the ſame Roof, but had their Diet apart, and followed that Manner of Life which each one thought beſt. St. *Philip* would never admit of any thing from this Sodality, but only a little unfurniſhed Chamber, and this, that he might more conveniently attend to the winning of Souls to CHRIST. Here he celebrated holy Maſs every Day; or if he were hindered by Sickneſs, every Morning he received the moſt bleſſed Sacrament, which Cuſtom he inviolably obſerved ever after. And it was wonderful what abundance of ſweet and heavenly Con-

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As this invincible Soldier of JESUS CHRIST was exerciſed with great and violent Temptations by the Enemy, ſo was he favoured with ſignal and unparallel'd Graces by his deareſt Lord. While he was yet a Laick, he was wont every Day with all Earneſtneſs to beg of the Holy Ghoſt that he would be pleaſed to repleniſh his Will with his holy Gifts and Graces; nor were his Prayers in vain: For upon a certain Day, praying according to his Cuſtom, all on the ſudden he felt ſuch an impetuous Motion from the divine Spirit, that his Heart was wholly inflamed with it; which violent Heat Nature being not able to ſuſtain, his Heart fell a beating and leaping within his Body with ſuch Violence, as it would undoubtedly have killed him without an evident Miracle. But our bountiful Lord, willing that he ſhould yet live many Years for the Good of Souls, miraculouſly enlarged his Breaſt, breaking and elevating the fourth and fifth Rib of his left Side above the bigneſs of one's Fiſt, that his Heart might more freely exerciſe its Motions, and receive thoſe extraordinary Agitations, which continued for above fifty Years; and this with ſuch Vehemency, that when he prayed, not only his whole Body trembled, but even his Bed, or whatever was under him, ſhaked as in an Earthquake. This Fire of divine Love burning in his Heart, oftentimes ſpread itſelf all over his Body. Hence in the very Depth of Winter, when he was fourſcore Years old, and all his natural Heat, in a manner, conſumed, yet when he was at his Prayers, his Heart and whole Body was all on a Fire with Heat, ſo that, leſt otherwiſe he ſhould have been ſtifled, it was neceſſary for him to uncover his Breaſt, open the Doors and Windows of his Chamber at Midnight, and uſe other Means to refrigerate his Burnings. And becauſe he was inflamed with an ardent Deſire of helping his Neighbour by all Means he poſſibly could, together with *Perſianus Roſa*, a Prieſt of ſingular Piety, he began *a Confraternity under the Title of the moſt holy Trinity*, in a Church *of our bleſſed Saviour de Campo*, for the Service and Aſſiſtance of poor Pilgrims. Hither thoſe of the Confraternity often reſorted to frequent the holy Communion, and hear the divine Diſcourſes of St. *Philip*. Externs alſo did the like, with no ſmall Fruit. When the time of Prayer was ended, he was wont to ſay to them, *Our Hour of Prayer is paſſed, but not the time of lamenting your Sins, and following of Piety*. Conſidering that in the Year of Jubilee many poor Pilgrims were conſtrained to lie in the Streets and other Places of the City, in the open Air, for want of Lodgings deſtined for them, he reſolved, with thoſe of his Company, to ſearch them out all over the City; and after he had conducted them to certain Houſes, partly borrowed, and partly hired for this Intent, he carefully provided them of all things neceſſary. Whilſt he was exerciſing himſelf in theſe and ſuch like Works of Charity, it pleaſed our Lord, for his Encouragement, by a manifeſt Miracle, to declare to him how grateful theſe Exerciſes were to him. For going

MAY 26. one Night when all were quiet and at their Reſt, to carry an Alms to a noble Perſonage that was in Neceſſity, but aſhamed to beg, it happened that he met with a Coach, which whilſt he endeavoured to give Way to, he fell into a very deep Ditch, but was miraculouſly held in the Air by an Angel, and drawn forth by the Hairs of his Head, without any Harm. So certain is it that the very Angels will come from Heaven to their Succour, who labour in Works of Mercy, rather than their Charity to others ſhall be miſchievous to themſelves. One Day imploying himſelf with more Fervour than ordinary in Works of Charity, an Angel appeared to him in the Habit of a poor Man, demanding an Alms of him, and the Saint giving him what Money he had, with a ready and willing Mind, immediately the Angel told him, *that he came to try him what he would do*; and having ſaid ſo, vaniſhed out of his Sight. Hereupon St. *Philip* conceived ſuch an affectionate Compaſſion to the Poor, that from that Day he never denied any one an Alms that aſked him: He gave poor Men and Women abundantly what they ſtood in Need of; young Men that were inclined to ſtudy, he furniſhed with Money, Books, and Cloaths; not a Week paſſed but he ſent an Alms to the poor Priſoners. When he heard that a certain Woman was ſo poor, that ſhe had not wherewithal to cloath her, he pulled off his own Garment, and ſent it her. Poor young Men that had a Deſire to conſecrate themſelves to God's Service in religious Monaſteries, having firſt made Trial of their Spirit, he provided them with ſufficient Money to buy themſelves Cloaths ſuitable to the Inſtitute they intended to embrace. Wherefore with good right we may ſay of him, *He had nothing, and yet poſſeſſed all things*; ſeeing that ſo great a Contemner of Riches as he was, who had no Eccleſiaſtical Benefice, yet, notwithſtanding, in all his Life he never wanted any thing, either for his own Uſes, or to relieve the Neceſſities of others.

This notwithſtanding, the Saint was now more than ever deſirous of Solitude, provided that it were the good Pleaſure of God, that he might more freely give himſelf to the unitive Way. But uncertain what manner of Life would make more for the Glory of God, by continual Prayers he endeavoured to find out the Divine Will, ready to follow that which our Lord ſhould deſign him; and at length his Prayers were heard: For one Morning as he was affectionately praying, St. *John Baptiſt* appeared to him, by which Viſion he was wonderfully recreated, and his Mind ſo powerfully inclined to the Help of Souls, as he made no doubt that it was God's Will he ſhould attend not only to himſelf, but alſo to the Salvation of his Neighbour. Nor did God Almighty from Heaven only teach him the State of Life moſt pleaſing to him, but alſo the Manner how he was to behave himſelf in the State. For one Day being aſked *why he uſed ſuch a ſpare Diet?* he made this Anſwer: *Once as I was in Prayer, the Souls of two Saints now in Glory, appeared to me, one of which ſeemed to be feeding upon a hard Cruſt of Bread, which he held in his Hand; and I being deſirous to know what was meant hereby, I heard a Voice, which ſaid,* Philip, the Will of God is that you live in the middle of the City, as if you were in a Deſart. *By which Words I underſtood I was to live ſoberly and temperately.* And this Parſimony, or rather Auſterity in his Diet, he uſed not only in his firſt Beginnings, but to his very dying Day; and after he was made Prieſt, his Diet was a ſlender Breakfaſt in the Morning, and a ſmall Supper in the Evening; he uſed a little Wine, but well corrected with Water, and oftentimes nothing but pure Water: His Supper was two ſoft Eggs, or a Meſs of Broth, or a few Herbs, or Beans; but more Diſhes than one he would not permit to be ſet before him: he ſeldom eat any Fleſh, and rarely Fiſh, never Milk, or any thing made of Milk. For many Years he led an eremitical kind of Life, refreſhing himſelf rather with Tears than Bread, cruelly whipping himſelf every Day, and making the bare Ground his Bed, drinking nothing but fair Water, nor eating any thing but Bread, and ſometimes a few Olives, Herbs, or Apples. This was his Diet when he was alone, but when he was at Table with others, which often happened, to the end he might gain Souls, he avoided all Singularity and note of Oſtentation. But being, as we ſaid, ſatisfied that it was God's Will he ſhould employ himſelf in the Help of Souls, at the Command of his Confeſſor, *Perſian Roſa*, he received the Dignity of Prieſthood at ſix and thirty Years of Age, his Humility not permitting him to preſume it ſooner, nor his obedience to defer it longer. Being made Prieſt, he went to live at St. *Hierom*'s, called *of Charity*, with Intention there to ſpend the reſt of his Days, if ſo be it were the Will of God. Here certain Prieſts of a holy Life, all deſirous of helping their Neighbours, lived together under the ſame Roof, but had their Diet apart, and followed that Manner of Life which each one thought beſt. St. *Philip* would never admit of any thing from this Sodality, but only a little unfurniſhed Chamber, and this, that he might more conveniently attend to the winning of Souls to CHRIST. Here he celebrated holy Maſs every Day; or if he were hindered by Sickneſs, every Morning he received the moſt bleſſed Sacrament, which Cuſtom he inviolably obſerved ever after. And it was wonderful what abundance of ſweet and heavenly Con-

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ſolations and lively Affections he felt in offering up the divine Sacrifice. Before he put on the ſacred Veſtments, he was forced on ſet Purpoſe to abſtract his Mind from divine things, that he might be able to celebrate; and yet he was often hardly able, for the abundance of ſpiritual Guſts, to end the Sacrifice; ſuch a Difference there was betwixt him and other Men, and thoſe holy and good Men too. Others by a moſt diligent Preparation, and ſpending ſome Hours in Prayer before, labour with all their Might that they may acquire ſome pious Affection towards God, whilſt they are celebrating the ſacred Myſteries. But he was ſo far from needing any previous Preparation, that ſuch was the abundance of divine Heats ſent into his Soul from Heaven, that it was neceſſary for him to abſtract his Mind from them as much as he could poſſibly, and daily to beſeech Almighty God not to increaſe them. Oftentimes whilſt he was ſaying holy Maſs, he was conſtrain'd to ſtop till his Body had recovered thoſe Forces which the Vehemency of holy Affections had exhauſted; and very often lifting up the ſacred Hoſt, or holy Chalice, he was ſuddenly ſo wrapp'd into God, that he was not able to let down his Arms, but was conſtrained to keep them elevated in the Air; nay, ſuch was his Devotion and Love to the moſt divine Sacrament, that the very taking of the empty Chalice into his Hands, filled him with an unſpeakable Joy; the ſpiritual Sweetneſs he taſted in the ſacred Fleſh and Blood of our Saviour, diſcovered itſelf by his devout ſucking his conſecrated Fingers, and ſavoury licking his Lips after Conſummation of the divine Species; as alſo by his frequent returning of the Chalice to his Mouth, which in another would have been Indecencies, but in him were a mere exceſs of amorous Affection and Devotion to the moſt holy Sacrament. After he had celebrated, he was ſometimes ſo abſtracted from his Senſes, that he ſeemed to be rather a dead Body, than a living Man. Nor did he with leſs Piety and Devotion diſtribute the holy Euchariſt to others, than he received it himſelf. Nor was his Aſſiduity in hearing Confeſſions, that other Sacerdotal Function, leſs admirable than his devout Oblation of the divine Sacrifice. For being ordered by Superiours to attend to this charitable Function, though much againſt his Mind, he choſe rather to obey others, than to believe himſelf, well knowing how pleaſing and grateful to God Almighty it is to conform ourſelves to the Will of others. And he was ſo diligent in this ſpiritual Office of Charity, that, wholly forgetful of himſelf, early in the Morning he went immediately to Church, and would not ſtir thence, unleſs ſome notable neceſſary Buſineſs occurred, which could not be deferred till another time. And which is more to be admired, although he ſpent a great Part of the Day herein, he was never weary of the Employment; ſo great was his Deſire of gaining Souls to God's Service. Nay, it cauſed in him an exceſſive Joy and Delight even to ſit in the Seat in which he was wont to hear the Confeſſions of penitent Criminals. And it is incredible how many and how great Sinners, drawn by him out of the Mire of a ſinful Life, were induced to a holy Converſation. Nor is it credible how many, both Men and Women, through his Means embraced a Monaſtical Life; inſomuch, that there was no religious Order which had not very many of his Diſciples, particularly the holy Order of St. *Dominick* gloried in them. He more willingly heard the Confeſſions of Men than Women, being conſcious of the Devil's Craft and Malice, who ceaſeth not to endeavour to make even good Works a Snare to God's Servants, eſpecially thoſe who are too confident in themſelves. And when he was forced to hear their Confeſſions, he ſpoke to them rather ſharply than mildly, till ſuch time that he obtained, as he ſaid, by God's ſingular Gift, to be able to ſpeak to them in what manner he pleaſed, whereby he not obſcurely ſignified a ſpecial Gift of God, by Virtue whereof he was, eſpecially for thirty Years before his Death, as inſenſible of any impure Motions, as if he had not been of Fleſh, inſomuch, that he was free from them, even in his Sleep. He was always either in the Church or his Chamber, unleſs Neceſſity or Charity forced him to be elſewhere. So mindful he was of the Counſel given him from Heaven, not only in matter of Diet, but alſo in cutting off all unneceſſary Converſation, to live in the City as if he were in the Deſart.

But St. *Philip* being inflamed every Day more than other with an ardent Deſire of reducing wicked Men to a better Life, and preſerving thoſe whom he had already reduced, from returning back again into *Egypt*, in the Year of his Age thirty ſeven, began in his Chamber every Day after Dinner, oftentimes ſitting upon his Bed, for that he languiſhed with divine Love, to inſtruct thoſe who recurred to him, in heavenly Matters. In thoſe his Diſcourſes he felt ſuch a Power and Force of divine Love, as not only his whole Body trembled, but even his very Bed and Chamber ſhook under him. None that was preſent, what Vice ſoever he was entangled in, but was moved to repent, and to convert himſelf to God.

But the ſworn Enemy of Mankind, foreſeeing the great Good and ineſtimable Fruit which theſe Beginnings were likely happily to end in, ſtirr'd up certain wicked Apoſtates, then Chaplains of the Church of St. *Jerom*, to perſecute him in divers Manners, both with Words and Deeds, to make him weary of the Place, whom they could not

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My Brethren account it all Joy when you fall into divers Temptations.* Upon a certain Day, after the wonted Irriſions and Scorns of thoſe wicked Prieſts, whilſt he was at holy Maſs, he ſweetly expoſtulated with Almighty God: *How comes it to paſs, my good Jeſus, that I have ſo often with all Earneſtneſs aſked of you the Gift of Patience, and yet every Day there ſhould offer themſelves to me ſo many and ſo great Occaſions of being angry?* Which he had no ſooner ſaid, but he clearly heard a Voice within him, which made Anſwer: *What would you have,* Philip? *do you aſk me Patience? I will give you Patience; but my Will is that you endeavour to acquire it according to the utmoſt of your Power, by Means of theſe Impugnations and Croſſes:* With which Words he felt himſelf wonderfully recreated. At another time, one that had Care of the Sacriſty, bitterly curſing and reviling him, the Saint received all his contumelious Language with that Chearfulneſs of Countenance, and Courage of Mind, that he exulted for Joy. Another of thoſe Apoſtates being preſent, conſidering with himſelf the invincible Patience of St. *Philip*, in bearing Injuries, was ſtruck at Heart, and falling upon the Reviler, had like to have killed him, in Defence of the bleſſed Father's Innocency: And then preſently began to repent at the Remembrance of the Monaſtery he was come out of, and returning to himſelf, by the Help and Prayers of St. *Philip*, he inſtantly conceived ſuch a Hatred of his ſinful Life, that he reſolved to do Penance, and to return to his Monaſtery, as he did. So pleaſing to Almighty God it is, that we defend their Innocency, whoſe Humility and Deſire of Suffering, will not permit them to ſpeak for themſelves. In fine, one *Vincentius Tecotius*, the Author of all the aforeſaid Injuries and Affronts, moved at the Saint's Patience and Mildneſs, of his own Accord, came to him, and upon his Knees, begged his Pardon, which St. *Philip* willingly gave him, and moſt kindly embracing him, received him into the Number of his Children. By the divine Bounty being freed from theſe Troubles, deeply wounded with the Love of the Spouſe of CHRIST, he converted himſelf wholly to the Help of his Neighbours, hearing their Confeſſions, and refreſhing them with the heavenly Bread. Whence it came to paſs, that the frequent Uſe of the holy Sacraments of Confeſſion and Communion, by the Fraud of the Devil, leſs frequent, was again by little and little renewed: He was ſo affable and courteous, that he was beloved of all: And indeed, he perpetually uſed a ſingular Diligence to make himſelf all things to all, that he might have a fairer Opportunity to help his Neighbours. He had ſuch an ardent Thirſt of freeing Souls out of the Power of the Devil, that it is wonderful what he did and ſuffered to reduce but even one Soul to CHRIST. He kept his Chamber open Night and Day, that all at all times, might have more free Acceſs to him. He heard the Confeſſions of all that came, with a chearful Countenance; and partly by his pious Diſcourſes, and partly by his Prayers, wonderfully excited them to Piety, and the Love of heavenly things. He often heard the Confeſſions of forty Perſons in the Night, before Day, who after Confeſſion, at his Perſuaſion, ſpent the reſt of the time in Prayer, till holy Maſs began; at which they communicated: After which they went ſilently to ſeveral Hoſpitals of the City, and in theſe Places wonderfully comforted the Sick by their pious Diſcourſes, excited them to Patience and Confeſſion of their Sins, and Hope in the divine Mercy. Moreover they carried with them certain Proviſions for the Refreſhment of their Bodies; which thing having been at that time much neglected, it is not to be thought how much it profited the Souls both of the Sick, and alſo of their Keepers. And here again an Occaſion offereth itſelf of ſpeaking of his Angelical Purity and Chaſtity, which was ſuch, that hearing the Confeſſions of unchaſte Perſons, he felt ſuch a filthy Stench, which exhaled from their Impurities, that he was forced to ſtop his Noſe with his Hand, or Handkerchief, and ſometimes quite to turn himſelf another Way, which, notwithſtanding, he did ſo dexterouſly, that no body could take Notice of it. And he hath been heard to ſay, *that he felt ſuch a horrid Stench to come from this filthy Vice, as he never felt any thing ſo noiſome.* Many of his Penitents, after his Death, teſtified, that being infected with impure Sin, they not opening to him this their Malady, he, of his own Accord, would detect to them the Kind of their Diſeaſe, and the Cauſes of it, and ſuggeſt ſuitable Remedies, ſaying to them, with all Freedom, *Children, to me you caſt forth an ill Savour; you are fallen into ſuch a Kind of Impurity, manifeſt your guilty Conſciences, caſt out the Poiſon of the Sins you have committed, by Confeſſion:* Which they hearing, aſtoniſhed at his miraculous Knowledge of the Secrets of their Thoughts,

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Thoughts, made ſacramental Confeſſion of all, and accepted of condign Penance.

The Renown of his Sanctity increaſing every Day more and more, many Perſons of Quality addreſſed themſelves to him, moved by his Exhortations and Diſcourſes, and above all, drawn by the Example of his Life. By his Counſel they frequented the moſt holy Sacrament, and viſited Hoſpitals with wonderful Fervour, to the great Edification of the People. He was wont to diſtribute them into divers Companies, and to ſend them to ſeveral Hoſpitals of the City. In the Beginning, that he might by his own Example the more inflame them to ſo charitable a Work, he went himſelf in the Afternoon to viſit the Sick in Hoſpitals, comforting, and officiouſly aſſiſting them with all Kind of Service, whereby his Children in CHRIST, and Followers, were not a little excited to do the like. He governed theſe his ſpiritual Children, with ſuch Sweetneſs and Prudence, that there was nothing ſo hard, in which they did not willingly and gladly obey him. No body came to him to ask Counſel about their Soul's Health, but went away from him with a light Heart. Thoſe who were cold in the Love of God, by his daily Prayers he warmed them, and thoſe that ſtagger'd, he confirmed them. He converted an infinite Number of Sinners to a better Life; many of which were wont afterwards to ſay, with deep Reſentment, *Ah! bleſſed be God that did me the Grace to grant me the Knowledge of Father* Philip. Indeed, his Diſcourſe was ſo taking, and his Manner of Converſation ſo accommodate to every one's Diſpoſition, with a certain Majeſty, and yet ſo full of Sweetneſs, that he could no ſooner open his Mouth and Heart with any body, but inſtantly they felt themſelves touched with a Love of Virtue, and Horror of Sin. He happily reclaimed a very rude young Man, deſiring him only to ſay every Day ſeven times the *Salve Regina*, and after to kiſs the Ground, and ſay, *May be I ſhall be dead to Morrow.* Which he did, with ſuch Succeſs, that fourteen Years after, he died holily. Meeting with another young Man, (for that was one of his Means to advance God's Glory, to inſinuate himſelf into the Company of young People, that he might gain them to God) and underſtanding him to be a Stranger in the City, he courteouſly demanded of him *what he came thither for?* The young Man made Anſwer, *To ſtudy, to make himſelf a Scholar.* The Saint demanded further: *But when you have made yourſelf a Scholar, what do you intend then? Why then I hope I ſhall get to be made a Prieſt. Very well; but when you are a Prieſt, what will you do then? Why then I hope I may get to be a Canon. And what then? Then it may be I may come to be a Biſhop. And what then? Then it may be I may come to be a Cardinal. And what then, when you are a Cardinal? And who can tell but I may come to be a Pope? And what will you do then? Why then, after I have lived ſo many Years, I muſt die. What, Muſt you die? and only May you be a Cardinal, and May you be a Biſhop, and who can tell but you May be Pope? Follow my Counſel, firſt provide againſt that which Muſt be; and then think of that which May be, and you hope will be, and who can tell but it ſhall be?* But it is impoſſible to commemorate all the holy Arts of this bleſſed Saint to gain Souls. Many of his Penitents in a ſhort time attained to ſo great a Perfection, that they appeared to him after their Death, all in Glory, and inveſted with Light. One called *Vincentius*, and another called *Martinus Toſinus*, both of very holy Lives, appeared to him immediately after their Death; and he ſaw them both aſcend up to Heaven. This notwithſtanding, he was a ſharp Reprehender of thoſe who were delighted with Viſions, and he was wont to exhort his ghoſtly Children not to care for them, but to contemn them as dangerous Snares of the Enemy, affirming, *that nothing was more pernicious to pious Men, than theſe mad Mockeries of the Devils, who eaſily transform themſelves into Angels of Light.* He inculcated to them, that *they ſhould uſe all Diligence in correcting their Manners, in extirpating Vices, and getting Virtues, in moderating their Paſſions, and ſuch like Exerciſes: But as for Viſions, to reject and ſlight them, aſſuring themſelves, our Lord would not take it ill that they did ſo, although, perchance, he himſelf ſhould truly appear.* And this, certainly, is the ſecureſt Way for thoſe who cannot well diſtinguiſh between the good Spirit and the bad. For the wicked Spirit being thus ſlighted, as he is intolerably proud, will fly away, and the Spirit of God will never want Means to make himſelf known, if he be pleaſed to manifeſt himſelf. One Night the Devil, in the Likeneſs of the ever bleſſed Virgin, appeared to one of his Diſciples, called *Vincent Ferrarienſis*, who, the next Morning, told St. *Philip* of it. *Vincent*, ſaid our Saint, *the moſt holy Mother of God hath not appeared to you, as you imagine, but the Devil in her Shape; and I command you, the next time the ſame Viſion is repreſented to you, that you ſpit in the Face of the Perſon that appears.* The Night following, as *Ferrara* was praying with a great deal of Fervour, the Devil in the ſame Shape, and reſplendent with the ſame Glory, appeareth to him again. He remembring the Precept of his holy Father, inſtantly ſpit in the Devil's Face, who confounded at it, and baſely foiled, immediately vaniſhed: No ſooner was he fled, but the moſt ſacred Virgin herſelf clearly ſhewed herſelf to him, and bid him ſpit in her Face alſo, if he could.

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MAY 26. At length, after she had singularly comforted him, she left him, and went up to Heaven. And indeed, the Saint had a strange Gift of distinguishing false Visions and Lights, from true ones; insomuch, that a certain Person, who seemed to himself in a Moment, by a strange kind of Light, clearly to penetrate very many divine Truths, desirous to know from what Spirit this Light came, after he had consulted divers religious Men, and these of a great Name too, he still remained unsatisfied, till, at length, consulting our Saint, he manifestly understood from what Spirit that Light was sent into his Soul; so clearly did St. *Philip* explicate to him the Nature of the true and false Vision, or Light. About the Year of our Lord MDLVII, and of his Age forty two, having heard read in his Chamber certain Letters concerning the Affairs of the *Indies*, he was inflamed with such a Desire of converting those Infidels to the Faith of CHRIST, that contemning the many Difficulties and Dangers, which presented themselves in such an Undertaking, he resolved, with about twenty of his Disciples, to go to the *Indies*, but he resolved first to commend the Matter to Almighty God, by daily Prayers; and that he might be more certain of the divine Will, to consult about it certain Persons then eminent for Piety and Sanctity: And indeed, he was not wont to undertake any thing, either great or little, without first asking Counsel of God about it, and making him propitious. And it pleased God Almighty to inspire him to go to a certain religious Man, of the Order of St. *Bernard*, called *Augustine Gettine*, famous for Sanctity, to enquire of him God's Will. The holy Man, after three Days Prayer, told St. *Philip*, *that he was called to* Rome, *not to the* Indies, *and that St.* John Evangelist *had appeared to him, and told him, that this was God's Will, to wit, that he should cultivate God's Vineyard there, and that he should gather to himself there many Disciples, and that God would use his and their Labour in* Rome, *for the Salvation of many Souls.* Which St. *Philip* having understood, he resolved to conform himself to the Will of our Lord; and he did it so constantly, that thenceforward he would never stir out of the City, either to visit his Friends, or for Change of Air, having no other Aim in his Designs, but the Service of the divine Majesty, and Profit of his Neighbours.

The Number of his Auditors encreasing daily more and more, he obtained of the Confraternity of Charity a larger Place for them to meet in. He judged it also expedient to exercise some of his Children to make certain devout Exhortations. Amongst which was *Cæsar Baronius*, afterwards Cardinal; *John Baptista Modius*, and others; who making certain Discourses to the People, of divine Matters, so inflam'd them with the Love of God, that by these their first Essays, they proved themselves to their Auditors worthy Children of so venerable and holy a Father. Otherwhiles he would read himself, or appoint some other to read some spiritual Book, and afterwards take Occasion out of something that was read, to ask those that were present, by way of a spiritual Conference, certain Questions concerning heavenly Matters, and conclude all with a short Discourse, not artificial and flourishing, but pure and simple; by which he wonderfully inflamed them to the Love of God, Contempt of themselves and the World, and Practice of Humility. After this, he led them to some Church or other, to be present at the divine Office. He opened also an Oratory in the Evening for all sorts of People to meet together to pray in; where, after half an Hour of mental Prayer, they recited together the holy Litanies; and some of them thrice a Week, for a certain space of time, took some corporal Penance, with great Fruit of Souls. In fine, to take away all Occasions of Sin from his new Converts, he ordained, that at *Shrovetide*, when People ordinarily take more Liberty to live viciously and disorderly, they should all together with him visit the seven Churches: And a short time discovered this to be an Inspiration from Almighty God, for although at the first only a few accompanied him in this holy Pilgrimage, yet, notwithstanding, some Years after, their Number increased to about a Thousand. The Saint procuring by this holy Invention not only the Preservation of his dear Children, but also the gaining of many other Souls, who by this Means were freed from the Tyranny of Satan. This devout Pilgrimage was made in so good Order, and with such spiritual Joy and Alacrity, that the People were wonderfully edified at it. But this good Work, by how much the more pleasing it was to the Good, by so much the more it displeased the Envious and Wicked, who hence took Occasion furiously to oppose the Saint, proclaiming him to be *ambitious, and one that desired his own Praise, and affected to be followed by the People:* Nay, they went so far, that they accused him before the Vicar of his Holiness, not only of *Pride and Ambition, but also for holding of Conventicles and Assemblies, whence there was Danger of his being Author of a new Sect*; blaming, especially, his late Work of opening an Oratory: Whereupon he was sharply reprehended by the great Vicar, and even threatned to be imprisoned, if he did not leave these his new Ways of proceeding: And, in fine, the said Vicar ordained, that for fifteen Days he should hear no Confessions, nor preach without new Licence. All which St. *Philip* hearing, with a chearful Countenance, without any ways defending

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If any who made Uſe of him for their Director, were tempted by the evil Spirit, it is not to be expreſſed what Care and Diligence he uſed to aid and remedy them. He prayed long for them, watched, ſighed, afflicted himſelf, and with divine Words ſet them right in the Way of Truth and Salvation. Nor was his Charity leſs to thoſe who were ſick, whom he ſingularly aſſiſted, eſpecially thoſe who were drawing towards their laſt End. For beſides that he viſited them, and lovingly comforted them; for ſome of them, by his Prayers he obtained corporal Health, he freed others from moſt grievous Temptations, and from others he drove away the Devil. In a word, he aſſiſted all by all Means he poſſibly could, nay, in a manner, above what he could; ſo exceſſive were the Pains he took. Nor was his Charity to others in their Sickneſſes more remarkable than his Patience in his own. When he was ſick, although beſides his Fever he were afflicted with moſt ſharp Pains, he was no ways ſolicitous for his Recovery. He bore the Grievouſneſs of his Diſeaſe, looking upon it as ſent from God, not only couragiouſly, but willingly, never complained of the Violence of his Infirmity, or called upon thoſe about him for Help. If he ſaid any thing, his Words ſavoured of nothing but Sanctity, by which, mixed with Tears, he inflamed to Piety the Hearts of thoſe who were preſent. The only thing he grieved, was, as he ſaid, (ſo profound was his Humility) *that he led an unprofitable Life, and void of good Works; but if it pleaſed God to reſtore his Health, by his Grace he would mend.* He did nothing more willingly when he was ſick, than hear the Confeſſions of his Children, provided he were not prohibited by the Phyſicians; for he always readily obſerv'd their Commands in thoſe things which concerned his Recovery. He was often ſick, he had frequently two grievous Sickneſſes a Year: But as his Sickneſſes were rather miraculous than natural, ſo alſo were his Recoveries beyond all Hope of the Doctors. After he had been weakened by a continual Fever for about five and twenty Days, his Fever had ſcarce left him, but he was moſt grievouſly afflicted with a moſt intolerable Pain in the Reins, without being able to render any Urine, inſomuch that the Doctors expected his Death within a few Hours. He recovered notwithſtanding, in the Manner following, no leſs than four Phyſicians being preſent, God Almighty ſo diſpoſing it to the greater Evidence of the Miracle. He was now ſcarce able to ſtir himſelf, or even to ſpeak, ſo as to be heard, when all on the ſudden he cried out with a loud Voice, *He that loveth any thing but God, is deceived; he that loveth any thing but God, miſtaketh moſt foully:* And when he had twice or thrice pronounced theſe Words, his whole Body was lifted up, to the Admiration of all that

MAY 26. were preſent, without any thing to ſuſtain it, and, as if he had embraced ſome body whom they could not ſee, he ſaid, with Tears, moſt clearly and diſtinctly, *O moſt dear Virgin, are you, you come to me, to free me from theſe Dolours? O Virgin moſt beautiful, abounding with Grace and Comelineſs! And who am I, that I ſhould be worthy of your Preſence? aſſuredly I am not one, upon whom ſuch Graces ſhould be conferred. There is nothing in me which might allure you to love me. I am wholly unworthy to be viſited by you. What did I ever do, moſt holy and good Virgin, that you ſhould vouchſafe to viſit the loweſt of your Servants?* Then full of Tears, moving his Hands, as if he had embraced with his Arms the moſt bleſſed Virgin, he cried out continually, *O moſt holy Mother of God! O as well the beſt, as moſt beautiful of all Creatures.* And whilſt he uttered theſe Words, his Body was a Cubit or more lifted up from his Bed, without any thing to ſuſtain it. And then again: *O moſt holy Virgin! O moſt ſweet Mother of God! what have I done to deſerve that you ſhould come to me? Therefore moſt holy Virgin, I will preſume to embrace you, who to Day have viſited me: And what ſhould hinder me from doing ſo?* He continued in this Rapture a long while, ſtill invoking the moſt holy Mother of God. At length, returning to himſelf, he ſaid to thoſe who were about him, *Did you not ſee the moſt bleſſed Mother of God, who by her Preſence hath driven away my Sickneſs?* But perceiving he had diſcovered the Favour, confounded at what he had done, he beſought the Phyſicians not to tell any one what had happened to him.

His Life was ſo exemplary, and the Fruit of his holy Labours ſo remarkable, that in the Year LXIV, he was earneſtly intreated by the *Florentines* to take Care of their Church; which, after he had for a long time commended the Matter to Almighty God, he accepted of, whither he ſent certain of his Diſciples, himſelf remaining ſtill at St. *Jerom*'s: He governed them with a great deal of Sweetneſs, rather intreating than commanding them any thing; and that he might introduce amongſt them ſome Form of a ſpiritual Congregation, by the common Conſent of all, he made certain Rules, which they exactly obſerved, but would oblige none by Vows, neither now, nor afterwards. He commended particularly, and exhorted them to Obedience, and a total Abnegation of their own Will, ſaying, *That this was the ſhorteſt and moſt aſſured Way to attain to Perfection.* His Deſign was, that their Manner of Life, who lived in this Congregation, ſhould be a Mean betwixt the Looſeneſs of Seculars, and Auſterity of Religious Orders, that ſo thoſe who had a Mind to leave the World, but were not able to bear the Severity of religious Obſervances, might have a Place of Retreat, where they might give themſelves to the Practice of Virtue, and Service of God; not only to the Salvation of their own Souls, but alſo of many others. He left it free to any one of the Congregation, who was more deſirous of a perfect Life, to go out to what religious Order he pleaſed; but deſired that thoſe who continued in it, ſhould not change the firſt Inſtitutions, but ſhould behave themſelves, as they might ſeem to be religious, by the Example of their Life, and preaching of God's Word. So he ordered, and ſo his zealous Children practiſed, not preaching for Oſtentation, or affecting fine Language; but laying aſide ſubtil Queſtions, they treated of ſuch things, as might touch the Heart, and reform the Manners: Above all, they laboured in piouſly and profitably repreſenting the Lives of Saints. His Holineſs *Gregory* XIII. confirmed this Congregation, and permitted them to ſettle themſelves in the Church of St. *Mary* in *Valicella*. Whereupon, leaving the Church of the *Florentines*, they transferred themſelves thither, where they remain to this Day. But ſtill St. *Philip* reſolved not to leave his firſt Habitation at St. *Jerom*'s, *whence*, he ſaid, *he would not depart, leſt he ſhould fly the Croſs, unleſs God Almighty gave him further Light.* But in the Year LXXXIII, being commanded by the Pope to ſpend the reſt of his Days with his Children, he promptly obey'd. He was there moſt diligent in the Service of the Church, in hearing Confeſſions, and other holy Exerciſes. Being called to ſay holy Maſs, he preſently laid aſide all other Buſineſs, and willingly made Uſe of the ſimpler ſort of Ornaments. In the Year LXXXVII, by common Conſent, his Children, who acknowledged him for *Author and Founder of their Congregation*, choſe him for their *General*, *Præpoſitus*, or *Superior*, though much againſt his Will; ſuch was his Humility, and Love of a private Life: And it is not to be expreſſed what a heavy Burthen it ſeemed to him to command others. And, in fine, in the Year XCIII, he obtained that *Cæſar Baronius* might be choſen to ſucceed him in the Government, his Age ſufficiently excuſing him of ſuch a Burthen.

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In the Year XCV, and eightieth of his Age, the Time being come of the Recompence of all his Labours, our Lord was pleaſed to ſend him a moſt troubleſome Fever, which held him all the Month of *April*; but by the Aid of the two glorious Apoſtles, St. *Philip*, and St. *James*, he obtained ſufficient Forces to riſe out of his Bed, and celebrate holy Maſs, and diſtribute the bleſſed Sacrament upon the firſt of *May*, ſacred to thoſe holy Saints. Not many Days after he fell a vomiting Blood in ſuch Abundance, that the Phyſicians ſaid there were no Hopes of his Life;

MAY 26. Life; whereupon *Cæsar Baronius* gave him Extreme Unction. Afterwards Cardinal *Borromæus*, understanding by the Doctors, that he had yet sufficient Forces to receive his *Viaticum*, brought him the sacred Body of our Lord. Scarce had *Borromæus* entered into his Chamber with the most holy Body of CHRIST in his Hands, when the Saint cried out with a loud Voice, and abundance of Tears, to the Amazement of all there present: *Ecce Amorem meum. Behold my Love, behold my Love; this is he in whom I delight myself; this is the only thing that's dear to me, give me therefore, give me my Love; give me him quickly.* When the Cardinal pronounc'd those Words, *Domine, non sum dignus*, St. *Philip* with a tender Love, and earnest Desire of his Lord, repeated them, superadding, *I was never worthy to be fed with thy Body.* And having received the sacred *Viaticum*, he said, *Medicum meum hospitio excepi: I have taken into Lodging my Physician*; as if he had foreseen his miraculous Cure. A Day or two after, the Doctor coming in the Morning to visit him, he said to him, *Go you your Ways hence; my own Remedies are better than your Medicines: For having sent certain Alms to be distributed to divers religious Houses, that Mass might be said for me, immediately my vomiting of Blood ceased, the Pain of my Breast vanished, and I have recovered my lost Forces.* The Doctor coming near, and feeling his Pulse, quite astonished at the Miracle, confessed he was restored to his former Health. A good Lesson for sick People, so to make Use of Doctors, that their chief Confidence be to make God propitious and favourable to them by Alms, Prayers, and the Intercession of Saints. St. *Philip* continued in so perfect Strength, that he celebrated every Day, to his Death, and was so well, that the Fathers thought he would yet live some Years. But the time of his happy Dissolution was nearer at hand, as he himself both foresaw, and foretold to divers. Upon the Day of his Death he celebrated holy Mass in such a Manner, as he even seemed to sing for Joy. A great Part of the Day he spent in hearing Confessions, and gave the blessed Sacrament to divers of his Children. He heard with great Attention the Lives of Saints read to him, and he was wonderfully delighted with that kind of reading. The last which was read to him, was of St. *Bernardin* of *Siena*. In the Evening before his Death, he foretold the Hour of his happy End, which was about Midnight, betwixt the twenty fifth and twenty sixth of *May*, in the Year of our Lord MDXCV, and of his Age fourscore, when he was suddenly seized upon by a fresh vomiting of Blood, to the stopping whereof many Means were used, but all in vain. The Fathers, his dear Children, were called to him, who all weeping about him (as indeed, who could not but weep to see him die, who, MAY 26. whilst he lived, wholly forgetful of himself, took content in nothing but in doing good to others) *Cæsar Baronius* said the Prayers for the recommendation of his Soul, and perceiving that his holy Soul was going to ingulf itself into the Ocean of immortal Glory, he besought him with a loud Voice, *before his Departure, to give at least his Benediction to his dear Children.* At these Words the blessed Saint opened his Eyes, which before he held shut, as weary of seeing the World, and lifted them up, for a short Space, towards Heaven, and then cast them down upon his Children, shewing hereby that he obtained a Blessing for them from the divine Majesty. And after this, as if he had fallen into a sweet Sleep, he passed to an eternal Repose, and at the same Instant he appeared to divers Persons, environed with a glorious Light, making them understand that he was going to receive the Recompence of his happy Labours: Particularly, he appeared to a certain Virgin of singular Sanctity, who continuing her Discourse with him somewhat long about certain Scruples, he said to her, *Let me be gone, for I am in my Journey; they* (meaning his Children) *have staid me long enough already, and too long*; which when he had said, he mounted up to Heaven. At the same time another Virgin, consecrated to God, as she was at rest, saw the blessed Father, cloathed in a white Garment, shining with a heavenly Light, betwixt two young Men; and he said to her, *I, as you see, am carried up to Heaven, to the Reward of my Labours. Have you then a Care to keep that Course of Life which you have begun, to your Death; for if you do so, you shall be Partaker of the same Happiness with me; nor have you any Cause to fear; I'll continually pray to our Lord for you.* And having said so, he vanished out of her Sight. The pious Virgin in the Morning hearing of the Death of St. *Philip*, understood what her Night Vision meant. His Body, after it had been washed according to the Custom of the Country, and vested in the Habit of a Priest, was carried the same Night with convenient Ceremonies to the Church. In the Morning, his Death being once divulged, there was a great Concourse from all Parts, of all sorts of People, to see him, and especially of many Cardinals, Prelates, Religious, and other Persons of Quality, all exceedingly lamenting the Loss of so worthy a Man, some kissing his sacred Feet and Hands, others, out of Devotion, touching his Body with their Beads, and others taking away the Flowers which were strowed upon him, as holy Relicks. The Night coming on, the Church Doors were shut, and his Body opened in the Presence of divers of the Fathers, they found two of his Ribs, as we said above, broken miracu-

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louſly, that his Heart might have more Space to move itſelf in its extraordinary Palpitations, from the exceſſive Heats: They found alſo that in the *Pericardium*, or Caſe which covereth the Heart, there was not left the leaſt Drop of Water, which moſt ſkilful Phyſicians judged to have been conſumed by the Ardours of divine Contemplation. His Heart alſo was of an extraordinary Bigneſs, which they attributed to the ſame holy Cauſe. There happened one thing very remarkable at the opening of his Body, to wit, that when upon Occaſion they turned him, he always moved his Hands, and covered his Nakedneſs with them, as if he had been alive, which he was obſerved alſo to do, the Night before, by thoſe who waſhed him; an evident Sign of that ſingular Purity both of Body and Mind, which he ſo carefully conſerved all his Life long.

He wrought many Miracles both alive and dead, recounted at large by Father *Anthony Gallonius*, in his Life, whereof I will recount one or two. One *Auguſtin Magiſtrius*, a *Roman*, had been troubled for ſeven Years with certain Ulcers in his Neck, no ways curable by the Art of Phyſicians, one of which eſpecially, cauſed a Loathing in all that beheld it, by reaſon of the filthy Matter that continually flowed from it. He hearing of the Death of the bleſſed Saint, immediately went to the Church where his Body was expoſed, where devoutly praying before his Hearſe, he kiſſed the Saint's Hands, and then laying them upon his Neck, where the Diſeaſe was, found himſelf immediately cured; the Truth of which Miracle was atteſted by five Eye-Witneſſes upon their Oath. The like happened to a Gentlewoman of honourable Parentage, called *Maria Juſtiniana:* Certain Scabs or Bliſters had ſo ſpread themſelves over her Head, as they were become incurable by any Medicines: Her Mother hearing of the Death of the Saint, immediately carried her Daughter to his Body, beſeeching Almighty God, through his Merits, to reſtore her to her former Health; and having ſecretly cut off a Lock of Hair from the Saint's Head, not doubting of her Daughter's Recovery, returned Home; whither being come, ſhe gently rubbed her Daughter's Head with St. *Philip*'s Hair, praying to him in this Manner: *Holy* Philip, *I beſeech you by the Thoughts which you continually had of profiting the Faithful of* CHRIST, *that you would be pleaſed to cure my Daughter, as I hope you will:* Nor did her Piety fail her; for immediately her Daughter was better, and within three Days was ſo cured of that noiſome Contagion, as there remained only one little Ulcer in her Head, which, by the Repetition of the ſame holy Remedy, in a ſhort time alſo vaniſhed away; the Truth of all which was atteſted in like manner by Eye-Witneſſes upon their Oath. A certain young Man being unawares ſet upon by a lewd Woman, and much ſollicited, was in great Trouble; on the one ſide, to yield to the Temptation he accounted it abominable; on the other ſide to reſiſt, he ſaw was dangerous. Being upon the very Point of falling, St. *Philip* ſuccoured him. For having about his Neck in a Reliquary, a Lock of Hair of the Saint, and a little Piece of his Linen, all on the ſudden he felt ſomething ſhake upon his Breaſt, and preſs his Heart, and withal heard St. *Philip* ſay to him, *Take heed what thou doſt; be gone hence leſt thou periſh:* Whereupon he violently fled away out of the Hands of the impudent Harlot. Of ſuch Moment it is devoutly to wear about us the Relicks of God's Saints.

There is no Chriſtian Virtue, whereof this holy Man gave not very rare Examples. As for Humility, he practiſed it moſt diligently himſelf, and moſt ſeriouſly commended it to others, as the Head, Fountain, and Preſerver of all Virtues. He looked upon himſelf as the unworthieſt Man upon Earth; he heard nothing more unwillingly than his own Praiſes; he could not endure to be eſteemed a Saint; and to thoſe who praiſed him he made this Anſwer, *Would to God I were ſuch a one, as you ſay I am. O miſerable Man that I am, how many Virgins, how many poor Labourers will have a greater Glory in Heaven than* Philip? He thought himſelf the moſt ungrateful Man living to Almighty God, and never ceaſed to admire the divine Goodneſs and Power in making Uſe of him for the Converſion of Souls, and founding that Congregation, of which he uſed ſometimes to ſay, *What was done, God himſelf did it; never was it in my Thought to inſtitute a Congregation.* Being intreated in his latter Days to ſay to Almighty God with St. *Martin: Lord, if I be yet neceſſary for thy People, I am not unwilling to labour:* He preſently made Anſwer, *Far be it from me to make ſuch a Prayer. I am not one that may dare to confide I ſhould be able to help the Salvation of Men.* The ſame Humility and Deſire of concealing his Sanctity, made him ſometimes pleaſantly jeſt in his ſerious Converſation. He was ſuch a Lover of Poverty, that he frequently beſought Almighty God to bring him to that State that he might ſtand in Need of a Penny, and find no body that would give him one. Hence alſo he ordained that none of his Congregation ſhould have to do with the Purſe of their Penitents, ſaying, *It was impoſſible to gain their Souls and their Goods.* He was ſo addicted to Prayer, that he ſpent in it what Time ſoever he had vacant in the Day, and frequently whole Nights, and was ſo wounded with divine Love, that he was like a ſick or infirm Perſon. Saying Maſs in a private Chapel, frequently at *Agnus Dei* he ſent away his Server, who re-

MAY 26. turned about two Hours after, which the Saint ſpent in Contemplation of ſo great and wonderful a Sacrament, with a ſtrange Senſe of Piety, and abundance of Tears, before he conſummated the divine Species. At the very naming of our Lord's bitter Paſſion, or the Sight of a Crucifix, he could not forbear weeping. Upon a time being viſited by his Holineſs, *Gregory* the fourteenth, when he was dangerouſly ſick, a Thought of the Paſſion of our Saviour occurring to his Mind, it ſo ſtruck him, that inſtantly with a great Shower of Tears he cried out, *You, O my* JESUS, *you who are Lord, are upon a Croſs; I who am your Servant, am in a Bed! You hang upon a Croſs, deſpoiled of all Comforts, without any body to ſerve you: I lie here upon my Bed with ſo many of my Children about me, who are only ſollicitous in my Behalf that they may content me.*

As for Meekneſs, he knew not how to be angry, he had ſo perfectly repreſſed, and got ſuch an abſolute Command over all Motions of Anger. When it was neceſſary to correct any one, he did it with a wonderful Mildneſs and Lenity. He won the Hearts of all by his ſweet Affability, and merry Conntenance, with which he looked upon every one. His Diſcourſe was always pleaſant and grateful, and yet whatſoever he ſaid or did, ſavoured of Sanctity. His Prudence in giving of Counſel, was rare and admirable; hence was that continual Concourſe of all Stations to him, of Perſons of Quality, religious Men, and Princes, to aſk his Advice in all weighty and difficult Matters. Of the Love he bore to God I will only add to what hath been ſaid, his moſt amorous Complaint; no obſcure Teſtimony of his exceſſive Love for the divine Majeſty: *O Deus cum ſis adeo amabilis, cur dediſti nobis tantum unum cor, & adhuc tam parvum? O God, ſeeing you are ſo amiable, why have you given us only one Heart to love you with, and that ſuch a little one too?* Proportionable to his Love he bore to God, was that of his Neighbour, as this whole Story doth teſtify. Nor hath Almighty God ceaſed to glorify his faithful Lover, by granting daily many Graces and remarkable Favours to thoſe who devoutly invoke his Aid; in teſtimony whereof are to be ſeen many Gifts and Donaries both of Silver and Gold, hung up at his holy Shrine; where he is continually honoured by great Multitudes of all Eſtates and Conditions, but eſpecially upon the Day of his Feaſt, which is celebrated every Year upon the twenty ſixth of *May*: He was canonized for a Saint by *Gregory* the fifteenth. His Life is written at large by *Anthony Galonius*, a reverend Father of the Congregation of the *Oratorians*, whom I have chiefly followed in this Narration. And Cardinal *Baronius* (who had been St. *Philip*'s Diſciple, and Child in Obedience, and to whom St. *Philip* is ſaid, after his Death, to have appeared two ſeveral times in Glory) in the beginning of his eighth Tome doth gratefully acknowledge himſelf to be chiefly obliged to this glorious Saint, for undertaking and perfecting that great Work of Eccleſiaſtical Annals, ſo beneficial to the whole Chriſtian World; for St. *Philip* firſt ſet him upon this glorious Exploit, encouraged and urged him inceſſantly to purſue it, and helped him by his Prayers moſt happily to perform it. Wherefore *Baronius* ſtyleth him, *Annalium primum Authorem & Architectum: The firſt Author, and original Contriver of his Annals.*

The Life of St. JOHN, *Pope, and Martyr.*

MAY 27. ST. *John*, Pope, the firſt of that Name, and glorious Martyr of our Lord, was of *Tuſcany*, Son of *Conſtantius*: He ſucceeded in the Apoſtolick See to St. *Hormiſdas*, whoſe Death, for his great Virtues, was much lamented; but ſoon after, the Faithful were wonderfully comforted by the Election which was made of St. *John*, for they well knew his rare Parts and Talents; his Holineſs of Life, his Doctrine, Prudence, Magnanimity, and other Virtues, which are requiſite in the chief Paſtor of CHRIST's Church. And the holy Prelate began preſently to manifeſt his Piety and Zeal in advancing and augmenting our holy Religion, and the Worſhip of God. He made a Cemetery in the Way *Ardeatina*, which he dedicated in Honour of the holy Martyrs, *Nereus* and *Achilleus*, and another in Honour of the Saints, *Felix*, and *Adauctus*, likewiſe Martyrs, and yet a third, which is called from St. *Priſcilla* Virgin. He adorned the Altar of St. *Peter* with many Jewels and precious Stones of great Value; and in all things appertaining to the Honour of God, he was wonderfully careful and vigilant. There reigned at this time in *Italy*, *Theodorick*, King of the *Oſtrogoths*, with great Power, and the Fame of a valiant, prudent, and clement Prince: For although he were an *Arian* in Sect, he permitted Catholicks to live quietly, and oftentimes did them no ſmall Favours and Courteſies; he gave alſo great Preſents to St. *Peter*'s, and to ſome other Churches, endeavouring, for Reaſons of State, to make a fair Correſpondence between Catholicks and *Arians*,

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Arians, and conſerve both Parties in Peace and Quietneſs: But after a while he became ſuſpicious, miſtruſted the Senate of *Rome*, and thought that ſome principal Men among them held Intelligence againſt him, with the Emperor *Juſtin*, who at that time governed in the *Eaſt*, and ſo by little and little he loſt much of that Sweetneſs of Condition, and Moderation in Government, which he had before; and, on the contrary, he grew to be jealous, inhumane, and cruel. There happened alſo another Cauſe of his Diſcontent, which was, as it were, Oil caſt upon a Fire. For the Emperor *Juſtin*, as a moſt Catholick Prince, laboured to reduce all his Subjects in the *Eaſt* (where the *Arians* had hitherto born great Sway) unto the Catholick Religion, and to take away the Confuſion of Sects and Differences in Points of Faith which was in his Empire; whereupon he commanded that no *Arian* ſhould be ordained Biſhop or Prieſt, and that all their Churches and Dignities, which they poſſeſſed, ſhould be taken from them, and beſtowed upon faithful Catholicks. This alarmed King *Theodorick*, who entered into a Fury, and roared like a Lion, as well for that, being an *Arian* Heretick, he deſired to maintain and keep on foot his perfidious Sect, thoſe who were of it in the *Eaſt* demanding his Help and Protection, as alſo for that he extreamly feared that the ſtronger the Catholick Party ſhould grow, he ſhould ſtand leſs firm in his Kingdom. He threatened *Italy* with Fire and Sword, and to make a horrible Slaughter of all the Catholicks throughout his Dominions, if *Juſtin* did not revoke his Edict, and reſtore the *Arians* to their Churches in the *Eaſt*. He took Notice of all the beſt qualified Perſons that were Catholicks, ſuppoſing them to be addicted to the Emperor *Juſtin*; and commanded the moſt wiſe and learned Man *Severinus Boetius*, and *Symmachus*, his Father-in-Law, two the moſt eminent, and of the greateſt Authority and Eſteem in all *Rome*, who had alſo been Conſuls, to be apprehended, together with divers other principal Men, becauſe they were ſuſpected to favour the Emperor, and to be of his Party. But before he would diſcharge his Fury upon them, he diſpatched Ambaſſadors to the Emperor with terrible Threats, if he reſtored not the Churches to thoſe who were of his falſe Religion. He made Choice for this cruel Embaſſy, of *Theodore*, and two of the ſame Name *Agapitus*, Perſons of great Quality, and would have the holy Pope to go with them, as Head and Chief of them all, hoping by his Authority and Preſence the more eaſily to obtain of the Emperor what he deſired. And the good Biſhop, being moved with the Prayers and Tears of all *Italy*, (although he were ſickly and weak) refuſed not the Pains of the Journey, to ſatisfy the Tyrant, and prevent the Miſchief and Calamity which was hanging over the whole Countrey, and to endeavour to find out ſome Expedient in ſo difficult a Buſineſs, wherein, both on the one ſide and of the other, there appeared ſo many and ſo great Inconveniences. Although (as appeared by the Event) the bleſſed Man went with a full Reſolution to prefer Religion before State, and hazard the temporal to conſerve the ſpiritual, and to maintain the Faith of JESUS CHRIST entire and pure.

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The holy Pope then began his Journey with this Deſign, and St. *Gregory* the Great recounts, that when he came to *Corinth*, a Gentleman lent him an eaſy-going Horſe, and very quiet, which he kept for his Wife; which when the Pope, after ſome Days Journey, had ſent back, the Horſe would not endure the Gentlewoman to ride him any more, as formerly he was wont, giving thereby to underſtand (for ſuch was our Lord's Will) that it was no ways fitting that a Woman ſhould uſe that Steed, which had ſerved the great Vicar of JESUS CHRIST. Whereupon the Gentleman gave it freely to the Pope, humbly entreating him to keep it for his own Saddle. When he arrived at *Conſtantinople*, he was received with extraordinary Joy, Pomp, and Solemnity, by the Emperor *Juſtin*, and the whole City, who ſaid, *they never had the Honour to entertain the Biſhop of* Rome *within their Walls before*. The Emperor alighted off his Horſe as ſoon as the Pope came within Sight, and falling on his Knees, with great Humility did him Homage, as God's Vicar upon Earth. The holy Pope, as St. *Gregory* alſo writeth, entering the Gate of the City, gave Sight to a blind Man, by putting his Hands upon his Eyes. He treated with the Emperor of the Affairs he came about, and diſpatched them all according to his own Deſire, although both of them agreed that the Churches ſhould not be reſtored to the *Arians*, nor be defiled and made profane by any Ceremonies contrary to the Purity of Catholick Profeſſion. The Pope was highly honoured, ſerved, and regaled by the Emperor, with ſeveral rich Preſents, who, although he had been already crowned by the Patriarch of *Conſtantinople*, begged with great Earneſtneſs of St. *John*, that he would put the Imperial Crown upon his Head with his ſacred Hands, which he did with great Pomp and Ceremony. Then leaving the Emperor well ſatisfied, the City of *Conſtantinople* repleniſhed with the Admiration of his Virtues, the Catholicks encourag'd and confirm'd in their Faith, though grieved for his Departure; and in fine, the *Arians* deſperate and raging, he returned back into *Italy*. When King *Theodorick* was informed of all that had paſſed, he gave Order that the moſt holy Pope ſhould

be

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Thus he ſpeaketh then: *I have often found by Experience that the holy Care and Devotion which you have for Chriſtian Religion doth always grow and increaſe, and that the Catholick Faith, which doth not comfort and ſtrengthen me alone, but alſo all other Prieſts of our Lord, is manifeſted, dilated, and propagated by means of your Labours and holy Works: Wherefore I exhort and admoniſh you, my moſt dear Brethren, that you arm yourſelves with the Sword of our Lord's Spirit, againſt the Perfidiouſneſs of the* Arians, *which not only once, but many times, hath been condemned, and now appears to be revived again in divers Places. Perſecute it, and make War againſt it ſo, that there may not remain any Root or Trace of it, and conſecrate with Catholick Rites and Ceremonies, without any Delay or Hinderance, the Churches of the* Arians, *whereſoever they be. For we, whilſt we were at* Conſtantinople *for the Catholick Religion, and the Affairs of King* Theodorick, *all that we found in thoſe Places, we reconciled them, reunited and reſtored them again to our Lord; the moſt pious, moſt Chriſtian, and truly Catholick Emperor* Juſtin *concurring with us, and aſſiſting us with his Favour, to root out by that Means the* Arian *Hereticks. And although King* Theodorick, *being infected with the* Arian *Peſtilence, threatens us, that he will deſtroy both us and all our Countrey, and put all to Fire and Sword, be not troubled at his Threats, nor let this hinder you, or make you backward in this your Duty; but rather take more Courage, and labour manfully in the Vineyard of our Lord, in Conformity to thoſe divine Words: Do not fear thoſe that can kill the Body and not the Soul; but rather fear him who can deſtroy both Body and Soul, and caſt them headlong into Hell-fire.* Theſe are the Words of the holy Pope and Martyr, St. *John*, by which, and by the hard Uſage he received from King *Theodorick*, and alſo by his Death ſuffered in Priſon, is clearly ſeen with what Intention and Reſolution he went to *Conſtantinople*, and how he behaved himſelf there; and that like a holy and good Paſtor, he choſe rather to loſe his Life, than the Sincerity of his Faith, by failing indiſcreetly in his Office and Duty. The bleſſed Pope was kept ſo long in that naſty and dark Priſon, and uſed there ſo hardly, that after a while he gave up his holy Soul to God. And *Theodorick* not ſatisfied with his Death, made alſo *Symmachus* and *Boetius* to die, whom he kept Priſoners; both of them being ſo eminent and worthy Perſons, that they were the Glory and Ornament of the City of *Rome*, and *Boetius* ſo holy a Man, that after he was beheaded at *Pavia*, when one of the Executioners, ſcoffing at him, ſaid, *Who hath put thee to Death?* He anſwered, *Wicked Men:* And immediately taking up his Head with his own Hands, like St. *Dennis Areopagita*, he walked with it to a Church hard by. But *Theodorick* could not long rejoice, and boaſt himſelf of his wicked Exploits; for fourſcore and ten Days after the Death of St. *John*, he was chaſtiſed by God moſt ſeverely in Body and Soul, in this Manner following: As he was at Supper, there was ſerved in at his Table the Head of a Fiſh of a ſtrange and unuſual Bigneſs, which he fancied to be *Symmachus*'s Head, which he had commanded not long before to be cut off, and he thought it looked ghaſtly and grim upon him, and gnaſhed the Teeth at him. Whereupon he began to be extreamly troubled and changed in Countenance, ſunk down, and fell out of his Senſes, ſo that they were forced to carry him to his Bed; and within few Days, acknowledging that this was a Vengeance ſent him from Heaven, for having moſt unjuſtly put thoſe holy Men to Death; but not crying to God for Mercy, or aſking Pardon for his Sins, gave up his unfortunate Soul to the Devils, which (as St. *Gregory* writeth in his Dialogues) a holy Hermit ſaw taken and led away as Priſoner, loaden with Chains, and bound by the Saints, Pope *John*, and *Symmachus*, as Executioners of the divine Juſtice, and caſt by them into a deep Pit in *Vulcan*'s Iſland, which joins to that of *Lipara*, and continually caſteth up Smoke and Fire, there to be eternally tormented. So doth our Lord often permit his Servants to ſuffer, and to be afflicted and tormented by Tyrants, to crown their Patience, and afterwards to puniſh the ſame Tyrants with his ſtrong and powerful Hand; ſhewing himſelf in the one juſt, and in the other merciful. St. *John* died on the one and twentieth of *May*, in the Year of our Lord DXXVI, according to *Baronius*, having held the Chair of St. *Peter* two Years and eight Months. He gave holy Orders in *Rome*, before he parted for *Conſtantinople*, and ordained fifteen Biſhops. His holy Body was carried from *Ravenna* to *Rome*, and buried in St. *Peter*'s Church, on the twenty ſeventh of *May*, on which the Church celebrateth his Feaſt and Tranſlation. The

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Authors

MAY 27. Authors of the Eccleſiaſtical Hiſtory, and of the Lives of Popes, write of St. *John*, Pope, and Martyr, and all the Martyrologes, and Cardinal *Baronius* in the ſecond Tome of his Annals. MAY 27.

The Life of St. FELIX, *Pope, and Martyr.*

MAY 30. ST. *Felix*, Pope, the firſt of that Name, was born at *Rome*, and was Son of *Conſtantius*: He ſucceeded St. *Denis*, Pope: He was martyred in the Time of *Aurelian*, Emperor; who, although in the firſt Years of his Reign, by reaſon he was much engag'd in Wars, permitted the Chriſtians to live in Peace; yet after he had gained ſome ſignal Victories over his Enemies, and had made Triumphs over them at *Rome*, raiſed a Perſecution againſt the Church of CHRIST, which was the ninth Perſecution ſhe endured; wherein died many brave Martyrs of our Lord by the cruel Edicts of *Aurelian*, and amongſt them our holy Pope, St. *Felix*, after he had governed the Church two Years and five Months, according to Cardinal *Baronius*, though ſome allow him four Years and odd Months. In the time of St. *Felix* there came from Hell two Hereticks to wage War againſt the Catholick Church; *Paulus Samoſatenus*, Biſhop of *Antioch*, a *Syrian* by Nation; and *Manes*, a *Perſian*, Author and Beginner of the *Manichean* Sect, which laſted and moleſted the Church for many Years. But our glorious and ſovereign Paſtor valiantly oppoſed the Hereticks, labouring all he could to bring them to their Wits, and to confirm the Catholicks in their Faith. He omitted nothing that belongs to the Duty of a good Prelate; and as ſuch he writ an Epiſtle, full of admirable Doctrine, to *Maximinius*, Biſhop of *Alexandria*, of the Divinity and Humanity of the Son of God, and of the two diſtinct Natures in one Perſon, where he gravely refutes the Errors of *Paulus Samoſatenus*, and of *Sabellius*; of which Epiſtle Mention is made in the Council of *Chalcedon*, and St. *Cyrill* alſo citeth it, and urgeth it as of Authority againſt the Hereticks. He declared that none could ſay Maſs, but Prieſts only, and ordained that Maſs ſhould not be ſaid out of the Church, or in a profane Place, but upon urgent Neceſſity; which other holy Popes and Councils did alſo confirm, judging it to be leſs inconvenience, not to hear Maſs, than to hear it in a profane and indecent Place. He determined, that in caſe of Doubt whether the Church were conſecrated or no, and that the Certainty could not be made appear, that then, it ſhould be conſecrated, to do that which was not certain had once been done. He made a Decree that Maſſes ſhould be ſaid in Honour and Memory of the Martyrs, as had been always practiſed in the Church, though never decreed till then. He gave holy Orders twice, and ordained nine Prieſts, five Deacons, and as many Biſhops. His Martyrdom was on the thirtieth of *May*, on which Day the Church keeps his Feaſt. He died in the Year of our Lord CCLXXV, and in the fifth of the Reign of *Aurelian*, Emperor. His holy Body was buried in the Way called *Aurelia*, two Miles from *Rome*, in his own Churchyard, where he had built and conſecrated a Church. MAY 30.

The Life of St. PETRONILLA, *Virgin, Daughter of St.* PETER *the Apoſtle.*

MAY 31. ST. *Petronilla*, Virgin, was Daughter of St. *Peter*, before our Lord JESUS CHRIST called him to be an Apoſtle; and the ſame Saviour cured St. *Peter*'s Mother-in-Law of a high Fever. His Wife was named *Perpetua*; and *Clement Alexandrinus* ſaith ſhe was a Martyr, and that St. *Peter* ſeeing her led to Martyrdom, did much rejoice for the great Favour God did him in it; and that, calling her by her Name, he comforted and exhorted her, ſaying, *O Perpetua, be mindful of our Lord.* By this Matrimony, St. *Peter*, before he followed CHRIST, had a Daughter, named *Petronilla*, for afterwards he left his Wife, and lived in perpetual Continence. St. *Petronilla* was extreamly comely and beautiful; but that ſhe might not grow proud therewith, and by the Flower of her Age loſe the Fruit of Virtue, our Lord ſent her a long and grievous Infirmity. Some of St. *Peter's* familiar Acquaintance aſked him, *what was the Reaſon, that he who cured ſo many other ſick Perſons even with his Shadow only, could not, or would not, cure his own Daughter, that lay ſick at home of the Palſey*; *and why, being ſo charitable to others, he was, in a manner, cruel to her?* The holy Apoſtle anſwered: *Corporal Health is not expedient for the Soul of my* MAY 31.

MAY 31.

Daughter; it is neceſſary for her to be ſick. For oftentimes the Soul is preſerved in Health, and kept from falling ſick, by the Infirmity of the Body; and that you may know ſhe lyeth not ſick in Bed, becauſe I am not able to cure her, but that I do moſt tenderly love her greater Good, riſe up Petronilla, ſaith he to her, *and come ſerve us at Table.* Preſently ſhe got up, and being in perfect Health, as if ſhe had never been ſick, ſerved them at Table; and after ſhe had performed that Office, ſhe returned again ſick to her Bed, for ſo her Father commanded. She continued thus ſome Years, and at length, her Father ſeeing her free from thoſe Imperfections, which ſhe either had before, or, at leaſt, was in danger to fall into, cured her of all Sickneſs, and made her ſound in Body, and ſhe increaſed much in Sanctity and Piety, ſo that ſhe came to work Miracles, and by her Interceſſion many were cured of Diſeaſes. A noble and powerful Gentleman, called *Flaccus*, had Notice of her great Beauty, and excellent Parts, and being in Love with her, and deſirous to take her for his Wife, he came to her Houſe, accompanied with Soldiers, and declared to her the Cauſe of his coming. *Petronilla* ſhewing no Trouble, quietly anſwered him, *To what Purpoſe, O* Flaccus, *ſo much Noiſe of Arms, to come to a weak Maid? Women's Affections are not ordinarily won by Arms and Threats, but with Services and Addreſſes. If you will have me to be your Wife, let me prepare myſelf three Days, and at the End of them, ſend to me ſome Women and Maids to accompany me, and lead me to your Houſe, as becomes your State and Condition.* This Anſwer ſatisfied *Flaccus*, who promis'd to do as ſhe deſired. And the holy Virgin, who had conſecrated herſelf entirely to JESUS CHRIST, ſpent thoſe three Days in continual Prayer and Faſting, begging of our Lord with Ardent Affection, and many Tears, *to free her from that Danger, and not to permit her to loſe, againſt her Will, what ſhe had promiſed, vowed, and given to him, and moſt earneſtly deſired perpetually to keep, and conſerve for him.* The third Day a holy Prieſt, by Name *Nicomedes*, came to her Houſe, and celebrating Maſs, gave her the moſt bleſſed Sacrament; which when ſhe had received, ſhe lay down upon her Bed, and rendered her Soul to God. The ſame Day came the Ladies, which *Flaccus* had ſent to accompany and bring her to his Houſe: And finding her dead, inſtead of ſolemnizing her Marriage, they celebrated her Funeral. Her Death was on the laſt of *May*, upon which her Feaſt is kept. Her Body was buried in the Way *Ardeatina*, but afterwards, in the time of Pope *Paulus* the firſt, it was ſolemnly tranſlated to the Church of the Prince of the Apoſtles. *Marcellus*, Prieſt, writeth of St. *Petronilla*, as one that was an Eye-Witneſs. And although St. *Auguſtin*, in his Book againſt *Adimantus* the *Manichean*, ſaith, that Book is Apocryphal, he doth not therefore reprove it as falſe, but in Anſwer to the Heretick, who alledged it in Favour of his perverſe Doctrine, and by it condemned what was written in holy Scripture, St. *Auguſtine* ſheweth *of how great Authority any Book of canonical Scripture is above whatſoever other Writings*; and teacheth by the ſame holy Scripture, *that without Prejudice of Charity we may chaſtiſe the Body of our Enemy for the Salvation of his Soul, doing therein the Office of a Friend, as the Saints have often done.* All the Martyrologes make Mention of St. *Petronilla, the Daughter of St.* Peter. And it is the common Tradition of the Church, that ſhe was his Daughter. The Church to this Day keepeth her ſacred Body in St. *Peter's* Church at *Rome*, where it reſteth. And ſo, in my Judgment, what is here recounted, ought to be credited as certain, although ſome learned Men do find ſome Difficulty in it.

The

The Month of *JUNE*.

The Lives of St. MARCELLINUS, *Prieſt, and St.* PETER, *Exorciſt, Martyrs.*

JUNE 2. AMONGST the glorious Martyrs, that gave their Lives for JESUS CHRIST in time of the Emperors *Diocleſian* and *Maximian*, were the holy Champions *Marcellinus*, and *Peter*, whoſe Feaſt the Church celebrateth the ſecond of *June*. St. *Peter* was an Exorciſt, and our Lord wrought many great Miracles by him, freeing many, by his Means, from the Power of the Devil. Which made him be taken Notice of, and as much hated by the moſt unjuſt Miniſters of Juſtice, who were ſo cruel Blood-ſuckers, that they were never ſatisfied with the Blood of the Servants of JESUS CHRIST. *Serenus*, who was Lieutenant, or Vice-Governor, commanded he ſhould be taken Priſoner, and delivered into the Hands of *Artemius*, who was to keep him. This *Artemius* had a Daughter, whom he loved moſt dearly, but ſhe was much tormented and afflicted by the Devil. St. *Peter* being in Priſon, and ſeeing him extreamly ſad for the continual Vexation, which his Daughter ſuffered, ſaid to him, Artemius, *if you did know* JESUS CHRIST, *and would believe in him, and adore him for God, with what Treaſures would your Soul be enriched, and how ſoon would your Daughter be perfectly cured?* Artemius anſwered, *I ſee now clearly that by the many Torments you have been put to, you have loſt your Wits, and talk idly. This* JESUS CHRIST, *whom you honour as your God, cannot ſet you free out of the Priſon you are in, nor deliver you from my Hands; and yet you tell me, that if I will believe in him, he will free my Daughter from the Devil that tormenteth her, and reſtore her to her Health.* To which St. *Peter* replied, *Our Lord doth not always deliver his Servants from the Pains and Affiictions they endure, to purify and prove them the more with Torments, as Gold is purged and refined in the Furnace; yet he both can and doth free them when it is convenient. And if you will make Proof of it, let us make a Bargain, and do you promiſe me that you will believe in* CHRIST, *if this Night he delivereth me from the Priſon wherein I am.* *Artemius* ſcoffing at the Martyrs Words, promiſed him. But that there might be no Deceit or Fraud, he doubled his Guards, put new Bolts upon him, then caſt him into the loweſt Dungeon of the Priſon, and locked the Doors with great Care. When he had in this Manner ſecured him, he told his Wife *Candida* what had paſſed, and jeſted at the Martyr's Words. But *Candida*, as being more adviſed, ſaid to her Huſband, *that he ſhould not ſcoff at what* Peter *had ſaid, but expect that Night to ſee the Succeſs of it, ſeeing, that the Truth would ſoon be made known.* As they were in this Diſcourſe, at the beginning of the Night, St. *Peter* preſented himſelf before *Artemius*, his Wife, and his Daughter *Paulina*, who was with her Parents. He came cloathed in white Robes, with a Croſs in his Hand, which the Devil that poſſeſſed *Paulina*, perceiving, ran ſuddenly away, making a fearful Outcry, and ſaying, *the Virtue of* CHRIST, *O* Peter, *which is in thee, hath bound me, and caſt me out from hence; for I leave* Paulina *free, and in perfect Health.* The Parents of *Paulina* were aſtoniſhed to ſee *Peter* at Liberty before them, and their Daughter in Health: They caſt themſelves ſtraight at the Saint's Feet, confeſſing JESUS CHRIST to be the true God, and demanded Baptiſm, and ſo did all thoſe of his Family, together with thirty other Perſons, who at the News of this Miracle, came to *Artemius*'s Houſe; alſo the Priſoners that were there detained for ſeveral Crimes, being brought by *Artemius* to St. *Peter*, and looſed, when they underſtood this great and wonderful Miracle, were converted, and baptized by St. *Marcellinus*, whom St. *Peter* deſired ſhould be called for that Purpoſe. They remained above a Month in *Artemius*'s Houſe, catechizing and inſtructing thoſe new Chriſtians in the admirable Myſteries of our Religion, and confirming them in the Faith, becauſe *Serenus*, the Judge, happened at that time to be ſick, but ſo ſoon as he was recovered, JUNE 2.

he

JUNE 2. he commanded *Artemius* to bring before him what Chriſtians he had in his Priſon. *Artemius* calling them together, and with much Reverence and Devotion kiſſing their Hands, ſaid to them, *That thoſe who had a Deſire of Martyrdom, ſhould prepare themſelves couragiouſly for the Combat, and thoſe who had a mind to depart, he gave them free Leave to go.* The next Morning he went to the Judge, and related to him all that had paſſed, and told him, *that* Peter *and* Marcellinus *would by no means go forth of the Priſon, although he had opened them the Doors, and had been very urgent with them to ſave themſelves. Serenus* fell into a great Rage and Fury, and cauſed *Artemius* to be moſt cruelly beaten with Plummets of Lead, and then to be caſt into Priſon. Afterwards ſending for *Marcellinus* and *Peter*, he endeavoured to perſuade them with fair Words and Promiſes; but ſeeing he loſt his Labour, and that *Marcellinus* anſwered him very conſtantly and reſolutely, he commanded the Soldiers of his Guard to beat him with their Fiſts upon the Face; and they gave him ſo many Blows, that they were weary with ſtriking him. Then the moſt wicked Judge gave Order that he ſhould be ſeparated from his Companion, and carried back to Priſon, and there ſtretched out at his length, and laid flat upon the Floor, which was thick ſtrowed with broken Pieces of Glaſs; and left there all alone, without Light, or any thing to eat. After this he falleth upon *Peter*, and with a frowning Look, ſaith to him, *Do not think that I will ſet thee any more upon the Torture, or burn thy Sides with fiery Torches; for to Morrow I will have thee tied to a Poſt, that thou mayeſt be pulled to Pieces, and eaten by ſavage Beaſts.* The holy Exorciſt anſwered, *I wonder why thou art called* Serenus, *that is,* gracious, *ſeeing thou art ſo* auſtere and cloudy, *and haſt commanded* Marcellinus *to be beaten and impriſoned, who is a Friend of God, whom thou oughteſt earneſtly to deſire and beſeech to pray to our Lord for thee, that he will deliver thee from thoſe eternal Pains, which are prepared for thee.* With theſe Words *Serenus* ſwelled more with Rage, and commanded that St. *Peter* ſhould be loaden with Chains, and led into Priſon, and there put into a kind of Stocks. But our Lord was not unmindful of his two Servants, for he ſent them an Angel for their Comfort, who appeared firſt to St. *Marcellinus*, when he was in Prayer, ſtretched out upon the glaſs Sherdes, and cloathing him, bid him follow him; then brought him into that Part of the Dungeon where St. *Peter* was, whom he alſo looſed from his Fetters, and led them both to the Houſe where all thoſe who had been baptized, were aſſembled together in Prayer. The Angel bid them remain there ſeven Days with thoſe Neophyts, to inſtruct, encourage, and confirm them in the Faith, and ſaid afterwards, they ſhould be preſented before the Judge *Serenus*; who, in the mean time, ſending to the Priſon to have *Marcellinus* and *Peter* brought to him, word was brought him, *that they were not to be found. Serenus* was even out of his Wits for Anger, and turning his Fury upon *Artemius* and *Candida*, and their Daughter *Paulina*, commanded that they ſhould be buried alive. But as the Officers were leading them to their Execution, St. *Marcellinus*, and St. *Peter*, came and met the holy Martyrs by the Way, and encouraged them, by ſetting before their Eyes *the great Rewards and Recompences which God giveth them who fight for his Name like valiant Soldiers.* The wicked Officers of the cruel Judge, knowing who they were, laid Hands on them, to carry them to their Maſter; but firſt they beheaded *Artemius*, and throwing *Candida* and *Paulina* into a Pit, filled it up with Stones, and ſo buried them alive. JUNE 2.

And as for the Saints, *Marcellinus*, and *Peter*, the Judge gave Sentence that they ſhould be carried to a certain Foreſt a good way off from the City, called the *black Wood*, though now having changed its Name, from theſe Martyrs, it is called the *white Wood*, and there be beheaded. St. *Damaſus* Pope writeth, that the Place being full of Briars and Brambles, the Saints pulled them up with their own Hands, and cleanſed the Place, that therein they might the better offer up to God the Sacrifice of their Lives. Here did theſe two glorious Martyrs, after they had embraced and ſaluted one another with the Kiſs of Peace, with ſingular Devotion and Affection of Heart, bend their Knees to make their laſt Prayer to our Lord; in which they were beheaded. Their Bodies were taken up by two holy and devout Women, *Lucina* and *Firma*, and buried near to the Sepulchre of St. *Tiburtius*, as St *Tiburtius* himſelf, appearing, commanded ſhould be done St. *Damaſus*, whilſt he was yet Lector, had this whole Relation from the very Man, called *Dorotheus*, that beheaded them; and when he was made Biſhop, he compoſed Verſes in their Honour, in which he deſcribes their Martyrdom. And the ſame Executioner did publickly proteſt, *that he ſaw the Souls of theſe bleſſed Martyrs, clad in white, and carried up by the Hands of Angels into Heaven*; which cauſed in him ſuch a Remorſe of Conſcience, and Deteſtation of his Fact, that he did Penance for it, and was baptized, and made a happy and holy End. The Martyrdom of theſe two Saints is celebrated by the Church, as we ſaid, upon the ſecond of *June*, and it happened in the Year of our Lord CCCII. The Emperor *Conſtantine* built a goodly Church in their Honour, in the *Way Lavicana*, which he enriched with many Preſents, and aſſigned for it great

JUNE 2. great Rents and Poſſeſſions. In *Rome* alſo there is a Church dedicated to their Name. A Part of their holy Relicks was tranſlated into *France*, in the Time of *Gregory* IV. The City of *Cremona*, in the Year MCCXIII, obtained a famous Victory over the *Milaneſes*, by the Interceſſion of St. *Marcellinus* and St. *Peter*, whom they had all unanimouſly called upon to help and ſuccour them: And whilſt they were praying they ſaw two white Doves fly from the Altar. And during the Battel, all the Soldiers of *Cremona* beheld two young Men gallantly mounted upon white Steeds march continually before them, and caſt a Terror and Dread into their Enemies, and force them to retire back and fly away: So doth *Charles Sigonius* write in his Sixteenth Book of the Kingdom of *Italy*. In the Year MCCXIII, the *Roman* Martyrology, and thoſe of *Bede*, *Uſuardus* and *Ado* make Mention of theſe Saints; and the Acts of their Martyrdom are recounted by *Surius* and *Baronius*. JUNE 2.

The Life of St. ERASMUS *Biſhop, and Martyr.*

JUNE 2. THE holy Church joineth with St. *Marcellinus* and St. *Peter*, in one and the ſame Solemnity, St. *Eraſmus*, Biſhop and Martyr, who in the Time of the aforeſaid Emperors, *Diocleſian* and *Maximian*, fought valiantly for the Faith of JESUS CHRIST: and was oftentimes put to moſt bitter and cruel Torments. *Diocleſian* made him be ſtript naked and cruelly ſcourged with Leather Thongs, armed with Pellets of Lead; and after this to have his Bones broke with knotty Cudgels: And finding that all theſe horrible Pains could not bring him to relent in his Conſtancy, and forſake the Law of CHRIST, he cauſed a great Cauldron to be ſet upon the Fire, full of Pitch, Roſin, Wax and Brimſtone; and when all this was melted together, and exceeding hot, the Saint was caſt into it: But by the Will and ſpecial Protection of our Lord, it did no ways hurt or endamage him. At which Miracle many of the People being much moved, renounced their falſe Gods, and were made Chriſtians. The Emperor commanded he ſhould be carried back into the Priſon; and that upon Pain of Death no body ſhould give him any thing to eat or drink. But about Midnight, whilſt the Bleſſed Martyr was praying, all the Priſon ſhined with an incomparable Light, and a moſt ſweet and delightful Savour proceeded from it: And preſently an Angel appearing to him ſhook off his Bolts and Iron Chains, and ſaid, *Eraſmus, riſe up, and follow me: for you are to convert many Souls to our Lord.* The Angel carried him to *Lucrinum*, a Town of *Apulia*, in the Kingdom of *Naples*. Where GOD wrought by this his Saint many and very great Miracles; by Means whereof, and by his heavenly Life and Doctrine, innumerable Infidels, deteſting their dark Ignorance, embraced the clear Light of the Goſpel, and were brought into the Fold of our Lord JESUS CHRIST.

The Fame of St. *Eraſmus* was ſpread through all the Countrey; and the Emperor *Maximian* coming thither, and hearing the Report of his admirable Miracles and rare Virtues, deſired to ſee him, and ſent ſome to bring him: When he was come, he aſked him *what Religion he was of?* The Saint lifted up his Eyes to Heaven, to implore God's Grace and Aſſiſtance to anſwer well: whereat the Tyrant being incenſed, commanded the Officers to ſtrike him on the Face, and ſaid to him, *Look where you ſhould look, and ſacrifice to the Gods.* Not long after he put upon his bare Body a Coat of Iron red-hot; and ſeeing it did not burn or any ways moleſt him, he fretted and ſwelled with Indignation and Rage; and by and by caſt him into a Veſſel full of Pitch, Roſin and Oyl, boiling and ſeething on the Fire, hoping that therein he would be ſoon conſumed. But what Force hath Fire againſt the Will and Appointment of God? The Saint remained in that Cauldron a long while, and received no Hurt at all; which did incredibly vex and torment the Tyrant, who commanded him to be taken thence, and kept in Priſon, till he could invent ſome way to afflict him. But that very Night an Angel appeared to him, and breaking in Pieces his Chains, took him to the Sea-ſide, where there was a little Bark prepared for him, into this he entred, and the Angel guiding it, he arrived at *Formiæ* or *Nola*, in the Province of *Campania*, not far from *Cajeta*. There he did what he uſed to do: and by his Example, Preaching and Miracles, he enlightened that blind Nation, and communicated to it the ſovereign Light of the holy Goſpel. And one Day, as he was praying, he heard a Voice from Heaven, which ſaid to him, *Eraſmus my faithful Servant, ſeeing thou haſt fought like a good Soldier for me, come and receive thy Crown.* And at the ſame Inſtant he ſaw a moſt rich and glorious Crown brought him down from Heaven, and bowing his Head anſwered: *Lord, receive my Soul in Peace.* And when he had ſpoken this, his Soul was ſeen in Form of a white

JUNE 2. white Dove to fly up to Heaven, accompanied by the Angels, to be received by him who had created him, and had given him Strength to fight ſo valiantly, and had ſo often delivered him from Torments and from Death, as we have here related. He dyed on the Second of *June*, in the Year of our Lord CCCIII, according to *Baronius*. St. *Gregory* ſaith that his Body was placed in the Cathedral Church of *Formiæ*, and was afterwards tranſlated to *Cajeta*, where it is at preſent; and is reverenced and honoured with great Devotion. The glorious Patriarch St. *Benedict* was a great Client of St. *Eraſmus*, and built two ſtately Churches in his Honour, the one at *Rome*, and the other at *Verceil*, as is obſerved by Cardinal *Baronius*. This Life is taken out of St. *Ado*, and is ſet down much more at large by St. *Antoninus* Archbiſhop of *Florence*, and by *Vincentius* of *Beauvais*. Pope *Gelaſius* the Second having been a Monk of *Mont-Caſſin*, writ the Life of St. *Eraſmus* Biſhop and Martyr, and of ſome other Saints, as *Petrus Diaconus* aſſureth us in his Book of the famous Men of that Monaſtery. And all other Martyrologies make mention of St. *Eraſmus*. JUNE 2.

The Life of St. NORBERT, *Archbiſhop of* Magdeburge, *Founder of the Holy Order of* Norbertines, *called* Præmonſtratenſis.

JUNE 6. SAINT *Norbert* was born in a Village near *Cullen*, called *Xanthes*, and antiently *Troy*. His Father's Name was *Heribert*, and his Mother was called *Hedwiges*; Perſons both noble and rich. Whilſt his Mother was with Child with him, ſhe heard once a Voice that ſpoke thus to her: *Take notice of what you hear; the Child that you bear in your Womb ſhall be an Archbiſhop.* St. *Norbert* was brought up firſt in the Houſe of *Frederick* Biſhop of *Cullen*, and afterwards in the Court of the Emperor *Henry*. He won the Affections of every one by his good Nature, and ſweet and towardly Diſpoſition; and permitting himſelf to be carried away by the fond Pleaſures and Paſtimes of the World, he had no higher Thoughts than how he might live in Honour and at his Eaſe: But as the World is deceitful, and all the Delights of it are mingled with much Gall and Bitterneſs, he grew much averſed from it at length, and began to ſeek elſewhere that Content and Quiet of Mind, which no earthly Advantages could afford him. Wherefore he reſolved to take his Leave of the World, and embrace a State of Penance: For which Purpoſe he retired himſelf for forty Days into a Monaſtery, and then returning again to the Church, where he had a Canonry, by a particular Inſpiration of Almighty God he applied himſelf to Preaching, which he did with incredible Fervour, exhorting all Men by Words and Example to Virtue, to the great Aſtoniſhment of thoſe who had known him before. Some were exceedingly moved to the Amendment of their Lives, and the Study of Piety by his Sermons; others were offended with the Liberty which he uſed in reprehending their Vices; and there wanted not thoſe who ſuborned a paultry Fellow to revile him, and affront him, and even to ſpit in his Face: Which St. *Norbert*, armed with Patience and the Love of God, ſuffered very meekly and cheerfully. There happened to him about this Time a ſtrange Accident: The Saint for his greater Devotion uſed to celebrate holy Maſs in the moſt retired and ſecret Places. One Day whilſt he was offering up the divine Sacrifice in a Chapel which was under Ground, he perceived a great and ugly Spider was fallen into the conſecrated Chalice; and ſtood doubtful for a while what he ſhould do, not reflecting perhaps upon what the holy Church preſcribeth ſhould be done in this Caſe. But at length he conſummated the holy Blood of our Lord, and withal ſwallowed down the Spider that was in the Chalice. After Maſs he betook himſelf unto Prayer, expecting nothing elſe but Death; but our Lord, for whoſe Love he had expoſed himſelf to this Danger, was pleaſed mercifully to deliver him, for in Sneeſing he immediately caſt up the Spider, without receiving any Damage from it. Having continued this manner of Preaching three Years, going very poorly and meanly clad, tho' he were a Canon, and ſuffering great Perſecutions from thoſe, whoſe Eyes were dazled by the Luſtre of his eminent Virtues, he reſolved to renounce all Benefices and Church-Livings, as he did; and then ſelling whatſoever he had, he diſtributed the Price of it among the Poor; and going barefoot with thin and miſerable Clothes in the Depth of Winter, with two of his Companions, preſented himſelf to Pope *Gelaſius*, and caſting himſelf at his Holineſs's Feet, gave him an Account of all his Actions, and of his Intentions for the future: Whereat the Pope very much rejoicing had a Mind to JUNE 6.

keep

JUNE 6. keep him with him. But St. *Norbert* deſired to be excuſed, and be permitted to take another Courſe, wherein he might have a better Opportunity to do Penance, and make Satisfaction for the Vanity he had been given to whilſt he was a Courtier. The Pope condeſcended to his Deſire, and gave him ample Permiſſion to preach the Word of God in any Part of the World: Which his Succeſſor *Calixtus* II. afterwards confirmed. St. *Norbert* preſently taketh Leave of his Holineſs; and notwithſtanding it was then a moſt ſharp and bitter Winter, and the Ground was covered with a deep Snow, he goeth with his Companions into *France*, and as he paſſed by *Orleans*, he met with a third Companion, that deſired to aſſociate himſelf to him, and alſo a little while after with a fourth, called *Hugh*, who was Chaplain to the Biſhop of *Cambray*, and ſucceeded our Saint in the Rule and Government of the new Order, which afterwards he founded, as we ſhall ſay by and by. With theſe Companions St. *Norbert* went up and down, preaching from Village to Village, and from Town to Town, with ſuch Admiration of the People, that every one went forth to meet him as he was coming to any Place; and he eſteemed himſelf to be a moſt happy Man that could entertain him in his Houſe. All his Diſcourſes were of Penance, of frequent Confeſſion, and of the Duty of every one according to his Calling. He was very dextrous and efficacious in reconciling thoſe that were at Variance, and had ſo great Authority, that there could ſcarce be found a Man that would not willingly ſubmit to all he ſaid, and ſtand to his Arbitration and Judgment. He had to deal once with two great Lords, that were at Variance one with the other, to bring them to an Agreement, and make them Friends. The one was ready to do what was deſired of him, and to be reconciled to his Enemy; but the other was ſo hard and ſtiff, that he could not be brought to hear Reaſon: Then St. *Norbert* ſaid to his Companion; *This Man is mad, and will not liſten to any good Counſel, but it will coſt him dear: for he will ſoon fall into the Hands of his Enemies, who will treat him very roughly*; and ſo it happened. Another Time when there was a great Diſſenſion between many, and the Saint laboured to compoſe it, and make them all become Friends, a certain rude Soldier, an Enemy of Peace and Union, to hinder and diſturb that good Work, in a Fume mounts on Horſeback to ride away; but though he uſed both Switch and Spur, he could not make his Horſe move one Pace; wherefore entering into himſelf, he lighted from his Horſe, and falling at the Feet of the Saint, acknowledged his Fault, and begged Pardon. St. *Norbert* intending to build a Church, and to adorn it with the precious Relicks of Saints, went to *Cullen*, which he knew was well ſtored with ſuch Treaſures. He was received there with infinite Joy and Veneration by all ſorts of People, who having known him a Youth, and ſeeing the Grace of God had ſo ſtrangely changed him, heard his Sermons with wonderful Devotion, and no leſs Fruit of their Souls. Having obtained Leave to carry away ſome holy Relicks, he appointed a Faſt to his Companions and Diſciples, as well thoſe who had come with him, as others whom he gained at *Cullen*; and himſelf beſides ſpending the whole Night in Watching and Prayer, had a Viſion of one of the eleven Thouſand Virgins, who appearing to him, revealed her own Name, and where her Body lay. The next Night alſo, as he was praying, was diſcovered the ſacred Body of St. *Gereon* Martyr, in a Place of the Church where there was no Sign of any ſuch Treaſure; which being taken up, and found to be St. *Gereon*'s Body, the whole City of *Cullen* was exceedingly overjoyed, and gave infinite Thanks to Almighty God, *who by Means of his Servant had diſcovered to them, that Security and Defence of their City, the Body of St.* Gereon, *which had been long and often ſought for, as well by themſelves as by their Anceſtors; and till that Day they never were ſo happy as to find it.* Wherefore they willingly beſtowed a Part of it, with divers other holy Relicks, upon St. *Norbert*; the reſt was reverently and decently laid up in a coſtly Shrine. JUNE 6.

St. *Norbert*'s Diſciples and Companions encreaſing every Day, our Lord inſpired him with a Deſire of founding a new Order; and the Saint, in Obedience to the Will and Deſign of God, made Choice of a ſolitary and deſert Place in the Biſhoprick of *Laudun* called *Præmonſtratus*, to begin and ſettle his firſt Monaſtery. Here he laid the Foundations of his new Order, which took its Name from the Place. They followed St. *Auguſtine*'s Rule, and wore the white Habit of Canons Regulars, and their manner of Living was very auſtere and rigorous. Yet the Devil ceaſed not to uſe many Devices and Subtleties to deceive them, againſt which they armed themſelves with Prayer and Faſting; although the Enemy was too hard ſometimes for ſome of them. There was one of the Religious much given to Prayer and Devotion. Yet this good Man, whilſt St. *Norbert* was abſent, was ſo terribly tempted by the Spirit of Gluttony upon *Aſh-wedneſday*, that he ſaid *he was not able to faſt the Lent, nor abſtain from Cheeſe and Milk; for if he did, he ſhould fall ſick and die:* And notwithſtanding all the Perſuaſions uſed by the reſt of his Brethren, he took the Liberty to eat what he pleaſed. St. *Norbert* underſtood

JUNE 6. underſtood all that had paſſed, and knowing this to be a Temptation of the wicked Enemy, when he came Home, enjoined this Monk for a Penance to faſt with only dry Biſquet and Water, charging him very ſeverely to take nothing elſe. And the Rigour of this Penance did quite overcome and drive away the Devil; and the Religious Man was corrected, and returned to his firſt Fervour in Piety and Virtue. As the holy Father was returning Home to his Monaſtery, accompanied with two Novices, there was a Voice heard from Heaven: *Lo the Companions of Brother* Norbert. To which another Voice replied; *Of theſe two Novices one is none of his Company.* The Saint pondering theſe Words, found that one of them had no Devotion, was very light and unconſtant in his Undertakings, tepid in Prayer, and diſobedient; of which Faults he warned him ſweetly in a fatherly Manner, but all in vain, for he left his Order and run away, having ſtolen ſome Money from the Monaſtery. But if one went away, many came and entred into the holy Order, among whom was *Godfrey*, a Count and Prince in *Weſtphalia*. Alſo one *Theobald*, a prime Nobleman of *France*, deſired to be admitted. But St. *Norbert* himſelf counſelled him rather to marry, as one that could do more Service to the Church in that State: Our Lord glorified his Saint with many Miracles, and gave him a particular Gift in freeing poſſeſſed Perſons from the Power of the Devil: Among which Perſons, a young Maid was brought to him, that had been poſſeſſed for the Space of a Year: The Devil recited by her Mouth the whole Book of the Canticles of *Solomon*, firſt in *Latin*, and then interpreted it in *High-Dutch*. It coſt him much Pains to drive out this Devil, who was very ſtubborn and furious; but by Virtue of the moſt holy Sacrament of the Altar he maſtered him, and chaſed him away. Another poſſeſſed Perſon was brought to the Monaſtery ſo raging mad and furious, that there was no Means to hold him, till a young Religious Man ſaid to his Prior, *St.* Norbert, *if you command me to hold him, I am confident I ſhall do it, not by the Strength of my Arms, but by the Force and Virtue of Obedience:* And being bid by his Superiour, he held him, and the Devil left the Body. In another poſſeſſed Perſon the Devil diſcovered the Sins of thoſe who were preſent; but could not open any Sin which had been manifeſted to a Prieſt in Confeſſion. The Saint was alſo endowed with the Spirit of Prophecy, and had the happy Progreſs of his Order revealed to him. One of his Religious was carrying a Pitcher of Water which he had drawn from a clear Fountain; the Saint meeting him, aſked him, *what he meant to do with that foul and filthy Water*; and the other looking into it, found there a venomous Toad. The Devil appeared to him once in the Shape of a ſavage Bear; the Saint knowing who he was, commanded him in the Name of JESUS CHRIST to be gone, and the Bear diſappeared. He went to *Rome* for Devotion, and to have his Order confirmed by the Pope, which his Holineſs granted willingly. At his Departure from *Rome*, there was heard a Voice that ſaid *he ſhould be Biſhop of* Magdeburge, as afterwards he was, though much againſt his Will, being forced to it by King *Lotharius*, by the Pope's Legate, and by all the Biſhops and Prelates who were preſent at the Election. JUNE 6.

When he was made Biſhop, he fed his Sheep committed to his Charge, with heavenly Doctrine, and reformed the Clergy as well by his Ordinations, as by his moſt exemplary and virtuous Life. But perceiving that the Revenues of his Church were much decayed and waſted, partly by the Remiſſneſs and Negligence of his Predeceſſors, and partly by the violent Uſurpation of certain great and noble Men, who had turned them to their own Uſes; he reſolved to recover what the Church had loſt, for the Aſſiſtance and Comfort of the Poor, which was the Intention of the Faithful in giving and aſſigning thoſe Goods and Rents to the Church. He forced all to reſtore what they did unjuſtly detain, which procured him the Hatred of many, who to revenge themſelves, hired a Fellow to kill him on *Maundy Thurſday*, whilſt he was making his Confeſſion to him. But the Saint knowing the Fellow's wicked Deſign, before he came near, commanded he ſhould be ſearched, and there was found a Ponyard about him; and he being thus diſcovered, confeſſed his wicked Intention, and manifeſted thoſe who had ſet him upon it. Another Time when he was going to Mattins, a Villain intending to make away with him, by a Miſtake wounded one of his Followers in Stead of him. St. *Norbert*, when he was choſen Biſhop, by the Advice of the graveſt of his Order, provided it with another General; and the Election was confirmed by a divine Revelation. He did good Service to the Church in Time of the Schiſm, which ſprung up after the Death of *Honorius* II. when *Peter Leo*, that called himſelf *Anacletus*, pretended to St. *Peter*'s Chair, which was due to *Innocent* II. legally choſen Pope. St. *Norbert* went expreſly for that Purpoſe into *Italy*, and by his Counſel and Authority did very much aſſiſt Pope *Innocent*, the true and lawful Biſhop of *Rome*, who in fine got peaceable Poſſeſſion of his See. Thence he returned to his own Church, which when he had moſt laudably governed eight Years, he departed to our Lord, full of Years and good Works, after a Sickneſs of four Months, on the Sixth of *June*, in the Year of our Lord MCCXXXIV. JUNE 9.

JUNE 6. MDCXXIV. He was buried very ſolemnly in our Bleſſed Lady's Church, in a Monaſtery of his own Order, although the Clergy pretended that, being their Biſhop, he ſhould be buried in the Cathedral Church. But it having been the Saint's Deſire to be buried in his own Monaſtery, the Emperor *Lotharius* commanded that his Will in this Point ſhould be executed. There his bleſſed Body reſted till the Year MDCXXVI. for then the City of *Magdeburge*, having ſome while before, together with the Catholick Religion, caſt away all Worſhip and Honour due to the Saints, permitted at the general Requeſt of the whole Order of the *Norbertines*, ſeconded by the Authority of many great Catholick Princes, that it ſhould be tranſlated to *Prague* in *Bohemia*. It was carried firſt to a Monaſtery called *Doxan*, and there kept till ſuch Time as all Things could be prepared at *Prague* for the ſolemn Reception of it, which was about *Mid-ſummer* of the next Year; when all the chief and worthy Men of that holy Order meeting at *Doxan* from all Parts of *Europe*, that ſacred and venerable Body was put into a ſumptuous Coach, drawn by ſix milk-white Horſes, and carried to *Prague*, all States and Conditions of People, as well Secular as Eccleſiaſtical, coming forth with lighted Torches in their Hands, to meet and do reverence to the Saint. The Shrine wherein the Body was kept, being taken out of the Coach, was carried in State by fourteen Abbots, who all had Mitres upon their Heads: A great Proceſſion went before it; and after it followed the Archbiſhop of the City with very many Prelates and Perſons of great Quality: And in this manner was St. *Norbert*'s Body brought into the Church, called from *Mount Sion*, Almighty God repaying him that Honour abroad, which at Home his ungrateful City, forſaking the Doctrine taught by him, and falling into Hereſy, had refuſed him. But it is very remarkable, that when his Body was removed from *Magdeburge*, the common People, though they bore him no great Love or Reverence, were moſt unwilling to part with it, upon a Perſuaſion which they had, certainly coming from God, *that together with their Patron's Body all Happineſs and Proſperity would forſake their City, and that ſome great Diſaſter would ſoon fall upon them:* Which was no vain or falſe Conjecture; for five Years after, in the Year MDCXXXI, when they could not by any Means be brought to the Obedience of their Prince and Sovereign, the virtuous Emperor *Ferdinand* III. nor would liſten to any fair Conditions which were often offered and preſſed upon them by General *Tilly*, the City was aſſaulted, ſacked, and pillaged, and moſt of the Inhabitants killed by the Sword, or drowned in the River, or conſumed by Fire; which God knows how it came, but being carried on with a ſtrong Wind, it ſpread itſelf ſo round about, that there was nothing left ſtanding in the whole Town, beſides the Cathedral Church, and ſome few Cottages of Fiſhermen. An evident Document that the greateſt Defence and Protection of Cities are the holy Relicks of Saints; and that thoſe who diſhonour or caſt them away, do beat down their Walls, ruin and deſtroy both themſelves and their Countrey. JUNE 6.

St. *Norbert* after his Death appeared to ſome of his Religious, and God did manifeſt his Glory by ſeveral Revelations. His Life was written by a grave Author, that lived at the ſame Time, and it is ſet down at large by *Surius*. The *Roman* Martyrology, and *Baronius* in his Notes upon it, make Mention of him; and St. *Antoninus* and *Sigiſbert* write of him. *Paul Morigius*, in his Hiſtory of the Origin of Religious Orders, ſaith, that the Order of the *Norbertines* did ſpread itſelf ſo, that it was divided into thirty Provinces, and had more than one thouſand three hundred Monaſteries of Men, and about four hundred of Women. One of the greateſt Praiſes which can be given to that Order is, that the great Patriarch St. *Dominick*, borrowed from thence ſome Ceremonies and Practices for his own; which is a Sign that at that Time it flouriſhed much, and kept admirable Diſcipline, as ſaith the Reverend Father, Friar *Hernando del Caſtillo*, and we ſhall ſee in St. *Dominick*'s Life, upon the Fourth of *Auguſt*. For, *the abſtaining from Fleſh, the continual Faſt of many Months, the not wearing of Linnen, and other like Obſervances, were taken in Imitation of this holy Order*, as writeth Friar *Hubert de Romanis*, who followed St. *Dominick*, and was General of his Order.

The Lives of St. PRIMUS, *and St.* FELICIANUS *Brothers, and Martyrs.*

JUNE 9. THE holy Martyrs *Primus* and *Felicianus*, were Brothers, nobly born, and much more noble for their Faith and Confeſſion of our Lord. They were *Romans*, and lived in the City many Years, carrying themſelves very prudently and virtuouſly JUNE 9.

JUNE 9. virtuously, without giving Offence to any Body, and obliging very many. The Devil much envied them the Peace and Quiet in which they lived; and to disturb it, and make War against them, he stirred up the idolatrous Priests, and their Ministers, to accuse them before *Diocletian* and *Maximinian*, sworn Enemies of our holy Religion; and to exasperate them the more against the holy Brothers, because they were Christians, the Priests added, that the *Gods were so highly displeased, that they would give no Answer to any thing they were asked; and that all Oracles would cease, and be of no Profit or Benefit to them until* Primus *and* Felicianus *did acknowledge them to be Gods, and Protectors of the* Roman *Empire, and honour them with their Sacrifices.* Wherefore the two Brothers were apprehended by Command of the Emperors, and cast into a Prison, loaden with Iron Chains. But the same Night an Angel of our Lord visited them, comforted them, and shook off their Irons. For which Favour they gave most humble Thanks to our Lord, and besought him, *by the Intercession of his most glorious Apostle, St.* Peter, *whom by his holy Angel he had also delivered not only from his Chains, but also from Prison, to grant them his Spirit to fight couragiously, and to overcome for his Sake.* Within few Days they were brought before the Emperors, and after some Discourses and Reasonings between them, the Ministers of *Satan* not being able to make any Impression upon those impenetrable Breasts, by all the Batteries and Assaults they could use, to overthrow their Constancy, and bring them to sacrifice to the Devils: The Emperors commanded they should be led to the Temple of *Hercules*, and in Case they refused to offer Incense to him, should be cruelly tormented. All was done accordingly: For the Martyrs were brought thither, and because they remained still firm and constant as an immoveable Rock, they were whipt most bitterly with Rods. And then Word was sent to the Emperors of *the Obstinacy, Stubbornness, and extreme Folly* (for so they termed it) *of* Primus *and* Felicianus, *who were resolved to die rather a thousand Deaths, then to live by denying* JESUS CHRIST. *Diocletian* and *Maximian* were exceeding angry, and sent the Martyrs to *Promotus*, Governour of *Nomentum*, with Order that *if he could not make them change their Mind, he should use all Rigour and Cruelty against them.* So the blessed Men dragging their heavy Chains, were led to *Nomentum*, which is about four Miles from *Rome*, and there delivered to the Governour, by whom being cast into Prison, they ceased not to sing Hymns and Praises to our Saviour, who comforted them daily by sending his Angels to visit them. One Day *Promotus* sent for them, and told them what Orders he had received concerning them from the Emperors, and therefore counselled them *to be obedient, and to do what they were commanded.* But seeing he lost his Labour with them, he separated them from one another, hoping he should find less Resistance, if he encountered with each one apart. Therefore sending *Primus* back to Prison, he kept *Felicianus* there, and exhorted him in this Manner: *That he should have Pity of his old Age, and not desire to end his Days in most bitter and unsufferable Dolours.* *Felicianus* made Answer: JESUS CHRIST *will take care of my old Age, since he hath been pleased to keep me entire and sound in the Confession of his Faith to this very present. I am now fourscore Years of Age, and thirty Years since, being enlightened by Almighty God, I embraced his Truth, and not minding any Allurements of this World, have devoted my self to the Service of* JESUS CHRIST, *and resolved to live only for him, in whom I confide that he will deliver me out of your Power.* The Judge commanded he should be cruelly beaten with Plummets of Lead; and seeing he was nothing moved therewith, made him be fastened Hands and Feet with great Nails to a Post: And the blessed Martyr burning with the Love of his Saviour, sung with a cheerful and melodious Voice, looking up to Heaven: *In Deo speravi, non timebo quid faciat mihi homo. In God I have fixed my Hope, and I fear not any Hurt that Man can do me.* They added new Torments to this, and at length by the Tyrant's Command, left him thus nailed three Days, without giving him any thing to eat or drink; that so being overcome by Weakness, he might be forced to yield to their Desire. St. *Felicianus* notwithstanding was not destitute of all Comfort; the Angels affording it to him from Heaven, in such Plenty and Abundance, that therewith he became most vigorous and strong, so that he passed over the whole Time in Prayer, and singing Praises to our Lord. Whereat *Promotus* being in a Fume, scourged him anew, to encrease all his Wounds: Then loosing him from the Post to which he was nailed, sent him back into Prison with a strict Command, that none should speak with him. The next Day he sent for *Primus*, and using fair and flattering Speeches, told him, *his Brother* Felicianus *had altered his Opinion, and had obeyed the Emperor, for which he was now in great Honour, being admitted to wait upon his Imperial Majesty in his Palace.* To which St. *Primus* answered: *Although thou beest the Son of the Devil, who is the Author of Lyes, and Father of Lyars, yet what thou hast now said is true; for my Brother* Felicianus *is obedient to the Emperor, not this earthly*

JUNE 9. *earthly Emperor, but the Sovereign Monarch of Heaven. I know well what Torments he hath endured; for an Angel of our Lord hath revealed all to me, and he is now in Priſon, regaled by Almighty God, as if he were in the Delights of Paradiſe: And my Deſire is, that thou wilt not ſeparate in Pains and Torments thoſe whom* CHRIST JESUS *hath united in his Love.* The Judge mightily raging againſt him, bid the Executioners bruiſe and break his Bones with knotty Cudgels, then ſtretch him out upon the Rack, and burn his Sides with flaming Torches. In theſe Torments the Martyr ſung: *Igne nos examinaſti, ſicut examinatur Argentum. Lord thou haſt proved and examined us by Fire, as Silver is tried. I bleſs thee, my God, for refreſhing and comforting me ſo much, that I have loſt all feeling of my Torments.* And when the Judge attributed ſo great Joy and Conſtancy to Art Magick, and Enchantments, the Martyr ſaid; Promotus, *do not aſcribe to Magick the Mercy that* JESUS CHRIST *uſeth towards his Servants, for the Glory of his holy Name.* Then the wicked Governour took St. *Primus* down from the Rack, and ſtretching him out at his Length upon the Floor, poured melted Lead into his Mouth; and would have *Felicianus* to be preſent at this barbarous Cruelty, hoping that the Horror of it, and Fear of paſſing through the ſame Torment, which he ſaw his Brother put unto, might daunt his Courage, and bring him to his Obedience. The Saint ſwallowed the melted Lead, which was poured into his Mouth, with as little Difficulty, as if he had drunk as much Water, or ſome pleaſant Liquor; and after he had drunk it, ſeeing his Brother ſtand by him, he ſaid to the Judge: *Look you Sir, my Brother* Felician *is far from having ſacrificed to your Gods, as you went about to perſuade me he had done, for he remains firm and ſettled in the Confeſſion of* CHRIST; *who, as I do confide, will deliver us from your Torments, and give us the Reward he uſeth to give to thoſe that ſuffer for his Love. Promotus* was now at his Wits End; for he knew not what more to do againſt the Saints, to whom Pain was delightful, Torments were Pleaſures, and ſcorching Flames a ſweet and refreſhing Gale: And the more he ſtudied to afflict them, the more cheerful and contented they were. But becauſe he had a Perſuaſion, that by Sorcery, and certain Spells, they did abate all the Force of his Torments, and came to loſe the Senſe and Feeling of them, he would try whether their Witchcraft were ſufficient to maſter the Fury of Beaſts; and commanded that two of the fierceſt Lions ſhould be let looſe againſt them; which, as ſoon as their Den was opened, ruſhed out, and filled the Air with ſuch a fearful Roaring, that they affrighted the whole City of *Nomentum*, and innumerable People that from neighbouring Towns reſorted thither, to behold this Spectacle; and yet when they were come to the Martyrs, they laid themſelves down at their Feet, kiſſing and licking them, and fawning upon the Servants of God, and reverencing in them the divine Virtue and Power. After the Lions were let out two cruel Bears, that they might ſooner diſpatch the Martyrs, by tearing and renting them in Pieces; but they alſo forgetting, as it were, their own Nature, did like the Lions, obey the Lord of all Creatures, and like meek Lambs lay down quietly at the Martyrs Feet. Then the holy Brothers ſpoke out aloud to the Governour, and ſaid to him: *Unhappy and wicked Judge, wild Beaſts do acknowledge their Creator; and thou art ſo blinded that thou wilt not know him, nor believe him to be thy Lord, that made and created thee according to his Image and Likeneſs.* The People were much moved by this Miracle; and five hundred Perſons with their Families embraced the Faith of our Lord JESUS CHRIST. And *Promotus* the Tyrant, quite tired out with tormenting the glorious Brothers, gave Sentence that they ſhould be beheaded, and their Bodies caſt to Dogs; which was executed accordingly: But though their bleſſed Bodies lay ſome Days in the Fields, neither Dogs, nor wild Beaſts, nor ravenous Birds, durſt touch them: Wherefore the Chriſtians ſecretly took them away, and wrapping them up in fine and white Linen, which was perfumed, buried them in a Sand Pit near the Arches of *Nomentum*, and perſevered at their Tomb thirty Days in Prayer, ſinging Pſalms and Hymns to our Lord, who had given to theſe Saints ſo renowned a Victory, and triumphant Crown of Martyrdom. In Proceſs of Time, Pope *Theodore* tranſlated their Bodies into *Rome*, and placed them in a Church of St. *Stephen* the Protomartyr on Mount *Celio*, which is now called *St.* Stephen's *the Round:* And for his Devotion to theſe holy Brothers, he gave great Donaries to the ſaid Church; where are yet to be ſeen in the Place where they lie, two Images of them, very ancient, in Moſaick Work. The Day of their Martyrdom was the Ninth of *June*, on which the Church keepeth their Feaſt; and it happened in the Year CCCIII. The *Roman* Martyrology, and thoſe of *Bede* and *Uſuardus*, write of St. *Primus* and St. *Felicianus*, and that of St. *Ado* more at large: And *Surius* in his third Tome of the Lives of Saints.

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The

The Life of St. BARNABY, *Apoſtle.*

JUNE 11. THE moſt bleſſed Apoſtle, St. *Barnaby*, who in holy Scripture is alſo called *Joſeph the Levite*, was originally an *Hebrew*, of the Tribe of *Levi*, born at *Cyprus*, where his Parents had great and rich Poſſeſſions; as alſo at *Jeruſalem*, whither they ſent this their Son, when he came to be of a competent Age, to be brought up in Virtue and Learning, under *Gamaliel*, a moſt learned Man, and excellently well verſed in the Law of *Moſes*: He had there for Companions and School-Fellows, St. *Stephen*, and St. *Paul* the Apoſtle, an elect Veſſel of our Lord, who at that time was called *Saul*. St. *Barnaby*, from his Childhood, had a great Inclination to Virtue; for he was modeſt, ſober, and free from thoſe Levities and Diſorders, which for the moſt Part accompany that Age. With the Study of holy Scripture he joined Prayer, Faſting, and Alms-Deeds. He ſhunned all rude and uncivil Company, and willingly aſſociated himſelf with thoſe whom he underſtood to be Virtuous and Devout. He much frequented the Temple of God, to pray, and be preſent at the Sacrifices and holy Ceremonies. Theſe holy Employments helped him much for the conſerving the Purity of his Soul ſo entire, that he remained always a Virgin; and therefore Almighty God, in a particular Manner, illuſtrated his Underſtanding, and repleniſhed it with the Brightneſs of his heavenly Wiſdom, ſo that he profited wonderfully in the Knowledge of the divine Law, and had by Heart moſt of the holy Books, and was in great Eſteem and Admiration amongſt his Equals. At this time appear'd our Lord JESUS CHRIST in *Jeruſalem*, and by his heavenly Doctrine, and moſt ſtupendous Miracles, never ſeen or wrought before, put the whole City into an Amazement. St. *Barnaby* conſidering them well, and thereby underſtanding that JESUS was CHRIST, or the *Meſſias promiſed in the Law*, came to him, and caſting himſelf at his Feet, begged his Bleſſing. He was lovingly received by our Saviour, and afterwards choſen among the ſeventy two Diſciples that followed him: And as it is recorded in the Acts of the Apoſtles, his Name was changed, and inſtead of *Joſeph*, the Apoſtles called him *Barnaby*, which ſignifieth, Son of Conſolation, for ſuch an one he was to all that were in Affliction and Deſolation; and for his Sanctity and moſt ſweet and amiable Diſpoſition, he was wonderfully grateful and pleaſing to all that converſed with him. One Day he heard our Lord preach thoſe Words, *Sell what you poſſeſs, and give Alms; hoard not up Riches, which may be loſt or ſpoiled, but lay up your Treaſure in Heaven, that it may be perpetual, and never fail.* With this Sermon St. *Barnaby* was ſo much moved, that he went preſently and ſold his Inheritance, (for his Parents were now dead) and diſtributed the Price of it among the Poor, reſerving only one Parcel of Land, wherewith to ſuſtain himſelf; which alſo, after the Aſcenſion of our Saviour into Heaven, he ſold likewiſe, and laid the Price of it at the Feet of the Apoſtles. And the reſt of the Faithful, and Diſciples of our Lord, did after the ſame Manner diſpoſſeſs themſelves of their Goods; ſo that all was common amongſt them, and every one was provided for according to his Neceſſity. And it is not ſaid, *that they put the Price of their Goods and Lands into the Apoſtles Hands*, but *that they laid it down at their Feet*, for the great Reverence and Reſpect they bore them, and to ſignify that the Apoſtles did more oblige the Faithful in receiving theſe Offerings, than the Chriſtians did the Apoſtles in giving them. But although this were then common to all Chriſtians who had immoveable Goods, to ſell them, and lay down the Price at the Apoſtles Feet, yet particular Mention is made of St. *Barnaby*; for he having a richer Inheritance, and yet ſelling it ſo freely, more Notice was taken of him, and this Act cauſed greater Admiration. With this Spirit of Evangelical Poverty, and Contempt of all worldly things, St. *Barnaby* had joined an ardent Deſire of the Joys of Heaven, and a wonderful great Love of God, which having wounded his Heart, made him be very zealous of gaining to him the Souls of Men; and particularly, *Saul*, with whom he had ſtudied, and had been very intimate and familiar. He often ſpoke to him, and laboured to perſuade him *to leave thoſe crooked and dangerous Ways that he held; to caſt away that Obſtinacy and Blindneſs which hindered him from ſeeing the Sun at Mid-day, and ceaſe to perſecute the Innocent, and to imbrue his Hands in the Blood of thoſe that followed and believed in* JESUS CHRIST. But *Saul*'s Heart was yet impregnable, and from all the good Counſel, and friendly Admonitions of St. *Barnaby*, he drew nothing but Poiſon, and became more hard and obſtinate; till our Lord, by his merciful Goodneſs, ſoftened his Heart, converted him, and enlightened his Soul interiourly, by depriving him firſt of the exteriour Sight of his Body. And after he was thus changed, and of a Wolf became a Paſtor, of a loſt Man, a Veſſel of Election,

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St. *Barnaby* was ſent by the ſaid Apoſtles to *Antioch*, where, by his Doctrine and Example, he wrought admirable Fruit, confirming and encouraging thoſe that did already believe in CHRIST, and bringing divers others to profeſs the ſame Faith and Religion. Afterwards by the Order and ſpecial Calling of the Holy Ghoſt, he left the City of *Antioch*, and preached up and down in the neighbouring Towns and Villages, communicating to them the heavenly Doctrine, and the Light of the holy Goſpel. He paſſed on even to *Alexandria* in *Egypt*, and from thence by *Jeruſalem* return'd back to *Antioch*, where thoſe young Plants of our Lord had much fructified, and the Number of the Faithful was wonderfully encreaſed. Whereat he, being an Apoſtolical Man, full of the Holy Ghoſt, received a ſingular and incredible Comfort, ſeeing ſo happy a Progreſs of our holy Religion. From thence he went to *Tarſus*, to meet St. *Paul*, and returned with him to *Antioch*, where they preached both of them together a whole Year, with ſo great Profit of the Faithful, that thoſe who before were only called *Diſciples*, now caſting away all vain Fear, and worldly Reſpects, began to call themſelves *Chriſtians*, which Name was firſt uſed in *Antioch*, and thence ſpread about into all Parts, confeſſing by that Name *that they were Diſciples and Followers of* JESUS CHRIST *our Lord.* Afterwards St. *Paul* and St. *Barnaby* returned to *Jeruſalem*, where they conferred with St. *Peter*, and ſome others of the Apoſtles, and agreed, *that they ſhould preach to the* Hebrews, *and* Saul *and* Barnaby *to the* Gentiles, becauſe the Holy Ghoſt had made them alſo Apoſtles, and choſen them for that ſublime Miniſtry. And ſo they departed to go into the Iſland of *Cyprus*, and preached in *Salamina* and *Paphos*, enlightening thoſe People with their Doctrine and Miracles. They paſſed to *Pamphilia*, and from thence returned to *Antioch*, whence they made another Turn to *Jeruſalem*, to diſtribute the Alms which the new Converts had given them, amongſt the Chriſtians living in that City, who, by reaſon of a Dearth, were in very great Want. Another Cauſe alſo of this their Journey, was to reſolve a Queſtion and Difficulty, which had riſen among thoſe who were converted from *Judaiſm*, and others who from Paganiſm came to receive the Light of the Faith; *whether it were neceſſary that thoſe who of* Gentiles *became Chriſtians, ſhould be firſt circumciſed, as ſome converted* Jews *did affirm.* For the deciding of this Queſtion, the Apoſtles aſſembled in *Jeruſalem*, and reſolved, *It was by no means neceſſary for them to be circumciſed, or to keep the Law of* Moſes; *but that the Faith of* CHRIST *by receiving holy Baptiſm, with good Works, would bring them to Salvation.* With this Reſolution and Decree of the Apoſtolical Council, the faithful Chriſtians of *Antioch* were comforted, who before were in great Perplexity and Trouble. In all theſe Journeys the holy Apoſtles, St. *Paul* and St. *Barnaby*, endured much Hardſhip, and great Perſecutions, labouring with their Hands, and getting their Living with much Sweat and Toil, to ſow the Seed of the Goſpel, and plant CHRIST in the Hearts of Men, with ſo perfect a Conformity of Judgments and Wills, that the Inclination of the one was always ſeconded by the Deſire of the other. But at length our Lord thought it fitting to ſeparate them, that ſo preaching apart in ſeveral Places, they might be more beneficial to the World, and ſpread the Light of the Goſpel farther about. And for this Purpoſe he preſented to them an Occaſion that they might both of them take their own Way, and not ſpend their Labours together in the ſame Place, as hitherto they had done. St. *Barnaby* had a Couſin-German called *John*, and his Sirname was *Mark*, Son of an Aunt of St. *Barnaby*, in whoſe Houſe it is ſaid that our Lord JESUS did celebrate his laſt Supper with his Apoſtles, and appeared to them after he was riſen from Death. Where alſo they were aſſembled, when the Holy Ghoſt came down upon them, and were gathered together in Prayer; when St. *Peter*, being freed from Priſon, came to them, guided by the Angel. This *John Mark* had for ſome time accompanied St. *Barnaby*, whoſe Couſin-German he was, and St. *Paul*, aſſiſting and ſerving them in their Apoſtolical Function. But when they were in *Pamphilia*, giving way to humane Fear and Frailty, he left their Company, and returned home. But afterwards repenting himſelf of what he had done, deſired to be admitted again into their Company, promiſing Amendment, and to be more conſtant and ſettled. St. *Paul*, who was ſomewhat ſevere, refuſed him, and thought it expedient to uſe that Rigour towards him, that he might come to know himſelf, and that others might take Warning by him. But St. *Barnaby*, who was more mild, and inclined to Indulgence and Mercy, deſir'd by all Means to have him pardoned, ſeeing he did ſo unfeignedly, and with many Tears, acknowledge his Fault, and aſk Pardon for it. Whence we are to learn that Charity is not broken, nor even diſparaged among Saints, by ſome Diverſity of Opinions and Dictamens,

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and are not to be ſcandalized, when we obſerve ſome ſuch Variance in Men, that are very perfect, and Servants of God; for God himſelf doth often permit it, to draw thence great Good, as it happened in this little Diſpute between St. *Paul* and St. *Barnaby*. For St. *Paul* taking *Silas* with him, went into *Syria* and *Cilicia*; and St. *Barnaby*, with St. *Mark*, ſailed to the Iſland of *Cyprus*, to the great Benefit of thoſe different Places, and enlarging of CHRIST's Kingdom. And withal, we find St. *Paul*'s Severity, and St. *Barnaby*'s Meekneſs, did much Good to St. *Mark*; for becoming hereby more perfect, he deſerved to accompany St. *Paul* again; and the holy Apoſtle calleth him his Co-adjutor, and being at *Rome*, he ſent for him out of the *Eaſt*, as a moſt uſeful Man, and profitable in the Work of our Lord.

St *Barnaby* preached with great Fruit in *Cyprus*, eſpecially in the City of *Salamina*, (afterwards called *Conſtantia*) where he remained a longer time. From thence he came into *Italy*, and was at *Rome*, not before St. *Peter*, (as ſome Authors have erroneouſly affirmed) but after he had preached there, and erected his Apoſtolical Chair, and converted many Souls from blind Gentility to the Light of the Goſpel. From *Rome* he paſſed into the Province, which is now called *Lombardy*, and (by what is gather'd from grave Authors, firm Teſtimonies, ancient Monuments, and Stones that are engraven, and from Tradition delivered from Father to Son, and conſtantly remaining to this Day) he founded the Church of *Milan*, and reſided there ſeven Years, and was the firſt Archbiſhop of that renowned City; and leaving *Anatolon*, his Diſciple, in his Place, and viſiting the Cities of *Bergamo* and *Breſcia*, (where his holy Memory ſtill liveth, and an Altar is ſhewn, whereon the holy Apoſtle ſaid Maſs) he returned to *Cyprus*, and went through all that Iſland, taking great Pains, and enlightening that Place with his Doctrine, and giving them the true Knowledge of that Happineſs which is in JESUS CHRIST our Lord. Coming to *Salamina*, he diſputed with the *Jews* every Sabbath Day, convincing them with Teſtimonies out of holy Writ, *that* JESUS CHRIST *is the Meſſias promiſed by God.* They all bore great Reverence to the Saint for his ſingular Modeſty, and divine Behaviour. His Countenance was very venerable, his Carriage meek and humble, his Apparel mean and poor, as of a Man deſpiſing the World; his Eye-brows arched, his Eyes chearfully grave, and fixed upon the Ground; his Mouth and Lips moſt comely, and full of Grace; his Words more ſweet than Honey, never idle, always profitable; his Gate compoſed, without Oſtentation or Affectation; and beſides the Reſpect and Reverence that every one bore this holy Apoſtle for his exteriour Comportment, his admirable Life, celeſtial Doctrine, and the Miracles he continually wrought, obliged them all to look upon him, not as a mortal Man, but as a Perſon wholly divine, and ſent from Heaven. But notwithſtanding his Virtues gave ſuch a Luſtre, and he was ſo much loved and reverenced by them, yet there came to *Cyprus* certain *Jews* from *Syria*, with a ſettled Purpoſe, to perſecute and deſtroy him; and whilſt they were ſeeking an Occaſion to put in Execution their wicked Deſign, the Saint was certified of it, and calling together his moſt familiar Diſciples, he admoniſhed them *to perſevere in the Fear of God, and to obſerve his Commandments, and often call to Mind the general Judgment:* He told them withal, *that he ſhould ſoon leave them, becauſe the time of his Departure from this Life was near at hand.* They were much afflicted at theſe Words, and Fountains of Tears ran down from their Eyes. But the bleſſed Apoſtle having comforted them, retired himſelf to pray, then ſaid holy Maſs, and gave them the Communion. After Maſs he calleth his Couſin, St. *Mark*, and telleth him, he is certain he ſhall be killed that Day by the *Jews*, and therefore he muſt take his Body, (and he aſſigned him the Place where he ſhould find it) and give it Burial, and afterwards find out St. *Paul*, and ſtay with him, till God ſhall diſpoſe otherwiſe of him. St. *Barnaby* having given theſe Orders, like an Apoſtolical Man, deſirous to forſake the Priſon of this mortal Fleſh, to enjoy the eternal Habitations, in Company of his moſt ſweet Lord, his chiefeſt and only Good, JESUS CHRIST, entered into the Synagogue of the *Jews*, (where he knew they were expecting him, to kill him) and began to preach to them, and prove efficaciouſly that JESUS *is the true Meſſias, whom the Prophets had announced and foretold.* He ſpoke this with ſuch Fervour, that they having nothing to anſwer, fell into a great Fury, and laying Hands upon him, cruelly tormented him, and afterwards ſtoned him; in which Torment he render'd up his moſt happy Soul to our Lord, who permitted not his Body to be burnt, or to receive any Damage from the Fire, into which the *Jews* caſt it, intending to conſume it to Aſhes, and together with it utterly to aboliſh all Memory of the Apoſtle.

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St. *Mark*, accompanied with many Chriſtians, came to ſeek the Body, and with abundant Tears for the Loſs of ſo holy and ſo ſweet a Maſter, buried it in a Grot out of the City. There aroſe afterwards a terrible Perſecution againſt the Faithful in the Iſland of *Cyprus*, by reaſon whereof, in length of time it was forgotten, where that ſacred *Depoſitum* was kept; for though our Lord wrought many Miracles by it, reſtoring the Sick

JUNE 11. Sick there to Health, and caſting out Devils from poſſeſſed Perſons, and the Place was therefore called commonly, *the Place of Health:* Nevertheleſs, it was not known that this precious Treaſure lay there, and that by St. *Barnaby*'s Interceſſion thoſe ſo ſignal and wonderful Favours were obtained, till the Apoſtle himſelf, in the Reign of *Zeno* the Emperor, appeared three ſeveral times unto *Artemius*, Biſhop of *Cyprus*, and declared to him where his Body lay, and that upon it he ſhould find written in his own Hand the Goſpel of St. *Matthew*. He alſo cleared *Artemius* of ſeveral Doubts and Perplexities, that troubled him; and bid him go to *Conſtantinople*, there to defend the Right of his Church againſt the falſe Biſhop of *Antioch*, who pretended it was under his Juriſdiction, and ſubject to that of *Antioch*. *Artemius* went to the Place deſigned him, with all the Clergy, and there found the Apoſtle's Body, with St. *Matthew*'s Goſpel upon his Breaſt, as had been revealed to him. By this Goſpel, copied out by St. *Barnaby*'s Hand, many ſick Perſons recover'd their Health, and it was carried to *Conſtantinople*, to the Emperor *Zeno*, who did moſt earneſtly demand it, and commanded a very ſtately Church to be built in the Place, where his ſacred Body was found, to honour the Memory of the glorious Apoſtle, and his Sepulchre. The holy Body remained there many Years; and God, by the Saint's Interceſſion, wrought innumerable and wonderful Miracles, to the Good and Benefit of all that Iſland. His Feaſt is kept on the eleventh of *June*, on which he ſuffered, in the Time of *Nero*, although the Year is not certain. The Apoſtle St. *Barnaby* (as ſaith St. *Jerome*) writ an Epiſtle for the Edification of the Faithful, which anciently was much eſteemed, though never held for canonical by the Church. And *Origen*, and *Clemens Alexandrinus* cite and alledge ſome Pieces of it, which are related by *Sixtus Senenſius*, in his *Bibliotheca*. The Life of St. *Barnaby* is written at large by *Alexander* a Monk; who, in the End, ſpeaketh thus: *This glorious Apoſtle is like a fruitful and fertile Olive-Tree, that every Day offereth up to our Lord a moſt ſweet and delicious Liquor: He is the Glory of Emperors, the Honour of Prieſts, the Joy of the People, the Comfort of the Afflicted, the Refuge of thoſe that are in Tribulation, the Hope of all that are ready to deſpair, the Reſt and Repoſe of poor wearied Travellers, the Remedy of the Sick, the Health of thoſe that are Sound, the Fountain of ſpiritual Treaſures, the Wall of the Church, the Protection of Catholicks, the Bulwark and Defence of the Faith, and Ornament of all the World.* All the Martyrologies write of this Saint, as do alſo *Euſebius*, St. *Jerome*, St. *Iſidore*, and venerable *Bede*. But it is to be noted, that there goeth a Hiſtory under the Name of *Mark*, St. *Barnaby*'s Couſin, where his Life and Martyrdom is related; as alſo that in the Book entitled the *Recognitions of St.* Clement, Mention is made of St. *Barnaby*. But the Books are not received as authentical, becauſe they contain ſome things contrary to what is written in holy Scripture of this Saint. JUNE 11.

The Lives of the Saints BASILIDES, CYRINUS, NABOR, *and* NAZARIUS, *Martyrs.*

JUNE 12. THE holy Martyrs, *Baſilides*, *Cyrinus*, *Nabor*, and *Nazarius*, were *Roman* Gentlemen, noble for Blood, but much more for their Piety. They ſerved a while as ſtout and valiant Soldiers, in the Wars, and afterwards retired themſelves, to attend with more Quiet to the Service of the eternal Emperor, JESUS CHRIST, and to fight under his Colours. They lived moſt peaceably, offending no body, and doing what Good they could to all Men. They were accuſed to the Emperors, *Diocleſian* and *Maximian*, for being Chriſtians, who commanded they ſhould be apprehended; which the Saints having Notice of, uſed ſuch Diligence, that before the Emperor's Order could be executed, they ſold what they had hitherto reſerved for themſelves, of their Means, and gave the Price of it to the Poor. Preſently after, they were taken, and deliver'd over to the Governour, *Aurelius*, who committed them to a dark Priſon, there to afflict them, and to take time to deliberate what Torments he ſhould put them to, in caſe they would not deny the Faith of CHRIST, and obey the Emperors. Whilſt the Martyrs were kept cloſe in a deep and loathſome Dungeon of that diſmal Priſon, there appeared a bright and ſudden Light, which ſhone in every Hole of the Priſon, enlightened all that were preſent, and wonderfully encouraged the holy Martyrs, who acknowledging this Favour and Comfort to come from the gracious Bounty of our Lord, gave his Majeſty infinite Thanks, that he vouchſaf'd to ſtand by, to encourage and abett them, and to ſubminiſter to them Force and Grace in this their dangerous and horrible Combat. Among others, *Marcellus* the Jaylor ſaw this Light, and much wondring at it, was converted JUNE 12.

JUNE 12. verted to the Faith of CHRIST, with ſome of his Family. The glorious Martyrs were led out of the Priſon, and brought before the Judge; who finding them more firm and conſtant in their Reſolution than they were before, and that their only Deſire was to ſhed their Blood, and loſe their Lives for CHRIST, with whoſe Love they were all inflamed, commanded they ſhould be ſtripp'd, and cruelly beaten with Wands full of Knots, with ſharp Points, and ſtrong, like the Pricks of a Bramble, which they called *Scorpions*, becauſe they did not only ſmart, and bruiſe the Fleſh, but alſo rent and tore it, and pulled off the Pieces which they catch'd hold of. Theſe brave and gallant Soldiers, Soldiers, I ſay, not of an earthly Emperor, but of the Lord and Monarch of Heaven, endured all not only patiently and conſtantly, but alſo with much Joy and Alacrity. After this rude Combat they were carried back again to Priſon, where they were detained ſeven Days, and ſuffered the noiſome Stench of that filthy Place, Hunger, Thirſt, and all the bad Uſage, which in ſuch Occaſions the barbarous and cruel Enemies of CHRIST are accuſtomed to make his Friends and Servants endure. At the end of ſeven Days they were taken out of Priſon, and preſented again to *Maximian*, Emperor, who ſeeing their irrevocable Reſolution, commanded they ſhould be beheaded, and their Bodies caſt to wild Beaſts. This Sentence was executed in the Way *Aurelia*: But the Beaſts had more Reſpect and Reverence for their dead Bodies, than Men had for their Perſons whilſt they were living. For they did not ſo much as touch them. Not long after, the Chriſtians took them and carried them within the City of *Rome*, and there buried them very honourably in a Place called *Catacumbæ*. The holy Church keepeth their Feaſt on the twelfth of *June*, on which Day they were Martyred, in the Year of our Lord CCCIII, according to *Baronius*. Afterwards, about the Year DCCLXIII, in the Time of *Paulus* the firſt, the Bodies of St. *Nabor*, and St. *Nazarius*, together with that of St. *Gorgonius*, alſo Martyr, were carried into *France* by *Codegrand*, Biſhop of *Metz*, and placed in three ſeveral Monaſteries, and there they cured divers of different Diſeaſes. And God hath wrought great Miracles by their Interceſſion, as venerable *Bede* writeth in his Martyrology, and *Molanus* in his Notes upon *Uſuardus*. But we are to obſerve that there are two other famous Martyrs named, as theſe, *Nabor* and *Nazarius*. *Nabor* was martyred with St. *Felix*, at *Milan*, under the ſame Emperors, *Dioclefian* and *Maximian*: And his Feaſt is kept on the twelfth of *July*: And *Nazarius*, together with *Celſus*, in the ſame City of *Milan*, on the eight and twentieth of the ſame Month, in the firſt Perſecution of *Nero*. JUNE 12.

The Life of St. ANTHONY *of* Padua, *Confeſſor, of the holy Order of St.* Francis.

JUNE 13. IN the famous City of *Liſbon*, which is the greateſt and chiefeſt of all *Portugal*, there lived a Nobleman, called *Martin de Bullones*, who was married to a Lady, nothing inferiour for Birth and Condition, whoſe Name was *Tereſia de Tavora*; and by her he had a Son, whom they chriſtened by the Name of *Ferdinand*. He received the Sacrament of Baptiſm in the great Church of *Liſbon*, which is dedicated to the Queen of Angels; and there he was brought up, and had the firſt Tincture of Learning, (his Parents Houſe being cloſe by the Church) and with his Milk ſucked in a moſt tender Devotion to the Mother of God, which he conſerved all his Life. It appeared ſoon what he was like to prove, both by his quick and lively Wit, and by his Recollection and Modeſty; for in that tender Age he had the Staidneſs and Gravity of an ancient Man. At fifteen Years of Age, when others open their Eyes to look upon the deceitful Glory of the World, and to follow the Appetites of the Fleſh, he opened his to diſcover the Vanity, Fraud, and Danger that is in all theſe things; and to decline them, and ſecure himſelf, he reſolved to ſeek a Shelter, and enter into ſome holy religious Order, as it were into a ſafe Harbour. And this his Reſolution he put ſpeedily in Practice, and entered into a Monaſtery of Canons Regulars, of the Order of St. *Auguſtine*, without the Walls of *Liſbon*, called St. *Vincent*'s. There he took the Habit, and was profeſſed, and remained two Years with wonderful Devotion, Humility, and Obedience, laying deep Foundations of Virtue, to ſuſtain the Building of thoſe high and ſublime things which God intended to raiſe upon them. His Parents, Friends, and Acquaintance, came often to viſit him, and much troubled and diſquieted (as Seculars ordinarily do) the Recollection and ſpiritual Peace and Quiet of the holy young Man, and hindered his Progreſs in Virtue. But *Ferdinand* making more account of God than of the World, and preferring JUNE 13.

JUNE 13. the Good of his Soul before the Love of Fleſh and Blood, that he might be further off from his Friends, obtained Leave to go to the *Convent of the holy Croſs* of *Conimbria*, where he remained ſome Years, applying himſelf wholly to Prayer, and to the Study of the holy Scripture with wonderful great Fruit. About this Time five Religious Men of the holy Order of St. *Francis* paſſed by *Conimbria*, being ſent for to preach the Faith of JESUS CHRIST amongſt the *Moors*; and when they had preached the Goſpel with wonderful Fervour and Zeal, and confirmed it with their Blood in the City of *Morocco*; not long after their holy Bodies were brought back to *Coimbria* by *Don Peter Infanta*, Brother to *Alphonſus* II. King of *Portugal*, and were there received with great Preparations, Honour and Pomp, and placed in the ſame Convent of the holy Croſs, where Brother *Ferdinand* lived; who hearing it recounted with what Conſtancy theſe holy Religious Men had preached the Faith of JESUS CHRIST, with what Courage and Fortitude they had endured Torments, and accompliſhed their Martyrdom; and the many Miracles which God had wrought by them after their Death; being wholly inflamed with the Love of God, he deſired to imitate them in their Manner of Life, in their Death, in the religious Habit of St. *Francis*, in profeſſing and preaching the Faith; and, if Almighty God ſhould make him worthy of ſo ſingular a Grace, alſo in the Crown of Martyrdom. He communicated this his Deſire with certain *Franciſcan* Friars, who then lodged at *the Hermitage of St.* Antony without the Walls of *Conimbria*, and were come thither on Purpoſe to beg Alms of this Convent of the holy Croſs. By their Advice he took the Habit of St. *Francis*, but firſt demanded Leave of his own Prior and his Bleſſing, who gave his Conſent with great Sorrow and Unwillingneſs, for the Loſs their Order ſuffered by the Departure of ſo holy and virtuous a Man. All the Religious of the holy Croſs did exceedingly reſent this Change; and one who was more troubled at it than the reſt, ſaid to him in a Diſdain, *Go, go Friar* Ferdinand, *take the Frock of the* Franciſcans; *it may be you will ſoon come to be a Saint.* To whom he meekly replyed; *Brother, when you hear I am one, glorify God for it.*

He was ſix and twenty Years old, when he put on the Habit of St. *Francis.* And that his ſecular Friends might not diſquiet him, he changed his Name, and inſtead of *Ferdinand* was called *Antony*, out of his Devotion to that Houſe, *The Hermitage of St.* Antony, where he took the Habit. The Thirſt of Martyrdom encreaſed daily in him; and according to the Conditions he had made with thoſe good Religious, he was ſent into *Africa* to preach JESUS CHRIST to the *Moors*: But God, whoſe Deſigns were to conſerve him longer in Life, that by his Example and Doctrine he might bring many to eternal Salvation, ſent him a moſt grievous Sickneſs whilſt he was in *Africa.* Wherefore not having Forces to execute that which he came thither for, he embarked for *Spain*, to recover his Health there. But in this Navigation, by the Will and Appointment of our Lord, the Winds were ſo contrary, that he was ever and anon beaten upon the Coaſt of *Sicily*; and he was forced to land there. Soon after, underſtanding his holy Father, St. *Francis*, was to hold a General Chapter of the whole Order at *Aſſiſium*, he reſolved to go thither, though he were yet very weak and ſick, to have the Bleſſing of his Seraphical Father. When the Chapter was ended, and the Friars were now returning to their Convents, there was none would take him with them: For ſeeing him ſick, and eſteeming him to be ſimple and ignorant, they thought he could not be any Ways ſerviceable to them, and therefore all of them refuſed him. Wherefore he addreſſed himſelf to a holy Man, Friar *Gratian*, Guardian or Provincial of the Province of *Romania*, and deſired him to take him in his Company; and he obſerving his great Humility, did ſo, with Leave of the General, and ſent him to a Monaſtery in a Deſert, called *Monte de Paulo.* There the Saint lived, giving himſelf to Prayer and Contemplation, and to moſt rigorous Penance; for he ſuſtained his Body with only Bread and Water; whereby he grew to be ſo feeble, that he could ſcarcely ſtand upon his Legs. He ſerved the Monaſtery in rubbing, ſweeping, and all the moſt humble Offices of the Houſe, and concealed his Learning; never giving any Sign that he had ſtudied. After ſome Time had paſſed in this manner of Life, he was ſent to the City of *Forly*, to accompany ſome Religious that went to take holy Orders: It happened that ſome *Dominicans* came to the ſame Houſe; and as they all met together, at the Hour they uſed to have a ſpiritual Conference, the Superiour of the Houſe deſired the *Dominicans*, that one amongſt them would ſpeak ſome Word of Edification for the ſpiritual Comfort and Profit of the reſt: But all of them excuſing themſelves (for ſo God would have it, as appeared by the Effect) the Superiour commanded Friar *Antony* to make ſome Diſcourſe, and that ſo peremptorily, that no Excuſe could be admitted of, although he pretended that he was more practiſed in humble and exterior Offices of the Houſe, than in Matters of School. He ſpoke therefore, as being commanded by holy Obedience, and ſpoke in ſuch Manner that all ſtood amazed at it, ſo profound and ſolid

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was his Diſcourſe, and his Words ſo proper and ſo fit, and delivered with ſuch a Spirit, Efficacy and Vigour: But above all, they admired his rare Humility, by which he had for ſo long a Time concealed and covered that rare Talent. Upon this Occaſion St. *Francis* commanded him to exerciſe the Office and Function of a Preacher, and to keep no longer, hidden and diſguiſed, the Grace which our Lord had communicated to him, for the Good of many: He commanded him alſo to teach Divinity to his Friars; and that he might perform this Employment with greater Reſignation and Obedience, he ſent him Licence in this Form: *To my moſt dear Brother, Friar* Antony, *Friar* Francis *wiſheth Health in* JESUS CHRIST. *It ſeemeth good to me that you ſhould read holy Divinity to the Friars; yet ſo, that you do not incommode yourſelf with too great Earneſtneſs of ſtudying; and that withal you be careful that the Employment of Learning extinguiſh not in yourſelf, or in them, the Spirit of holy Prayer, ſo much commended by the Rule of our Order.* With this Command God placed that burning Taper upon the Candleſtick, to give Light, and to ſhine in the Houſe of his Church; and exalted the humble St. *Antony*, who read Divinity at *Montpelier* in *France*, and at *Bolonia* and *Padua* in *Italy:* Being the firſt of that Order who read it, and preached the Word of God in *France* and in *Italy*. And by the rare Example of his Life, his heavenly Doctrine, and his frequent and great Miracles he converted an Infinity of Souls to our Saviour, piercing the Hearts of his Auditors, like a ſharp Arrow. He run over Cities, Towns and Villages with an unwearied Zeal of reducing Souls into the Way of Salvation. His Words were as Flames of Fire that enkindled Mens Hearts. His Reprehenſions were ſevere, his Admonitions ſweet, and in ſpeaking he had a moſt admirable and divine Grace, accommodating himſelf ſo to the Neceſſity of his Auditors, and their preſent Diſpoſition, that without reſpect to little or great, he managed the Word of God according to the Rule of holy Prudence, and the greater Glory of CHRIST our Saviour. From hence aroſe thoſe Sobs and Tears which his Auditory ſhed, the Amendment of Life, Reformation of Manners, and the Converſion of great Sinners: Amongſt whom two and twenty famous Robbers came to Confeſſion to him, and left that wicked Courſe. Alſo divers Hereticks abjured their Errors by his Means, and by the Efficacy of his Sermons: And particularly, the holy Man laboured for the Extirpation of Hereſy, with ſo much Zeal, Earneſtneſs and Perſeverance, that he was called the *Mallet and Thunderbolt of Hereticks.* He was once diſputing with an Heretick called *Bonitillo*, very obſtinate and perverſe in denying the Reality of CHRIST's Body in the Sacrament of the Altar. The Saint having convinced him ſo, that he had nothing to anſwer, the Heretick (as ſuch People are wont to do) to have ſome Evaſion, demanded a Miracle; and St. *Antony* wrought a very ſtrange one, in this Manner. The Heretick tied up a Mule three Days, without giving it any thing to eat; which Days being expired, the Saint, after he had ſaid holy Maſs, carried the bleſſed Sacrament, with a great Concourſe of People; and holding it with great Reverence, commanded the hungry Beaſt to be drawn out of the Stable, and brought thither, then ſpoke thus: *In the Name of this Lord, whom I (though altogether moſt unworthy) do hold in my Hands, I command thee to come preſently and do Reverence to thy Creator; that the Malice of Hereticks may be confounded; and that all may underſtand the Truth of this moſt high Sacrament, which we Prieſts do conſecrate at the Altar; and may know that all Creatures are ſubject to their Creator.* Whilſt the Saint was ſpeaking thus, the Heretick threw down Provender to the Mule, that it might eat: But the poor brute Beaſt, having more Knowledge and Reaſon than his dull Maſter, minded not the Provender; but proſtrating himſelf before the moſt bleſſed Sacrament, adored and reverenced in it its Lord and Maker. By this ſo evident a Miracle, the Catholicks were much comforted and confirmed, and the Hereticks no leſs troubled and confounded; alſo the chief and principal Man amongſt them, with whom this Diſpute was, yielded, and returned to the true Faith and Church. Another Time, whilſt the Saint was at *Rimini*, where there were very many Hereticks, he went to preach to them, to bring them to the Knowledge of the Catholick Verity: But they ſtopped their Ears, and would not hear him. Whereupon he turned himſelf to the Sea Shore, which was not far off, and with a ſtrong Faith and Confidence in our Lord, called the Fiſhes to hear him; ſaying, *Come you, and hear me, ſeeing the Hereticks will not liſten to me.* It was a ſtrange and wonderful Thing; at theſe Words there came an innumerable Company of Fiſhes of all Sorts, great, little, and of a middle Size, all ſet in an excellent Order, and lifting up their Heads above Water, they hearkened very attentively and quietly to the Saint; who calling them *Brethren*, made them an admirable Sermon of the Benefits they had received from God, of the Thanks they were to render him for them, and in what manner they were to ſerve him. And when the holy Preacher had ended his Sermon, the Fiſhes bowing down their Heads, as if it were to aſk his Bleſſing, made him a Reverence, and

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JUNE 13. and diſperſed themſelves again about the Sea. All the People that reſorted to ſee this Spectacle were aſtoniſhed; and the Hereticks being much ſtruck and convinced by it, fell at his Feet, and deſired him to preach to them, and teach them the Truth; for now they would hear him. And very many of them forſaking their blind Errors, embraced the Light of Heaven. He was invited once by certain Hereticks to Dinner; and to win them, and by this Occaſion to draw them into the Boſom of the holy Church, was content to go and eat with them; but they, as Hereticks, put Poiſon into that which was ſet before him to eat, intending to kill him. But God revealed it to the Saint, who mildly expoſtulated with them for it; and they to excuſe themſelves ſaid, that *what they had done was to try him, whether the Promiſe of* CHRIST *our Saviour did belong unto him; that thoſe who do believe in him, though they ſhall eat or drink any venomous thing, ſhall not be the worſe for it.* In fine they gave their Word, *that if he did eat this poiſoned Meat, and got no Harm thereby, they would make Profeſſion of that Faith which he preached.* The Saint bleſſed the Meat with the Sign of the holy Croſs, and eat it, and remained as ſound, and in as perfect Health after it, as he was before: Which wrought ſo efficaciouſly with many of them, that they acknowledged the Catholick Religion to be the only Way to Salvation, and were reconciled to it.

Our Lord did ordinarily many and great Miracles when St. *Antony* preached; and although the greateſt were the Change of Life, the Converſion of Souls, and Reformation of the Chriſtian Common-wealth, which in all its Members and Degrees was made better; yet theſe were not the only Miracles, for they went accompanied with others that were exterior and viſible. As for Example, when he preached in one Language, his Auditors being of different Nations and Tongues underſtood him as well as if he had ſpoken in the proper native Tongue of every one; and was heard two Leagues off by a Woman, whoſe Huſband not permitting her to go to his Sermon, ſhe got up to a Garret of her Houſe, and from thence heard him. It happened alſo that as he was preaching to a Multitude of People in a Field, there aroſe a great Tempeſt of Thunder and Lightning, and with it fell much Rain. Whereat, when the Auditory was troubled, he bid them not fear, nor ſtir, for none of them ſhould ſuffer by the Storm, or be wet; and they obeying the Saint, and attending to his Sermon, although there fell Abundance of Rain round about, remained as dry as if they had been all the Time under ſome Shelter. Once as he was preaching of the Croſs and Paſſion of our Lord JESUS CHRIST at a Provincial Chapter, the Seraphical Father St. *Francis*, who was far from that Place, appeared to him miraculouſly in the Air, with his Arms extended in Form of a Croſs, as approving all that St. *Antony* ſaid. For theſe Miracles, and for the Force and Efficacy of his Words, the People did uſually follow him in ſuch Multitudes, that no Church, though never ſo large, could contain them; but he was forced to preach in the open Fields: And yet they flocked thither ſo faſt to take Place betimes, that many repaired thither before Day, and ſtood for many Hours expecting him; and heard him with as much Reverence and Attention, as if he had been an Apoſtle. The Tradeſmen ſhut up their Shops till the Sermon was ended; and then he was to be guarded by ſome ſtout and ſtrong Men from the Throng and Crowd of the People that came to kiſs his Hand, or touch his Garment, that he might not be cruſhed in the Preſs. In a Lent, that he preached at *Padua*, the People of the City were ſo moved to Sorrow and Penance for their Sins, that many joined together, and diſciplined themſelves upon their bare Backs, begging Pardon and Mercy of our Lord. And the Example of that City was followed afterwards by others; and they ſay, that the pious Cuſtom of publick Diſciplines in holy Week had its Beginning from thence. There were ſome other extraordinary things which God wrought by him, that gave ſo great Force and Efficacy to all he ſaid; for he was accuſtomed ſometimes to appear to a Sinner whilſt he was aſleep, and ſay to him, *Ariſe and confeſs to ſuch an one ſuch a Sin, which you have committed againſt God, and do Penance for it:* And this he did, when the Sin was ſo ſecret, that only God and the Party that had ſinned knew it. He preached once at the Funeral of a rich and covetous Miſer, and in his Sermon ſpoke thus: *Know, that as our Saviour ſaith,* where thy Treaſure is, there is thy Heart, *ſo this covetous Man had his Heart amongſt his Riches, and there he left it: Go therefore to his Coffers, where his Money lieth, and there ſhall you find his Heart.* They went and found the poor Miſer's Heart in a Cheſt amidſt his Gold. The Saint was no leſs admirable in hearing Confeſſions, than he was in his Sermons. There came once to Confeſſion to him a great Sinner, but with his Heart ſo pierced and wounded with Sorrow and Contrition, that he could not ſpeak for Sobs and Tears; which St. *Antony* perceiving, ſaid to him, *Seeing you are not able to ſpeak, go write your Sins down in a Paper, and bring them to me:* The Man did ſo, and the Saint opening the Paper, found that all the Sins were miraculouſly blotted out. Another time there came one to him that had

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JUNE 13. kickt his Mother, and accuſed himſelf of that heinous Offence. The holy Man reprehending him ſeverely, ſaid, *That the Foot of that Child that had kickt his Mother deſerved to be cut off.* Theſe Words made ſo deep an Impreſſion in the Mind of the young Man, that when he had ended his Confeſſion, he went Home, and cut off his own Foot; which when the Saint came to know, he prayed for him, and then taking the Foot into his Hand, applied it to the Leg, and the Man was perfectly healed.

Seeing that St. *Antony* made War ſo hotly againſt the Devil as well by Words as Works, it is no Wonder the wicked Fiend did alſo perſecute him, and endeavour to deſtroy him, and hinder the Fruit of his Preaching. One Night the cruel Enemy did what he could to choak him, preſſing his Paw upon his Throat, ſo that the Saint was in great Danger. But recommending himſelf to our bleſſed Lady, his powerful Advocate, and ſaying in the beſt manner he was able, that Hymn, *O glorioſa Domina*, the Devil fled away, and left him. Another Time he threw down the Scaffold, on which ſtood the Pulpit wherein the Saint was preaching, but without Harm done to any Body, or even any Diſturbance of the Auditory; becauſe the Saint foreſeeing what the Devil intended to do, had warned the People not to fear. Once alſo, as St. *Antony* was preaching, he comes in the Shape of a Pilgrim, and ſpeaking to a Lady that was very attentive to the Sermon, told her *that her Son was dead.* St. *Antony* ſaw all from his Pulpit, and bid the Lady take no Notice of that lying Meſſenger, for it was the Devil who came to diſturb her, that ſhe might loſe the Benefit and Fruit of the Sermon; and told her withal, *that her Son was living:* Whereupon the Devil vaniſhed. Although this War between St. *Antony* and the Devil was ſo ſtiff and fierce, that neither would ever reſt or give over; the Saint continuing his Preaching, and the other labouring to deſtroy the Fruit of his Sermons; yet the Devil ſtill got the worſt of it, and felt more the Blows and Wounds which St. *Antony* gave him by his Holineſs of Life, and good Example, and by the rare and moſt reſplendent Virtues, wherewith his bleſſed Soul was adorned; from which, as from a Source and Fountain, proceeded that Light and Heat, which he communicated ſo plentifully by his Preaching. He employed all the Time he could ſpare, in Prayer, and in familiar Converſation with CHRIST our Saviour; who recreated and cheriſhed his faithful Servant with extraordinary Comforts and divine Viſitations. And one Night it happened that the Hoſt, in whoſe Houſe St. *Antony* lodged, had a Curioſity to know how the Saint ſpent his Time in the Night; and looking through a little Hole, he ſaw JUNE 13. a moſt ſweet and beautiful Infant, ſometimes ſitting upon the Saint's Book, then going into his Arms, whom the holy Man embraced with wonderful Devotion, making much of him in a moſt familiar Way, yet with great Reverence, and had not the Power to take his Eyes once off from his lovely and divine Face; St. *Antony* underſtood afterwards by a Revelation, that his Hoſt had been an Eye Witneſs of this heavenly Favour done him by little JESUS; and conjured him not to ſpeak of it to any Body during his Life. He was wonderfully ſweet and mild, and full of Compaſſion towards all, but particularly towards thoſe who were moleſted and afflicted with the Temptations of Satan. God revealed to him that a Novice of his was ſo pitifully tempted in his Vocation, that he was even now ready to caſt off his holy Habit, and to return back to the Fleſh-Pots of *Egypt.* The Saint reſented his Miſery extremely, prayed, wept, and afflicted himſelf for him; and then calling him to him, put his bleſſed Hands to his Mouth, and opening it, breathed into it, and ſaid, *Receive the holy Ghoſt:* By Virtue whereof the Novice was delivered from his Temptation, and perſevered in his holy Calling unto Death. Another Time whilſt he was in a certain Convent in *France*, there came a good Friar to him, that was in a horrible Deſolation, and almoſt brought to Deſpair by Reaſon of a moſt violent and troubleſome Temptation of the Fleſh, which he could not drive away or aſſwage, neither by Prayer, Faſting, corporal Affliction, frequenting the Sacraments, nor by any other Remedy he could uſe. He confeſſed and opened his Affliction to St. *Antony*, who taking him aſide, pulled off his own Garment that he wore, and bid the Friar put it on; which he had no ſooner done, but all that Storm and raging Tempeſt of ſenſual Thoughts and Appetites left him, and his Soul enjoyed a moſt ſweet and peaceful Tranquillity; and never after was he moleſted with that Temptation. He was ſo obedient, and exactly punctual in the Obſervance of the Rules and Statutes of his Order, that as he was once preaching on *Maundy-Thurſday* in the Night in a certain Church, and at the ſame Time the Friars in his Monaſtery were ſinging Mattins, in which he was to read a Leſſon; at the Time that he was to read it, he appeared in the Choir, and performed that Duty; and yet was at the ſame Time in the Pulpit, but ſitting ſtill, and interrupted his Preaching, during the whole Space of Time, which he employed in reading or ſinging the Leſſon in the Choir. The like happened to him alſo another Time: For having been bid by his Superior to perform ſome Office in the Church at the

JUNE 13. the divine Service, he not reflecting upon it, went forth to preach; and in the Time of his Sermon called to Mind what his Superior had enjoined him, and how he was come out to preach without deſiring his Prior to excuſe him from that other Office, and to appoint ſome Body to ſupply his Place in it: Preſently upon this Reflexion, he ſtops in the middle of his Sermon, and bowing down, covereth his Head with his Hood, and at the very ſame Hour was ſeen in the Quire ſinging and officiating, as his Superior had appointed; which is a moſt evident Token of his rare and prompt Obedience; as alſo a Document given to all Religious Perſons to imitate him in this Virtue, which God would commend to us by ſo great and ſtrange Miracles. To this we may add the Zeal, which this holy Father had to conſerve all the Inſtitutes of his Order in their Force and Vigour; and the great Pains and Labours he did undergo, that no Alteration or Relaxation ſhould be made in the Manner of Life and Rule given by the glorious Patriarch St. *Francis*. For Friar *Helias*, a Man better verſed in human Policy, and in the Maxims of worldly Wiſdom, than in Piety, as a true Son and Heir of St. *Francis*, being General of the Order, began to ſlacken Diſcipline, and to bring in new Cuſtoms, quite contrary to the Evangelical Poverty, and to that Simplicity and Sanctity, which their holy Founder, and his firſt Companions had profeſſed. And becauſe theſe ancient Fathers ſtuck cloſe to their Rule, and oppoſed his Deſigns, who went about to enlarge it, he ceaſed not to afflict and perſecute them. But the moſt zealous of them all was St. *Antony*, who as the chief, and the eldeſt Brother of the reſt, withſtood him with Courage, and maintained the Purity of the Rule. Whereupon *Helias* intended to apprehend and impriſon him; but he got from him, and appealed from his Sentence to his Holineſs, *Gregory* IX. Before whom he convicted him, and put him ſo to Silence, that he could ſay nothing for himſelf: And the Pope finding him to be guilty, diſcharged him of the Office of Miniſter General, and gave it to another, who had the primitive Spirit of their bleſſed Father, and a Deſire and Zeal to keep and maintain all the Cuſtoms and Obſervances of that holy Order and Religion, which our Lord had erected and inſtituted for the great Good and Benefit of the World.

St. *Antony* did not manifeſt his Zeal and Vigour of Courage only in conſerving the Purity and Integrity of his Order, but alſo in many other great and weighty Affairs, which happened in his Time. Amongſt which was moſt remarkable his encountering with *Ezelinus*, Tyrant of *Padua*, and other Cities of *Lombardy*. This Tyrant was one of the moſt fierce and barbarous Monſters, that have been in the World, more reſembling a Lion or Tyger, than a Man. For, to omit other Paſſages, wherein he ſufficiently manifeſted his Cruelty, he put to Death at one Time, by moſt terrible and exquiſite Torments of ſeveral Kinds, eleven Thouſand of the City of *Padua*, whom he kept Priſoners at *Verona*, whereof many were his Soldiers and Officers, becauſe he was told that *Padua* had revolted from him. St. *Antony* ſet upon this Tyrant and Enemy of human Nature, and with ſharp and ſtinging Words, proceeding from that Breaſt which harboured nothing but the Love of God, and Zeal of his Glory, rated him moſt terribly, ripping up all his violent Proceedings, Villanies, Miſchiefs, Robberies, Pillages; and threatened him with God's Vengeance and Wrath, and the everlaſting Flames of Fire which were prepared for him in Hell. The Tyrant's Soldiers hearing this kind of Language, expected when their Maſter, according to his bloody Cuſtom, would bid them kill the Man that took the Liberty to rebuke and controul him ſo boldly. But it happened far otherwiſe; for *Ezelinus* taking off his own Girdle, put it about his own Neck, inſtead of a Rope, and falling down upon his Knees, humbly begged Pardon of the Saint, and promiſed he would do whatſoever Satisfaction or Puniſhment he would impoſe upon him: Though he kept not his Promiſe, but ſoon fell to his wonted Courſes and Villanies. And the Cauſe of his firſt Change was, that he ſaw St. *Antony*'s Face, whilſt he was ſpeaking, caſt forth a moſt bright and divine Splendor, which made him tremble, and yield to him, whether he would or no. This generous Courage and Conſtancy of St. *Antony*, ſprung from the Contempt he had of all Things of the Earth, and from a Heart lodged in Heaven, and immoveably fixed upon God, which neither feared Death, nor deſired Life, nor cared for the frail and uncertain Goods which the World could offer him. Whereof we have an evident Proof in another Paſſage between him and the aforeſaid Tyrant *Ezelinus*; who ſent him very rich Preſents, commanding thoſe who carried them, with all the Courteſy and ſeeming Humility of the World, to preſs him over and over again to accept of them: But the Saint was ſo far from admitting of their Preſents, that with a great Freedom and a holy Indignation, he commanded them *preſently to be gone with their wicked Gifts, leſt the Houſe ſhould fall upon him for their Sake.* And indeed this refuſing to accept their Preſents ſaved his Life; for the Tyrant had given Order to his Servants, that in Caſe they could win him to admit of them, they ſhould preſently kill him. And the Saint knew, as is probable,

JUNE 13. by divine Revelation that the Tyrant did tempt him. And no wonder; for among other great Gifts, which God gave him, was the Spirit of Prophecy, as appears particularly in two things: The one, that he ſaid to a great Lady who earneſtly begged his Prayers, *That God would give her a Son that ſhould be great in our Lord's Church, and ſhould be a* Franciſcan *Friar, and a Martyr, and ſpiritual Father of many Martyrs, whom, by his preaching, he would encourage to ſuffer Martyrdom*, as it happened. The other is, that in a Town of *France*, there was a certain Notary, of no good Life, whom St. *Antony*, as often as he met him in the Streets, ſhewed ſo much Reſpect and Reverence to, that not only he bowed to him, but even kneeled down before him Whereat the Man being very angry, and thinking it was done to deride and mock him, told him once, *That were it not for the Fear of God, he would thruſt his Sword into his Body.* But St. *Antony* anſwer'd him meekly, with a ſmiling Countenance, *That he had moſt earneſtly begged of Almighty God, the Favour and Grace of Martyrdom, and that, although he were not worthy of ſo great an Honour, he could not forbear highly to reverence and eſteem thoſe, for whom God had prepared that Crown; and that knowing him to be one predeſtinated to ſo great Glory in Heaven, he could do no other than worſhip him on Earth.* The Notary laughed at him, and with his Companions made himſelf merry with the Saint's Words, as one that had quite other Thoughts, than of dying for the Love of CHRIST. This notwithſtanding, after ſome time he ſailed into the Holy Land, in Company of his Biſhop, who went thither to preach the Goſpel to the *Moors*. And one Day, whilſt the Biſhop was preaching ſomewhat fearfully, the Notary being inflamed with the Love of God, and puſhed on with a ſtrong and vehement Motion of the Holy Ghoſt, (as St. *Vincent*, Martyr, did with his holy Biſhop, St. *Valerius*) deſired to ſpeak in his Place, and performed it with ſuch a Spirit and Zeal, extolling ſo highly the Excellencies of JESUS CHRIST, and diſcovering the Abominations of the falſe Prophet *Mahomet*, that he was taken by the Turks, and for three Days diverſly tormented, and afterwards put to Death: But whilſt he was led out of the City, to be beheaded, he called to Mind St. *Antony*'s Prophecy, and told it to thoſe that were there preſent.

The Miracles which St. *Antony* wrought both alive, and after his Deceaſe, are innumerable; and to relate them all, would make a great Volume. Some of them we have already ſet down, and are to be ſeen more at large in the Chronicles of St. *Francis*'s Order. One of them I'll recount here, as being moſt remarkable; wherein is ſeen how great and precious the Merits of this holy Man were in the Sight of our Lord, and how much Love and Reſpect he bore his Father, as it was fitting, indeed, he ſhould. For two ſeveral Times he went from *Italy* to *Liſbon*, to help him, and reſcue him from the Danger he was in of loſing his Honour and his Life. And thus it happened: His Father had a great Charge under the King of *Portugal*, and many things were committed to his Care; and as a ſincere and upright Man, not miſtruſting any body, he had delivered great Sums of Money to certain Officers of the King, without taking a Diſcharge, relying upon their Honeſty: And when the time came of giving in his Accounts, theſe Officers denied they had received any thing, which put the poor Man to great Trouble. But whilſt he was deſtitute of all humane Succour, the divine Aſſiſtance was at hand: For being cited to appear before the Council of the King's Treaſury, at the very time they met to examine him, and decide the Cauſe, St. *Antony* entered on a ſudden into the Room, where they were ſitting, and very gravely ſpoke thus to them; *Give this Man an Acquittance for what you received from him of the King's Treaſure, on ſuch a Day, ſuch an Hour, in ſuch a Place, in ſuch Species, before ſuch Perſons; which if you refuſe to do, know that you ſhall incur God's high Diſpleaſure, who will puniſh you moſt rigorouſly.* The Judges being quite ſurprized and amazed, not only gave St. *Antony*'s Father an Acquittance of all the Sum received from him, but alſo freed him from all Trouble and Solicitude. Another time his Father was falſly accuſed of Murder, and the Sentence of Death having paſſed upon him, and ſome of his Servants, was the next Day to be put in Execution. St. *Antony*, who was then at *Padua*, underſtanding of it by divine Revelation, demanded Licence in the Evening to go out of the Town; and that very Night he was carried by an Angel (like the Prophet *Habakkuk*, and St. *Philip* the Deacon) from *Padua* to *Liſbon*, and very early in the Morning went to the Judge, and begged of him by the Goodneſs and Sweetneſs of JESUS CHRIST, not to put thoſe innocent Men to Death; and when the Judge remained inflexible, and would not repeal the Sentence, the Saint raiſed from Death to Life the Man that was ſlain, and before the Juſtice-Seat demanded of him, *Whether thoſe Men that were accuſed, and condemned to die, were guilty of his Murder?* And when he declared them to be innocent, he would not enquire of him who had committed the Fact, though the Officers of Juſtice urged him to it, *becauſe he came not thither*, as he ſaid, *to accuſe the Guilty, but to reſcue the Innocent, as his Father truly was:* Who by this Miracle was abſolved and ſet free; and the Man that had been raiſed, returned again to his Grave, and the Saint to *Padua*, with no leſs

Speed

JUNE 13. Speed and Swiftneſs than he came into *Portugal.* And the City of *Liſbon*, with all Cities and Provinces that heard of this Miracle, glorified God, who is wonderful in his Saints, and although he permitteth ſometimes the Innocent to ſuffer, and Judges to be miſtaken, yet, when it is convenient, will have the Truth come to Light.

After this miraculous and charitable Expedition, St. *Antony* being come back to *Padua*, attended, according to his Cuſtom, to preaching, and gaining of Souls to God; wherein he did even encreaſe his Fervour the laſt Lent of his Life, during which time he reaped an incredible Harveſt of Souls, and brought them into the Granaries of our Lord. When the Lent was over, the holy Man being in a weak Condition, as one that was much ſpent with Labour and Penance, to which alſo was added a Sickneſs, deſired to take ſome time to himſelf, to attend the more to Almighty God, and with fervent Prayer to diſpoſe his Soul for the glorious Viſion of his infinite Goodneſs; for he knew his Pilgrimage was drawing to an End, and that he was ſoon to expect the Reward and Crown of his Labours. He retired himſelf with two Companions only, Men of great Perfection, into a very ſolitary Place. Here he grew much indiſpoſed, his Sickneſs encreaſing continually upon him. And having with ſingular Devotion received the laſt Sacraments and Rites of the Church, he recited with his two Companions, the ſeven penitential Pſalms, and then ſaid alone to himſelf the Hymn *O glorioſa Domina*; and by the Interceſſion and Favour of that moſt powerful and gracious Queen, deſerved the Sight of JESUS; with whom entertaining himſelf moſt ſweetly and familiarly, in wonderful great Peace and Quiet, he gave up his happy Soul to him who had created it for his own great Glory, and Good of his Church. His Body lay in that Poſture, as if he had been aſleep; his Colour as lively and freſh, as if he had not been dead; his Fleſh as ſoft, and his Limbs as flexible and pliant, as when he was alive. He died upon the thirteenth of *June*, in the Year MCCXXXI, and ſix and thirtieth of his Age; whereof he ſpent fifteen at home with his Parents, eleven in the Habit and Rule of Canons Regulars of St. *Auguſtine*'s Order; and ten among the *Franciſcans*. On the ſame Day that he died, the Religious intending to conceal his Death for a while, to bury him more commodiouſly in their own Church, without any Oppoſition, which they feared the City would make; the little Children went up and down the Streets, crying out, *The Saint is dead, The Saint is dead*, whereto certainly they were moved by an Inſtinct from God; which Cries affrighted and ſtirred up all the Citizens, who thereby underſtood that St. *Antony* was departed this Life; and perhaps from theſe Cries came the Cuſtom of calling him abſolutely the Saint. For in *Padua* to ſay, *to go to the Saint*, or *to come from the Saint*, is all one as to ſay, *to go to*, or *come from St.* Antony's *Church*. So many and remarkable were the Miracles which God wrought by him after his Death, that all ſick Perſons, whatſoever Diſeaſes they had, who came to his ſacred Body, were cur'd, if, notwithſtanding, they went firſt to Confeſſion, for otherwiſe they were not healed. And theſe Miracles being ſo many, and ſo evident, moved Pope *Gregory* the ninth, whilſt he was at *Spoleto*, the Year following, upon the Feaſt of Pentecoſt, to canonize him, and place him in the Catalogue of the Saints. And on the Day of his Canonization happened a ſtrange thing at *Liſbon*, whereby we ſee that Heaven and Earth congratulated with him, and conſpired to ſolemnize the Feaſt of his Canonization; for all the Bells of the City did ring of their own accord, no body knowing what might be the Cauſe of that great Novelty, (they having heard nothing of his Canonization) and all Men and Women were, in a manner, out of themſelves for Joy and Exultation; our Lord exciting them thereunto, that this ſo extraordinary Content and Rejoicing might teſtify and publiſh the Glory of his Saint, who was Native of that moſt famous and Royal City. And they, minding the Day, underſtood afterwards, it was the very Day of his Canonization. JUNE 13.

The Fame of the Sanctity, Glory, and Miracles of St. *Antony* ſpread itſelf through the whole World, but more particularly in *Italy* and *France*, where he had preached. All did bear him a ſingular Devotion, making Recourſe to him in whatſoever Neceſſity, going on Pilgrimage to his Sepulchre, and offering him rich and precious Donaries. But the City which exceedeth all others in Devotion towards him, is *Padua*, where they have built in his Honour a moſt ſumptuous Church; and every Year they keep his Feaſt moſt ſolemn, with a magnificent Proceſſion, carrying in it his holy Relicks with wonderful great Pomp: There are alſo carried many Cities made and wrought curiouſly in Silver, of great Price and Value, repreſenting thoſe very Cities which gave them to the Saint, for having obtained of Almighty God, by his Interceſſion, what they demanded of him whilſt they were in greateſt Diſtreſs, and ſorely afflicted with publick Calamities. But above all, the City of *Padua* doth ſo acknowledge St. *Antony* for its proper and particular Patron, that though he was born at *Liſbon*, yet he is not known by any other Name than St. *Antony* of *Padua*; and the bleſſed Saint always hath, and doth ſtill, protect and favour that Town: And whereas it was one time amongſt the reſt, moſt miſerably oppreſſed by the bloody Tyrant *Ezelinus*,

JUNE 13. he delivered it, and there came from his Tomb a diſtinct and loud Voice, that ſaid to Friar *Bartholomew Coradiano*, Guardian of that Convent, who was bitterly weeping and lamenting before the Saint's Body for the Miſery the poor City ſuffered by that Tyrant; *That he might aſſure himſelf, upon the octave Day of his Solemnity, the City ſhould find Eaſe and Comfort, and be delivered from that Oppreſſion and Tyranny:* And ſo it fell out. Two and thirty Years after St. *Antony*'s Death, his ſacred Body was tranſlated into the Church where now it lieth, St. *Bonaventure* being there preſent, and aſſiſting at the Solemnity, who was then General of the Order. And as they found his Tongue was incorrupt, entire, and freſh, even as it was whilſt he was living, St. *Bonaventure* took it into his Hands, and bathing it with his Tears, ſpoke thus, with a moſt tender and cordial Devotion: *O bleſſed Tongue, that didſt always praiſe God, and waſt the Cauſe that an infinite Number came to praiſe him. Now it appears how precious thou art before him, who made and framed thee, to be employed in ſo high and excellent an Office.* Then kiſſing it with much Reverence and Devotion, he placed it in the Sacriſty of that great and fair Convent. The Life, Death, Tranſlation, and Miracles of this Saint, are ſet down at large in the Chronicles of the Order of St. *Francis:* And all that is ſaid of him, is but little, in compariſon of what might be ſaid. The faithful and Chriſtian People have choſen St. *Antony* for Patron and Advocate for the recovering of things they have loſt; which Devotion is frequently ſeconded with wonderful Effects. It happened to St. *Antony* himſelf, whilſt he was yet living, that a certain Novice of the Order, who caſt off his Habit, and ran away, ſtole from him the Pſalter, or Book of Pſalms, which he had noted and gloſſed with his own Hand, the better to help him to explicate the holy Scripture to the Religious. The Saint begged of our Lord that his Book might be reſtored him, and his Prayer was heard; for as that poor Novice was paſſing over a River, the Devil appeared to him with a naked Sword in his Hand, and threatened to kill him, if he returned not back to the Convent, and reſtored to Friar *Antony* his Book: And the Novice affrighted with his ſtern Look and Voice, returned to the Convent, reſtored the Book, and begged to be admitted again into his Order. JUNE 13.

The Life of St. BASIL *the Great, Biſhop of* Ceſarea *in* Cappadocia, *and Doctor of the Church.*

JUNE 14. THE Life of St. *Baſil*, Biſhop of *Ceſarea*, and Doctor of the Church, is ſo rare and admirable, that he hath deſerved to be praiſed, and highly extolled by the moſt renowned Doctors and Lights of the ſaid Church; and this with ſo great an Opinion and Eſteem of his Worth and Sanctity, that whatſoever they could ſay of him, ſeemed to fall ſhort of his Deſerts. All Antiquity gave him the Title of *Great*, and very deſervedly, for he was in every reſpect *truly Great*; of a great Wit, great Eloquence, great Wiſdom, great Knowledge, great Sanctity. He was great in his Zeal and Courage againſt Hereticks, and great in working Miracles. In fine, as well his Life as his Death, prove him to be a perfect heavenly Man. The Hiſtory of his Life is gathered out of what the Saint writeth of himſelf, out of the Orations which his Brother, St. *Gregory Niſſen*, and his intimate Friend and Companion, St. *Gregory Nazianzen*, have made in his Praiſe; and out of the Writings of St. *Jerome*, St. *Amphilochius*, Biſhop of *Iconium*, and *Helladius*, Biſhop of *Ceſarea*, St. *Baſil*'s Succeſſor: In fine, out of *Metaphraſtes*, *Baronius*, *Suidas*, and other grave Authors that have written of this moſt holy and excellent Doctor.

St. *Baſil* was born in *Pontus*, in a City called *Hellenopont:* His Father's Name was *Baſil*, and his Mother's *Eumelia*. They were very noble, rich, and virtuous; and their Memory is kept in the *Roman* Martyrology, upon the thirtieth of *May*, and the Virtue of the Parents appears in the Sanctity of their Children; as the Goodneſs of the Tree is known by the Excellence of the Fruit: For they had ten Children, whereof the eldeſt was *Macrina*, a moſt holy and virtuous Woman, who being married when ſhe was but twelve Years old, and her Huſband dying before the Marriage was conſummated, conſecrated her Virginity to our Lord, and ſpent the reſt of her Days in great Recollection, within a Monaſtery. As for the reſt, we know the Names only of four Sons, to wit, *Baſil the Great*, Gregory, *Biſhop of* Nyſa, Peter, *Biſhop of* Sebaſte, *and* Naucrates, *a religious Man*; who were all remarkable for Integrity, and Perfection in a Chriſtian Life. Mention is made of St. *Macrina*, in the *Roman* Martyrology on the ninth of *July*, of St. *Gregory* on the ninth of *March*, and of St. *Peter* on the ninth of *January*. St. *Baſil*'s Grandfather and Grandmother by the Father's Side, ſuffered great Tribulations and Perſecutions for the Faith JUNE 14.

JUNE 14. Faith of JESUS CHRIST; and in the Time of *Maximian Galerius*, that bloody Tyrant and deadly Enemy of our holy Religion, lay hid for ſeven Years in a Mountain, where they endured extream Poverty and Want. They ſuffered Cold and Froſt, and ſlept upon the bare Ground, their Food was a little Bread, and they wanted all corporal Comfort; yet bore their Want and Afflictions with Patience and Joy, becauſe they would not expoſe themſelves to the Danger of denying their Faith, nor yet of their own Accord offer themſelves to Torments, but expect the good Pleaſure of our Lord; whether he ſhould think it fitting to preſerve them without further Harm, or to deliver them into the Hands of the Perſecutors and Tyrants. And it was a wonderful Providence of God, that when they were brought to an Extremity, and had nothing to eat, unleſs it were ſome miſerable Fare, and that very ſparingly, our Lord did ſo diſpoſe, that divers ſorts of Deer, and other Beaſts fit for eating, ſhould come and offer themſelves to be taken, whereof they daily took what was ſufficient for themſelves and their Family. At length they died ſtout and conſtant Confeſſors of CHRIST, ſo that St. *Baſil*'s Family was a Generation of Saints; his Grandfather and Grandmother Saints, his Father and Mother Saints, his Siſter and his Brothers Saints; but himſelf, above all, was a great Saint, who had his Education under his Father's Mother, *Macrina*, who had been Diſciple of St. *Gregory*, Biſhop of *Neoceſarea*, commonly called *Thaumaturgus*, for the wonderful Miracles he wrought; and Mention is made of her in the *Roman* Martyrology on the fourteenth of *January*. This Grandmother St. *Baſil* calleth *his Nurſe, and his Miſtreſs in the Faith*, and eſteemeth it a great Happineſs *to have ſucked in that divine Milk, and conſerved the holy Doctrine which ſhe taught him*. And of no leſs Sanctity was the other *Macrina*, ſurnamed *the Leſs*, Grandchild of the former, and Siſter of St. *Baſil*; ſeeing that St. *Gregory Nyſſen*, Brother to them both, doth confeſs, *that he learned of her the moſt ſublime and ſecret Myſteries of our Faith, which*, as he ſaith, *could not have been ſeen but by pure and clean Eyes, nor underſtood but by Hearts that are free from all Imperfection.*

St. *Baſil* had a ſublime and quick Wit, a great and mature Judgment; he was wonderfully ſtaid and compoſed, ſo that being yet very young and tender in Age, he appeared moſt ripe and mature. He learn'd Humanity very accurately, firſt at *Ceſarea*, then at *Conſtantinople*, whence he came well furniſhed and cultivated to *Athens*, the Mother of all good Sciences. Here he met with St. *Gregory Nazianzen*, with whom he contracted a moſt ſtrict and cordial Friendſhip; for they much reſembled one the other, as well in Virtue, Converſation, and Humour, as in Wit, Learning, and Studies, wherein they employed themſelves many Years with great Care and Diligence, and gained the Reputation of very knowing Perſons in all kind of Literature. When St. *Baſil* had ſpent ſome Years at *Athens*, by divine Inſpiration, and with the Advice of his Siſter *Macrina*, he reſolved wholly to give himſelf to the Study of holy Scripture. Wherefore leaving St. *Gregory* at *Athens*, he went into *Egypt*, to ſee, and become acquainted with a great Divine, nam'd *Porphyrius*, who was Abbot of a Monaſtery, and remained with him a whole Year, enjoying his Converſation, and profiting much by his Learning and Diſcipline. St. *Baſil* was of a ſtrong Conſtitution, but his earneſt Study, his fervent and continual Prayer, and rigorous Penance and Auſterity in Eating only Herbs, and drinking Water, weakened him exceſſively, and quite broke his Health. After ſome time, he had a Devotion to go to *Jeruſalem*, and viſit the holy Places, where our Redemption was wrought; and taking *Porphyrius*'s Bleſſing, left *Egypt*, to make this pious Pilgrimage. But becauſe he had for Maſter at *Athens*, one *Eubulus*, an excellent and famous Philoſopher, he had a Mind to go viſit him by the Way, and to try if he could rid his Heart of thoſe vain Cares, impertinent Deſires, and deceitful Hopes of the World, wherein *Eubulus* was moſt deeply engaged; and it ſucceeded as well as he could wiſh. For he found *Eubulus* diſputing with other Philoſophers, and ſtaid with him at his Houſe three Days, and diſcourſed with him ſo efficaciouſly, that he perſuaded him to embrace the Faith of JESUS CHRIST, and to follow him. Wherefore having firſt ſold all his Means, and diſtributed the Price of them to the Poor, he accompanied St. *Baſil* to *Jeruſalem*; and both of them intended to be baptized in the River *Jordan*. It happened in this Journey, that paſſing by *Antioch*, they lodged in the Houſe of a Nobleman, who had a Son, a Student, Diſciple of *Libanius* the Sophiſter, who had been alſo St. *Baſil*'s Maſter. St. *Baſil* perceiving the Youth to be penſive and ſad, asked him *What it was that troubled him?* and the young Man anſwered, *That his Maſter had given him ſome Verſes of* Homer *to explicate, which he underſtood not, and knew not how to go about the Interpretation of them.* St. *Baſil* preſently interpreted them to him in Writing; which when *Libanius* had read, he ſtood amazed at it, for he thought that no other but himſelf could have unfolded the Meaning of them. But when his Scholar told him he had learned that Explication of a Gueſt that lodged in his Father's Houſe, he went ſtraight thither, and knowing *Baſil* and *Eubulus*, carried them to his Houſe, and made very much of them, entertaining them with all Variety of Dain-

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ties, but they would touch nothing beſides Bread and Water, their ordinary Fare. But to requite this kind Entertainment, St. *Baſil* endeavoured to perſuade *Libanius*, to leave off his vain Oſtentation of Eloquence, and moſt pernicious Superſtition of the Worſhip of falſe Gods, and to betake himſelf to the Knowledge and Service of the true Eternal God, and Redeemer of the World, JESUS CHRIST. But *Libanius* ſtopt his Ears to the Voice of God, and ſaid, *It was not yet Time*; and ſo continued in his Blindneſs and Obſtinacy: Yet calling all his Scholars together, he entreated St. *Baſil* to inſtruct them in the Way of true Philoſophy, and to teach them how to join Virtue and Learning together, which the Saint willingly did. The wholeſome Admonitions he gave them were theſe: *To have a great Care of Chaſtity, and to conſerve their Soul clean, and Body pure: That their Gate ſhould be modeſt, quiet, and grave; their Words moderate, and the very Tone and Pronunciation gentle and mild, their Diet temperate: That before their betters they ſhould ſpeak little, and be attentive to the Diſcourſe of wiſe and prudent Men: That they ſhould be ſubject and obedient to their Superiours and Elders, and loving and kind to their Equals and Inferiours: To ſhun the Company of thoſe that were given to much Talk, or were impudent or ſtubborn: That they ſhould not be free in laughing and jeſting, nor uſe any Words that ſavour of Levity: But on the contrary, keep themſelves in good Order, well compoſed, modeſt, baſhful, walking with their Eyes upon the Ground, and their Hearts in Heaven: To contemn all vain Honour, and not pretend to paſs Maſters or be Graduates, or to get any Office or Preferment, which they were not fit for: To do what good they could to all, and expect their Reward and Recompence only from God.* This was the Subſtance of the Exhortation which St. *Baſil* made to *Libanius* his Scholars. After which taking his Leave both of him and them, he followed on his Journey with *Eubulus* to *Jeruſalem*. And there theſe two holy Pilgrims, with wonderful great Feeling and Devotion, viſited thoſe holy Monuments; and then went to *Maximus*, Patriarch of the City; who diſcovering what lay hid under their poor and contemptible Weed, went with them to the River *Jordan*, and baptized them. Whilſt he was baptizing St. *Baſil*, there came down from Heaven a great Flame of Fire, and in the middle of it a Dove, which having toucht the Water with its Wings, flew up again into Heaven, leaving all that were preſent full of Admiration and Fear. *Maximus* likewiſe baptized *Eubulus*, and anointed him with holy Oil. And when he had clothed them both with the Robe of CHRIST, he gave them the holy Communion to the great Comfort of the Communicants, and all the Faithful there preſent. Their Pilgrimage being ended, they went back to *Antioch*, where *Meletius* ordained St. *Baſil* Deacon. And then he began to preach, and to ſpread abroad the bright Beams of his Light and Doctrine, which he did with ſo much Fervour and Grace, that he enflamed and changed the Hearts of Men, much indeed by his divine Diſcourſe, but much more by the good Example of his moſt holy and virtuous Life. He went thorough ſeveral Places, preaching the Word of God, enlightening the People, and exciting them to a Contempt of the World, and Love of Heaven. Then coming to *Ceſarea*, he wrought the ſame Fruit there as he had done in other Places where he had preached. He was alſo made Prieſt there by *Hermogenes* Biſhop of *Ceſarea*, who ſoon after ended his Courſe, and departed this Life: And whilſt they were deliberating of giving him a Succeſſor, the more zealous and virtuous Sort of People caſt their Eyes upon St. *Baſil*, who in Life and Doctrine outſhone the reſt. Yet others carried the Buſineſs ſo, that *Euſebius* was choſen to ſucceed *Hermogenes*; a Catholick Man indeed, and of good Parts, but ſomewhat vain, and prickt with Envy to ſee St. *Baſil* in ſo great Vogue and Eſteem with the People. Hereupon he took a Diſtaſte againſt the holy Man, and gave him an Occaſion to put that in Execution, which he had been long thinking of; to wit, to fly and hide himſelf, that he might not be forced to be Biſhop, and accept of that ſublime Dignity. And ſo with great Patience, Meekneſs, and Humility, he retired himſelf into a Deſert of *Pontus*, called *Metaya* cloſe by the River *Iris*; there he lived ſome Years in the Company of St. *Gregory Nazianzen:* And their Lives were ſo admirable and perfect, that they ſeemed to be rather Angels come from Heaven, than Men born upon Earth, encumbered with a mortal Body. St. *Gregory*, in his eightieth Epiſtle, deſcribeth what Manner of Life they led there, *in a Hovel without Door, Window, or Hearth: Their Meat and Drink was a continual and rigorous Faſt; and if St.* Eumelia, *St.* Baſil's *Mother, had not ſent them ſometimes ſomething to eat, they had been ſtarved for Hunger.* Divers other Religious Men joined themſelves to St. *Baſil*, whom he there inſtructed and exerciſed in Piety, and gave them in writing Documents and Rules which they were to obſerve; and above all, became a Pattern and Example for them to follow; teaching them more by Deeds than by Words: So that though St. *Baſil* were not the Author and firſt Inſtitutor of Monaſteries and Monks, he was notwithſtanding a Maſter and Father of them, and one who did much illuſtrate and adorn a Religious State with Rules and Precepts; from

JUNE 14. from whom, as a Fountain, they all did drink; who made Rules and Conſtitutions of ſeveral Orders, and became Founders and Fathers of them. Whilſt St. *Baſil* lived in his Hermitage with his Religious, he ceaſed not to be perſecuted by Hereticks, who forged many Lies and Slanders againſt him. For when St. *Muſonius*, Biſhop of *Neoceſarea*, was dead, who had been a moſt perfect and holy Man, and Enquiry was made of one fit to take the Place of ſo worthy a Predeceſſor, and of the reſt of the holy Biſhops, who from St. *Gregory Thaumaturgus* had ſucceſſively governed that Church, many pitch'd upon St. *Baſil*, as a Man the moſt worthy of all, and who would beſt become that Charge and Dignity: Which did exceedingly vex and trouble the Hereticks; becauſe St. *Baſil*'s Doctrine was quite contrary and oppoſite to theirs, as alſo becauſe they laboured to intrude into that Seat one of their own Sect, moſt unworthy of it; and deſpaired of ever bringing it about, if St. *Baſil* ſhould be their Competitor. Wherefore with their Detractions and malicious Slanders, they did all the Miſchief they could both to him and to his Religious; becauſe they perſecuted Hereticks by the Holineſs and Auſterity of their Lives, and did dazzle and blind their Eyes with ſo extraordinary and brightſhining Light of Sanctity.

St. *Baſil*, like a clear Sun, enlightened the Inhabitants of *Pontus*, and converted an innumerable Company of poor blinded People to the Knowledge and Faith of JESUS CHRIST. But when, in the Reign of *Valens* the *Arian* Emperor, that Hereſy, ſupported and ſtrengthened by his Authority, like a dreadful Fire, ſpread itſelf over all the Eaſt, and even in *Ceſarea* made a great Deſtruction of the Catholick Faith: St. *Baſil*'s Zeal could not permit him to live longer retired in that delightful Solitude, at a Time that God's Cauſe called upon him to go out into the Field. Wherefore like a ſtout and faithful Soldier he left the Deſert, and went to give Battle to the Enemy, and defend the Catholick Church: And renouncing all Self-Intereſt, not minding thoſe Occaſions of Diſguſt, which had been given him by *Euſebius*, Biſhop of *Ceſarea*, he came into that very City to ſtop and break the violent and furious Courſe of the Hereticks, cruel Murderers of Souls, and Foes of JESUS CHRIST. And his Charity, Humility and Prudence was ſo great, that he won the Affection of *Euſebius*, and ſo much obliged him by his Kindneſs and good Services, that he had a high Eſteem, and bore great Reverence to St. *Baſil*, and made great Uſe of his Counſel and Labour in all Things. After ſome while *Euſebius* died; and all, as well the Clergy as the People, reſolved to have St. *Baſil* for Paſtor and Prelate. And although JUNE 14. firſt he hid himſelf, and feigned himſelf to be ſick, yet at laſt he yielded to the Appointment and Will of God, by the Perſuaſion of St. *Gregory Nazianzen*, and accepted the Charge, thinking that thereby he might with greater Power and Authority defend and protect our Lord's Flock, and reſiſt and drive away the Wolves, that were ranging about to devour and deſtroy it. There happened to be a moſt terrible Famine in *Ceſarea*; which by Reaſon it is far from the Sea, and that there was at the ſame Time great Decay and Want of neceſſary Proviſions in the neighbouring Parts, could not be ſuccoured. The Rich were cloſe-handed, Merchants would not ſell what they had but at an exceſſive Rate; Tradeſmen could not earn their Bread; the Poor being hungry, diſheartened, and conſumed with Famine, cried out moſt pitifully in the Streets, and ſeemed rather to be walking Ghoſts than living Men: Yet the holy Biſhop's Charity ſupplied this Neceſſity; he ſold all he had, and diſtributed it among the Poor, whom he fed with his own Hands, even the little Children of the *Jews*; and began to preach Charity and Giving of Alms, in the Church, in the Market-Place, in the Streets, and in the Houſes, exhorting all *not to loſe ſo fair an Occaſion of purchaſing Heaven by their Alms: That they ſhould remember that what was given to the Poor, was given to* JESUS CHRIST; *and that the rich Miſer, who refuſed poor* Lazarus *his Crums of Bread, could not obtain now in Hell one Drop of cold Water: That he that can ſuccour the Needy who are periſhing for Want, and relieves them not, kills them: That Alms are the Ranſom of Sins; and what Oyl is to a Lamp, the Sun to the Day, the Spring to the Year, the Soul to the Body, that Charity and Almſgiving is to the Soul. It is the Key of Paradiſe, the Tree of Life, the hidden Treaſure in the Field, the Pearl or precious Stone, which the holy Goſpel ſpeaketh of, the Seed which* Iſaac *ſowed, which brought forth a hundred for one; the* Shunamite's *Oil that multiplied and filled ſeveral Veſſels; the Meal of the Widow of* Sarephta, *that diminiſhed not;* Jacob's *Ladder, that being on Earth, reached unto Heaven; the* Magdalen's *Ointment, ſo welcome and ſo pleaſing to* CHRIST *our Saviour; the Star that guided the Sages to adore the Infant* JESUS; Jacob's *Fountain, where* CHRIST *ſat, and converted the* Samaritan *Woman; the Refuge of Sinners;* Joſeph's *fine and beautiful Garment; the Treaſure and Riches, which fear neither Moth, Ruſt, nor Violence of Thieves. In fine, it is Intereſt given to God; ſo profitable and beneficial to the Giver, that for a Loaf of Bread beſtowed upon the Poor, God returneth us Heaven in Recompence.* His Words and his Example were ſo powerful and efficacious,

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cious, that the Poor were very much relieved in that miſerable and extreme Neceſſity. He ſhewed his Charity no leſs in the Hoſpital which he built, which was a Work ſo admirable and ſumptuous, that St. *Gregory Nazianzen* ſaith, *That having well conſidered it, he thought it might deſervedly be reckoned among the Miracles of the World; becauſe the Poor and Sick that came thither, and were provided for, were very numerous; and the Care and Order, with which they were tended, was admirable.* And the Saint himſelf, not content with what he did by Means of his Officers and Servants, whom he had appointed there to ſerve and help the Sick, waited upon them in Perſon, and aſſiſted and ſerved them with his own Hands, with wonderful Humility, and moſt tender and loving Affection; embracing and kiſſing thoſe that had the moſt loathſome and filthy Diſeaſes, which were able to cauſe the greateſt Averſion, and to turn a Man's Stomach; for he conceived himſelf to behold our Lord in thoſe diſeaſed Perſons, and cheriſhed them as Members of that Body, whereof CHRIST JESUS is Head. There wanted not ſome that blamed and reprehended him for it, who imputed to Vanity what he did for Charity; and interpreted that to be Ambition, which was Contempt of the World: But he had Courage and Virtue enough to bear all theſe Cenſures; and being wholly abſorpt in God, beheld all things in that Sovereign Light; and knowing that what he did was pleaſing to his Eyes, who ſearcheth Mens Hearts, and is to judge them all, he made no Account of the vain Judgments and malicious Words of Men. For among all the Virtues which adorned this bleſſed Man's Soul, Fortitude and Conſtancy, wherewith he went thorough with the Things he undertook for the Service of God, was moſt admirable and divine; as is clearly ſeen in what happened to him firſt with *Julian* the Apoſtate, and afterwards with *Valens* the *Arian*, both Emperors. For *Julian*, who had been acquainted with St. *Baſil* at *Athens*, and did well know his great Wiſdom and Eloquence, had a great Eſteem of him: And when he came to the Crown, he writ to him, and deſired him *to come and viſit him, as one Friend would do another.* But the Saint, nothing moved with it, anſwered him by making a Proteſtation of his Faith, and giving him to underſtand that he was ready to die in Defence of it. *Julian* for this, and becauſe he was ſo oppoſite and contrary to him, and continually impugned him by his Life and Doctrine, did extremely hate him, as he did alſo St. *Gregory*, and intended to put them both to Death, when he ſhould return from the *Perſian* War. But he was ſlain in it miraculouſly; and his Death is thought to have been an Effect of St. *Baſil*'s Prayers and Tears; who moſt earneſtly beſought our Lord to ſtop the Courſe of that impetuous and impious Tyrant, and to wreſt the Whip out of his Hand, with which he intended to ruin and deſtroy the Catholick Church; and to obtain this of God, he took for Advocate the ever glorious Virgin *Mary*, our bleſſed Lady, as the Mother, Queen, Lady, Protectreſs, and only Defence and Bulwark of the ſaid Church. But that which paſſed between him and *Valens* was more remarkable, and a greater Argument of his divine Spirit and Courage. For *Valens* having like a furious and violent Torrent and Inundation, beaten down and rooted up the Fruit-Trees and beſt Plants that were in our Saviour's Ground, driven and thruſt Catholick Biſhops out of their Churches, and perſecuted our holy Faith ſo unmercifully, that he commanded fourſcore of the Clergy to be taken, and put into a Ship, and carried into the main Sea, and there Fire to be put to the Ship: He came at length to *Ceſarea*, hoping to ſupplant St. *Baſil*, who alone ſtood more in his Way than all the reſt; but becauſe the Saint's Authority was very conſiderable, he would firſt try whether he could be won by Promiſes and fair Offers; and therefore ſent ſome of his Counſel and Bed-Chamber frequently to him, to perſuade him to conform himſelf to the Emperor's Pleaſure: And when this would not do, he ſent divers of his chief Captains and Commanders with Soldiers to terrify him with their Rudeneſs, and to uſe with him both Force and Cunning. But when all was in vain, one of the Governours, by Name *Modeſtus*, though quite otherwiſe in his Manners, a harſh, heady, and furious Man, and of no Diſcretion, ſent for St. *Baſil* to appear before him. The Saint came with a quiet and untroubled Mind, a cheerful and grave Countenance, and as well contented and pleaſed, as if he had been invited to a Feaſt. And the Governour, without any Reſpect or Reverence to him, or even giving him the Title of Biſhop, ſaid: *What Boldneſs is this of thine, thus to oppoſe the Imperial Majeſty? Doeſt thou imagine thou art able to reſiſt him?* St. *Baſil* anſwered mildly, *I know not why you term me bold or impudent, not having done any thing that deſerves that Name. That which I have againſt you,* ſaith *Modeſtus, is that when every one elſe is obedient and ſubject to the Emperor, you alone contemn him.* The Saint replied, *I ought to obey the chief and ſupreme Emperor of Heaven and Earth, who commands me what I am to believe; and bids me to oppoſe all thoſe, who do not, or will not believe what he commands. But I will be obeyed,* ſaith *Modeſtus. Doeſt thou not think it ſufficient Honour for thee to be of my Opinion, and to have me your Companion in the*

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the Profeſſion of Faith? Yes indeed, ſaith St. *Baſil, I ſhould eſteem it very much, and take it for a great Honour, and Happineſs, to have you my Companion; not as the Emperor's Officer, or an* Arian, *but as one of the other Catholick Chriſtians, which are of my Flock, and under my Charge; for a Chriſtian is not to make any great Account of the Perſon he bears, of his Office, or Nobility, but all his Worth and Glory is to believe and profeſs the true Faith, and to have a pure and clean Conſcience. I do conſider you, and reſpect you, as a principal Officer of the Emperor, and a great Perſonage; but for all theſe Titles, I do not take you to be more pleaſing to God than my ſelf.* *Modeſtus* was offended, and grew very hot by this ſo reſolute Anſwer of St. *Baſil,* and began to brave it, and threaten him with Confiſcation of his Goods, with Baniſhment, Torments and Death. But the Saint on the contrary anſwered very quietly and calmly, Modeſtus, *do not brave it ſo, nor think that you can terrify me; you cannot confiſcate my Goods, for I have none; nor baniſh me, for all the World is to me one Place of Baniſhment, and my Country is Heaven. I do as little fear your Torments; for my Body is ſo far ſpent and pined away, that it hath not Force to ſuffer any Torment; and the firſt Stroke will diſpatch it, and put an End to Life and Pain: Much leſs do I fear Death; becauſe I know it will ſet me free from this Priſon, and reſtore me to my Creator.* The cruel Governour was ſurprized and amazed at this unexpected Conſtancy of the holy Prelate, and told him, *I have never yet met with a Man that ſpake to me with ſo much Liberty and Boldneſs. Becauſe,* ſaith St. *Baſil, you never ſpoke before with any Biſhop. For we Biſhops are obliged in all other Things to carry ourſelves with the greateſt Submiſſion and Humility of all Men in the World: But when there is Queſtion about the Faith, and the Reverence which is due to* JESUS CHRIST, *we are to be confident and couragious; and not permit that the Majeſty of his Divinity be in the leaſt Point diſparaged.* In fine, after a long Parly and Debate about this Buſineſs, the Concluſion was, that *Modeſtus* told the Saint he would give him that Night to ſleep upon it, and then to reſolve what was beſt for him to do. And St. *Baſil* anſwered gravely and reſolutely, *I ſhall be to Morrow what I am to Day; look you to it, if you do not change.* In a Word, St. *Baſil* came off victorious, as firm as a Rock in the Middle of the Sea; and *Modeſtus* being confounded, began to have more Reſpect for him; and going to the Emperor, related to him all that had paſſed, and *how it was but Loſs of Time and Labour, to endeavour to draw the Biſhop of* Ceſarea *to conſent to him.* And the Emperor turning his Hatred into Admiration, and his Averſion into Reverence, commanded he ſhould be no more moleſted: And it being then the Feaſt of the Epiphany of our Lord, or Twelfth-day, he came into the Cathedral Church, where the holy Biſhop was, and all the Catholicks, celebrating that moſt holy Solemnity: And when he ſaw the Order and Decency that was obſerved in the Catholick Church, in the ſinging of Pſalms, and in other Ceremonies; in the Ornaments and Furniture of the Altar, in the Devotion, Silence, and Modeſty of the People, he was ſtrangely ſtruck with Admiration; for they were all like ſo many Angels about St. *Baſil,* honouring him with Reſpect, and looking upon him with a holy Reverence: And he was in the midſt of them with his Eyes caſt down, ſo recollected and ſo attentive to the holy Myſteries, that he ſtirred or moved himſelf no more than if he had been a Statue. The Emperor at his Entrance into the Church offered great Gifts and Preſents, though not one of the Clergy would take any thing from him; becauſe he being an Heretick, they did not know whether St. *Baſil* would allow of it: So great was their Reſpect for their Biſhop, whom they eſteemed a Saint, and ſo little did they care for the Emperor, that had ſeparated himſelf from the Catholick Church. *Valens,* whilſt he was in the Church, was ſeized with a Pain and Dizzineſs in his Head, inſomuch that his Guard was forced to hold him, leſt he ſhould fall out of his Seat. Afterwards St. *Baſil* ſpoke to *Valens,* and by his divine Diſcourſe did ſo work upon his Mind, that he began to be more favourable to Catholicks. But the Hereticks being very numerous and importunate, prevailed again ſo much upon his infected Heart, that he gave Order to have the holy Man ſent away into Baniſhment. All Things were now ready for the Execution of the Sentence: For the Time appointed was come, the Chariot was prepared, the Hereticks were overjoyed; and the Catholicks, on the contrary, were diſſolved into Tears; and not enduring to hear of any Parting or Separation from their Paſtor, all deſired to accompany him in his Baniſhment: But it pleaſed our Lord to interpoſe himſelf, and to break that wicked Deſign, and hinder the Execution of that ungodly and cruel Edict. For that very Night he ſtruck the Emperor's only Son, called *Galates,* who was very young, with a terrible and dangerous Sickneſs, which encreaſed ſo upon him, that the Phyſicians gave him over: And the Empreſs *Dominica* told the Emperor, *This was a Puniſhment ſent him by Almighty God for the Wrong and Injury done to* Baſil, *and that ſhe had been afflicted with ſtrange Dreams and Viſions about it.* The Emperor, moved by this Advice and Counſel of the Empreſs, ſent for St.

JUNE 14. *Baſil*, and ſaid to him, *If your Faith be true, pray to God that my Child may not die.* The Saint replied, *If you will believe, O Emperor, what I believe, and will reſtore Peace to the Catholick Church, your Son ſhall live: Make him be baptized by Catholicks.* Preſently the Child grew to be better, and St. *Baſil* left the Palace. But the Emperor, not to have his Son's Recovery aſcribed to St. *Baſil*'s Prayers, bids the *Arian* Biſhops chriſten him, and pray for him; and preſently after the Child died; who infallibly had lived, if the Emperor had followed St. *Baſil*'s moſt wholeſome Counſel. The Emperor was extremely afflicted, and his Heart full of Sorrow and Bitterneſs to ſee Things go ſo croſs with him. In the mean while, his Biſhops and Favourites, who were all *Arians*, perſuaded him it was impoſſible for their Religion to flouriſh, or to be in any good Condition, as long as *Baſil* reſided at *Ceſarea*; wherefore he reſumed his former Reſolution of baniſhing him. The Sentence of his Baniſhment was written, and brought to *Valens* to ſign it; which as he went about to do, the Chair wherein he ſat broke under him: Yet, obſtinate Man as he was, he took a Pen to ſign it, but could not make it caſt Ink: He changed his Pens three ſeveral Times, and all three broke; nor could he write one Tittle with any one of them. This was not ſufficient to make *Valens* open his Eyes, and underſtand that he reſiſted the Hand of God. But as he perſevered in his wilful Malice, his Arm fell a ſhaking, as if he had been taken with the Palſie. Then was he forced to give over; and fearing a greater Scourge, he tore in Pieces the Paper, wherein the Saint's Condemnation was written, and permitted him to live quietly at *Ceſarea*, though much againſt his Will: But he ſaw it was to no Purpoſe to ſtrive againſt God, who defended his holy Prelate.

Upon a Time, whilſt St. *Baſil* was ſpeaking with *Valens*, one *Demoſthenes*, who had ſome Office in the Court, and had the Care of ſerving in the Meat, a Favourite of the Emperor's, to comply with his Maſter, engaged in the Buſineſs, and reprehended the Saint for not conforming himſelf to his Majeſty, and (his Tongue tranſgreſſing as far the Rules of Grammar, as of Modeſty and good Manners) came out with a groſs Soleciſm or Barbariſm: Whereat the Saint ſmiling ſaid, *It is enough; ſeeing that even* Demoſthenes *can ſpeak incongruouſly:* Alluding to that famous *Demoſthenes*, Prince of the *Grecian* Eloquence, as *Tully* was of the *Latin*. But when *Demoſthenes* would not give over, but grew to be more impertinent, he took him up more roundly, and ſaid: Demoſthenes, *it were better for thee to meddle with thine own Office, and to look that the Emperor's Meat be well ſeaſoned, than to engage thy ſelf to diſpute of Matters of Faith.* JUNE 14. Another Conteſt St. *Baſil* had (of leſs Importance indeed, than what he had with the Emperor) with a certain Governour, by Name *Euſebius*, who was Uncle of the Empreſs, and had the Government of *Pontus* and *Cappadocia*; and herein the Saint ſhewed alſo his Courage and Conſtancy. There was a certain Widow, noble, rich, and well qualified, called *Veſtiana*, Daughter to *Araxes*, a Senator, and one of the Privy Council. It happened that a prime Officer of the aforeſaid Governour fell in Love with her, and pretended to marry her: But *Veſtiana* ſlighted him, and reſolved to continue in the State of Widowhood; which he taking extreme ill, intended to obtain by Force and Violence, what he could not get by Love and Favour. *Veſtiana* finding her ſelf to be in Danger, had Recourſe to Prayer, fled to the Church, and deſired St. *Baſil* to take her under his Protection: And he who was ever a Virgin, and a terrible Enemy of all Uncleanneſs and Diſhoneſty, was moſt willing to defend her, and help her to conſerve that Jewel, which ſhe was loath to loſe. The Governour (to whom that Officer had made his Complaint) would have her taken out of the Church, which the holy Biſhop would by no Means permit; which made him even mad with Rage; and as he was an Heretick, and a moſt unjuſt Judge, he took hence an Occaſion to perſecute St. *Baſil*. He procured many falſe Accuſations to be brought in againſt him; and upon that Score ſent his Officers and Sergeants to his Houſe, publickly to revile and defame him, as one that harboured lewd Company. He commanded him to make his Appearance at his Tribunal; and when he came, he tore and pluckt off his upper Garment or Gown; the wicked Judge ſitting at his Eaſe and in State, and the holy Biſhop ſtanding, as our Lord did before *Pilate*. St. *Baſil* told him *that if he pleaſed, he ſhould have his Caſſock alſo:* And he thinking he was laughed at, threatened *to torment him, to pull him in Pieces, and to make him die a moſt painful and ignominious Death:* But the Saint retaining always the ſame Peace of Mind, and cheerful Gravity of Countenance, gave him ſufficiently to underſtand that he was nothing moved with all his Threats. It was preſently noiſed about the City, how inſolently and tyrannically the Governour had abuſed the holy Prelate; and the People came running in by numerous Troops to reſcue their Paſtor from the ravenous Wolf. All flocked together, Men and Women, Young and Old, Poor and Rich, Tradeſmen and Gentlemen; every one armed with what Weapons he thought moſt fit for the Purpoſe, and reſolved to ſet upon the Governour,

JUNE 14. vernour, and defend St. *Basil.* But the meek and patient Servant of God returning good for bad, to preserve his Life, that threatened him Death, appeased the People; and with his only Gravity and Majesty withheld them from executing their Anger and Indignation against that inhuman and barbarous Man. After this, *Vestiana* entered into the Monastery, whereof St. *Macrina*, St. *Basil*'s Sister, was Abbess, to be instructed by her in a Religious Life. This was the End of St. *Basil*'s Encounter in Defence of the Chastity of an innocent and honourable Lady, against the Fury and Tyranny of a most wicked Governour, who (as such People use to do) pretended by the Power and Rod of Justice, to oppress and wrong her the most he could: And with such Meekness did he treat a Man that deserved quite otherwise of him, in Imitation of the Sweetness and Mildness of our Lord; who is continually doing Favours, and shewing Mercy to those who offend him. For St. *Basil*'s great Constancy and Magnanimity was accompanied with admirable Sweetness and Gentleness: And as he was *a Lion*, when it concerned the Honour of God, so was he *a meek Lamb* in bearing Affronts and Injuries offered to his own Person; and most generous and noble in repaying bad Turns with good Services. For thus he behaved himself towards that other Governour *Modestus*, who, as we said, had treated him with so much Incivility and Rigour. For afterwards falling grievously sick, and finding no other Remedy, he desired St. *Basil* to come to visit and assist him; which the Saint did most willingly and readily: And by his Sweetness and Kindness did so win him, that *Modestus* asked him from his Heart Pardon for having molested and affronted him; and ever after was most forward in publishing his Virtues and his Merits.

On another Occasion he manifested most rare and admirable Patience, and very remarkable, whereof we find not ordinarily Examples even among Saints. St. *Basil* visiting the Churches of *Armenia*, to provide them with Pastors and Bishops, admitted into the Communion of the Faithful, one *Eustachius*, Bishop of *Sebaste*, who having been an Heretick, made shew that he was converted to the Catholick Church, and professed the Faith, renouncing all Heresies; yet after a Time returned to them again. For this Indulgence which the Saint had used towards the false-hearted Man, in admitting him to the Church, many Catholicks were scandalized, and separated themselves from him as a suspected Person; yea even his own Monks declined him, and refused to converse and communicate with him. The good Saint was very sensible, and with good Reason, of this sad Affliction; and JUNE 14. although he endeavoured to satisfy those who suffered Scandal, by giving them a good Account of his Intentions and Proceedings; yet he forbore, for the Space of three Years, to take Pen in Hand to write either to *Eustachius*, or against him, for having so basely deceived him; and this for Fear he might be overseen in some Expression, or some tart and biting Word, proceeding more from his Trouble and Affliction of Mind, for that treacherous and unworthy Dealing of the perfidious Heretick, than from Zeal and Reason. This Patience of St. *Basil* proceeded from the great Contempt he had of himself, and his strait Union and Conjunction with Almighty God: Which made him make no more Account of the Judgments of Men than they deserve, and to content himself with the faithful Testimony of his own pure and innocent Conscience. He had attained that high Degree of a *perfect Abnegation and Renunciation*, which he teaches and commends in his Writings; *whereby a Man that is enlightned and assisted by God, divorces himself from all Things in the World, and fears nothing, no not even Death.* Unto which Perfection he arrived by Means of Prayer and Penance, wherein he was more admirable than imitable; for he wore but one single Coat, slept always upon the Ground, fasted every Day, abstained from Wine, used his Body as if it had not been his; for by his extreme Mortification he brought it to that weak Condition, and made it become so very lean, that he had only Skin left to cover his Bones.

He spent whole Nights in Prayer, and therein was particularly favoured and visited by our Lord, who did him great Graces, and wrought for him many Miracles, whereof some we will set down here. He desired the special Grace of the Holy Ghost to praise God in the Mass, with proper Prayers and Words. And after he had been wrapt into an Extasy, and enjoyed a divine Revelation of that Matter, his Request was granted him; and he writ a Mass, which is called *St.* Basil's *Liturgy*; and the first Day he celebrated according to that new Form, there descended upon him a great Light which remained till he had ended the Sacrifice. Another Time whilst he was at Mass, a certain *Jew*, moved by Curiosity to see what was there done, secretly mingled himself among the Christians; and at the Time that the holy Host was broken and divided by the Saint, he saw a most beautiful Infant. The *Jew* strangely struck at this, came to receive the Holy Communion with the Christians; and receiving a consecrated Host, found it to be true Flesh: And by this so evident a Miracle came to understand the Certainty of the divine Mystery; and the

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JUNE 14. next Day came with all his Family to demand holy Baptiſm of St. *Baſil*. A principal Gentleman, by Name *Proterius*, had a virtuous Daughter that deſired to be a Nun, and to conſecrate her Virginity to our Lord. But the Devil, the implacable Enemy of Chaſtity, and of all that is good, ſtirred up one of her Father's Servants to a vehement Deſire to have her for his Wife: And becauſe he durſt not once mention it to her by Reaſon of the great Inequality between them; he addreſſed himſelf to a Magician, to obtain his Deſire, who brought him to oblige himſelf by his own ſworn Promiſe and Covenant to the Devil, to become his Vaſſal and perpetual Servant; and to give a Tenure of this Obligation in a Schedule or Bill under his Hand and Seal, wherein he renounced his Baptiſm, and denied CHRIST our Saviour. Preſently upon it, by the Permiſſion of Almighty God, the Devil tempts the young Gentlewoman, and ſhe grew to be ſo exceedingly in Love with her own Servant, that with many Tears and Sobs ſhe begg'd of her Father that ſhe might marry him, otherwiſe he ſhould ſoon ſee her dead at his Feet. In fine, they were married together; and not long after ſhe perceived that her Huſband never came into the Church, nor did any Duty of a Chriſtian; and coming at length to underſtand the Cauſe of it, to wit his Pact with the Devil, the poor Woman was moſt intolerably afflicted, and acquainted St. *Baſil* with the whole Buſineſs, who preſently ſent for the miſerable Man, and finding him to have loſt all Hopes of Mercy, and Pardon of ſuch a horrible Crime and Diſloyalty to God, encouraged him *to have Confidence in the infinite Goodneſs and Mercy of our Saviour, and to caſt himſelf into his moſt faithful Arms full of Pity and Love.* Then he ſhuts him up into a Chamber, and makes him faſt and pray, and himſelf alſo falls a praying. The Devils in the mean Time gave him moſt furious Aſſaults; and howling with a fearful Noiſe upbraided him, *that it was he who came and offered himſelf to them; and not they who ſought after him.* And told him, *It was not now poſſible to get out of their Hands; that he ſtood obliged, and they held him faſt bound by his own ſworn Promiſe; and had the Bill of his Obligation to ſhew, which they would never quit.* Yet for all this, St. *Baſil*'s Prayers were of that Force and Efficacy, that the infernal Monſters were compelled to yield, and deliver up the Bond or Schedule; which in Preſence of all the People (who by the Biſhop's Order were praying in the Church, and lifting up their Hands to our Lord) they caſt down through the Air. The Saint takes it up, and tears it; and finding the Man to be very penitent and contrite for his heinous Offence, admits him anew, and reconciles him to the Church, then gives him the holy Communion of our Lord's Body, and arms him with wholſome Counſels and Admonitions, preſcribing what he was to do for the future. It is alſo to be accounted amongſt the great Miracles, what happened between St. *Baſil* and St. *Ephrem*, Deacon, a *Syrian*; who was ſo holy a Man, and ſo much enlightened by Almighty God, and writ ſo ſublimely of heavenly Things, that, as teſtifieth St. *Jerome*, his Works were read in the Churches next to the holy Scripture, with great Reverence and Admiration. This St. *Ephrem* then living in the Deſart, ſaw once upon a ſolemn Day a Pillar of Fire, and heard a Voice that told him that *This Pillar was the Great Baſil*, and commanded him to go ſeek him out, and benefit himſelf by his divine Doctrine. St. *Ephrem* comes to *Ceſarea*, and enters the Church where St. *Baſil* was, who by divine Revelation preſently knew St. *Ephrem*, whom he had never ſeen before; and whilſt he ſung divine Service, his Mouth ſeemed to St. *Ephrem* to be full of Fire: He perceived alſo a Dove ſitting upon his Shoulder, with its Beak at his Ear, ſuggeſting to him whilſt he preached, all that he ſaid. And although St. *Ephrem*, ſpeaking of his Acquaintance and Familiarity with St. *Baſil*, doth not mention any ſuch Thing; yet the Author of St. *Baſil*'s Life, ſet down by *Surius*, under the Name of *Amphilochius*, recounts that St. *Baſil* obtained for St. *Ephrem*, at his Requeſt, to underſtand and ſpeak *Greek*. The ſame Author alſo relates, that St. *Baſil* cured a Leper, ſo conſumed and eaten up with that loathſome Diſeaſe, that he had loſt his Tongue, who lodged in the Houſe of *Anaſtaſius* a holy Prieſt, who kept him in a Room apart to attend him, and exerciſe towards him his Charity and Devotion. He adds moreover, that by his holy Prayer he obtained of God Pardon for a rich and noble Lady, that under the Name of a Widow lived moſt lewdly and wretchedly, and looſed the Reins to all manner of Diſhoneſty. This Woman being touch'd at length by the Hand of God, entred into her ſelf, acknowledged her evil Courſes, and bewailed them: Then writing down all her Sins in a Paper, ſhe ſealed it up, and gave it to St. *Baſil*, beſeeching him to beg of our Lord to blot them all out of that Paper, that thereby ſhe might come to underſtand that they were pardoned. The Saint prayed for her, and all the Sins were blotted out beſides one, which was the greateſt of all. Soon after the Saint died, and the good Woman, having great Confidence in him, laid her Paper upon his ſacred Corpſe, as he was carried to Burial; and when ſhe took it off again, and opened it, found that Sin was alſo blotted out as well as the reſt: And this

JUNE 14. was done for the Merits of the Saint, and for the ſtrong Faith, and abundance of Tears, wherewith the good Woman demanded that Favour of him. There came another deſolate and afflicted Woman to him, and deſired from him a Letter to the Governour, who owed her a Sum of Money. The Saint was content, and writ in this Manner: *This poor Woman came to me, to deſire me that I would recommend her to you; for ſhe is very confident that upon my Commendation you will do what is deſired of you: If it be ſo, ſhew it by your Deeds.* The Governour was not much moved with the Letter, and yet to keep fair with him, and comply in Words, he writ back, *That he was ready to obey his Commands, and deſired, for his ſake, to pleaſure the poor Woman, but could not do it, it being a Buſineſs that belonged to the Exchequer.* The Saint preſently underſtood him, and anſwer'd him thus: *If you would do this, but cannot, there is no more to be ſaid; but if you can do it, and will not, you ſhall come to that paſs that you will much deſire it, but ſhall not be able to effect it.* As St. *Baſil* writ, ſo it fell out; for within a while, falling into the Emperor's Diſfavour, he was caſt into Priſon, and found no better Expedient, than to entreat St. *Baſil* to intercede for him, which he willingly did; and then being diſabuſed by the Inconſtancy of Fortune, he was grateful to God and his Saint, and paid the Woman twice as much as was owing her. The ſame Author, and alſo *John Zonaras*, a *Greek* Hiſtorian, write of another Miracle more remarkable, which doth manifeſt the Force and Efficacy of his Prayers, and what wonderful things God did work by him. The Emperor *Valens* had taken away a Church in the City of *Nyſſa*, from the Catholicks, to give it to the *Arians*. The Catholicks made their Recourſe to St. *Baſil*, and deſired him to go to *Conſtantinople*, and perſuade the Emperor to reſtore them their Church. He went, ſpoke, pray'd, begg'd, and importun'd the Emperor, but all in vain; for he could prevail nothing with that *Arian* Prince. Then St. *Baſil*, with great Faith and Liberty, ſpoke thus: *Sir, let us put this Suit into the Hands of God. Command the Church to be ſhut up, and let thoſe who are of your Sect ſtand without, and betake themſelves to Prayer, and if the Doors of the Church open of their own Accord, the Church ſhall be theirs: If they open not, we Catholicks will come, and pray; and if by our Prayers it be opened, the Church ſhall be ours: If neither their Prayers nor ours can open it, but it remains ſtill ſhut, we are content they take it for themſelves.* This Condition ſeemed very reaſonable to the Emperor, and he agreed to it. Therefore the Church was ſhut, and the *Arians* ſtanding without, made a long and tedious Prayer, and ſtill the Church remained ſhut. Evening came on, and the *Arians*, wearied with praying, retired. Then came St. *Baſil* with his Catholick Company, and had no ſooner began to pray, but all the locks broke, and the Doors flew wide open, to the great Comfort and Congratulation of the Catholicks, and no leſs Admiration and Surprize of the Hereticks, whereof many being convinced by ſo evident a Miracle, were converted to our holy Faith; though it wrought no more upon *Valens* the Emperor, than upon a hard Stone, or Flint. But his Obſtinacy was ſoon after puniſhed moſt ſeverely by the divine Juſtice: For being defeated in a Battel by the *Goths*, and purſued, for Shelter he entered into a poor Cottage; which the Enemy obſerving, put Fire to it, and there, unfortunate Man, he was burnt like an Heretick. All theſe things were miraculous Effects of St. *Baſil*'s Prayers; as was alſo another Paſſage recounted by the ſame Author, which happened immediately before his Death. JUNE 14.

St. *Baſil* was very familiar with a certain *Jew*, *Joſeph* by Name, and a Doctor of Phyſick, in which Science he was excellent, and was a wiſe and prudent Man, whom the Saint laboured very much to bring to the Knowledge of our Lord and Saviour JESUS CHRIST, but could never prevail with him in his Lifetime; but now drawing towards his End, he ſent for him, aſked him his Opinion, *Whether he might probably recover?* The *Jew* having felt his Pulſe, told him, *There was no Remedy, but that he muſt die, even that very Day at Sun-ſet. But what will you ſay*, replieth St. *Baſil*, *if you find me alive to Morrow? That is impoſſible*, ſaith the Doctor, *and if I ſee it, I will become a Chriſtian.* The Saint beſought our Lord to prolong his corporal Life to the next Day, that the *Jew* might obtain the ſpiritual Life of his Soul, and become a living Member of the Church, as he did, when he beheld a Miracle ſo contrary to all Skill, and Experience of Phyſick, and above the Forces and Order of Nature. And the next Day the Saint, by that ſupernatural Vigour which our Lord ſubminiſter'd to his decay'd and exhauſted Body, roſe up out of his Bed, and went to the Church, where he baptized that *Jew*, with all his Family; which when he had done, he return'd again to his Bed to die. The News being ſpread about the City, that the holy Biſhop was dying, there reſorts to him an incredible Concourſe of People, as if he had been natural Father of every one, as he was the ſpiritual; they took on, lamented, and ſought by all Means to prolong his Life, each one deſiring to take from his own Days, to give them to him. But his Merits, which were ripe for Heaven, had more Force with our Lord, to take him to himſelf, as alſo his own exceſſive Deſire to leave this Baniſhment,

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ment, to see the Face of God, prevailed more than the Prayers of his Flock to keep him longer in this Life. He entertained himself with our Lord in Prayer, and exhorted those that were present, *to serve their Creator with their whole Heart.* Then beholding the Angels that were sent to receive his Soul, he rendered it up to our Lord in saying those Words, *In manus tuas Domine commendo spiritum meum. Into thy Hands, O Lord, I commend my Spirit.* He departed this Life on the first Day of *January*, in the Year CCCLXXVIII, and had been Bishop eight Years, six Months, and sixteen Days. But the Day of his Departure falling upon the Feast of our Lord's Circumcision, the Church solemnizeth his Memory on the fourteenth of *June*, on which Day he was consecrated Bishop. No Man is able to express the Sorrow and Mourning which was then at *Cesarea*, for the Death of this so holy and so great a Pastor, nor the Concourse of People that resorted to celebrate his Obsequies; for there came Christians, *Jews*, and *Gentiles*, to see him; nor, in fine, the Devotion of the Faithful, that pressed through the Throng to touch his sacred Body, and to carry some Relick of him away, to keep it as a most rich Treasure. But particularly, that Physician, whom we spoke of, who of a *Jew* had been made by him a Christian, when he saw him dead, falling with his Breast upon the Saint, and bathing him with his Tears, said, *O* Basil, *true Servant of the living God, if thou hadst had a mind to live longer, thou wouldst have died no more to Day than thou didst Yesterday, when thou permittedst not Death to seize upon thee.*

Besides the Service which this famous and renowned Doctor did to our Lord by his Life and Doctrine, he writ divers admirable Books, which the Catholick Church doth still enjoy, and highly reverence. St. *Ambrose* made so great account of them, that he hath almost translated out of *Greek* into *Latin*, St. *Basil*'s Book of the Holy Ghost, and his Homilies upon the *Hexaëmeron*, where he discourses of the Creation of the World, and of what God made in the six first Days. He kept great Correspondence with St. *Basil*, and there was a very strict League of Friendship between them, and frequent Communication by Letters. And by St. *Basil*'s Means the Body of St. *Denis*, Martyr, who had been Bishop of *Milan*, and for the Catholick Faith was banished by the *Arian* Emperor *Constantius* into *Cappadocia*, where he died, was sent to *Milan* to St. *Ambrose*. St. *Gregory Nazianzen* discoursing of St. *Basil*'s Writings, saith, that *None before him had explicated the holy Scripture so sublimely and so solidly.* St. *Basil* was tall, feeble, and spare of Body, pale, and somewhat melancholick, his Nose well proportioned, arched Eye-brows; he had the Countenance of a Man pensive and absorpt, his Face somewhat long, and a little wrinkled, hollow Temples, a long Beard with some white Hairs. The Praises which the ancient holy Fathers have given St. *Basil*, are so great, that they alone are sufficient to make us have a great Esteem and Veneration for him, together with a great and earnest Desire of imitating him. St. *Gregory* the Divine, his most intimate Companion and Friend, writ an admirable Oration of his Life and Virtues, where he styles him *The Band of Peace, Herald of Truth, the quick-piercing Eye of the Church, a Person that did reach his sublime Knowledge by the Sanctity of his Life.* St. *Gregory Nyssen*, his Brother, who also praiseth him in an eloquent Oration, calleth him *A Prophet, and an Interpreter of the Holy Ghost, a valiant Captain of* JESUS CHRIST, *an excellent Preacher of the Truth, and an invincible Defender of God's Church.* He compares him *for his Zeal, to* Elias, *for Austerity of Penance, and Liberty in reprehending wicked Princes, to St.* John Baptist. St. *Ephrem* saith of him, that *he was as acceptable to God as* Abel, *preserved from the Deluge, like* Noah; *called the Friend of God, like* Abraham; *and offered up in Sacrifice, like* Isaac; *victorious over all Adversity and Tribulations, like* Jacob; *magnified and exalted in Glory, like* Joseph: And then compares him *with* Moses, Aaron, *and* Joshua, *with all the Prophets, Apostles, and Evangelists, of our Lord*, and exhorts all to imitate him, *there not being a Word or Action of his which deserves not Reverence and Imitation. Simeon Metaphrastes* styleth him, *A flaming Torch of the Catholick Church, the bright-shining Sun of verity, that enlighteneth all the World, a sublime Pillar of God, the Light of Divinity, the true Son of Wisdom, the Plenitude of Knowledge, Ambassador of the Father, Trumpet of the eternal Word, a Steward or Distributer of the Gifts of the Holy Ghost.* And after the like manner do other Saints and Doctors set forth his Virtues and Excellencies. Let us beg of the Lord, by the Merits of this his Saint, to grant us Grace to imitate him, and to attain to the Possession of that Glory which he enjoyeth in a most happy and blessed Eternity. Amen.

The

The Lives of the Saints VITUS, MODESTUS, *and* CRESCENTIA, *Martyrs.*

JUNE 15. IN the City of *Nazara*, in the Kingdom of *Sicily*, was born St. *Vitus*, Martyr: His Father was a *Gentile*, *Hilas* by Name, a wealthy and powerful Man, againſt whoſe Will, and without his Knowledge, his Son *Vitus*, being yet a little Child, was baptized, and began to work great Miracles, healing the Sick, caſting out Devils, and doing other ſuch wonderful things; for God had choſen him from that moſt tender Age, to manifeſt his Glory in him, and by him. When he came to be twelve Years old, and was publickly known to be a Chriſtian, *Valerianus*, Governour of *Sicily*, commanded *Hilas* to bring his Son to him; and after the Father and Governour had diſcourſed ſome while together, and both of them had loſt their Time and Labour in perſuading *Vitus* to deny JESUS CHRIST, and adore the falſe Gods, the Governour ſeeing neither his Fawning and Flattery, nor large Promiſes, or cruel Threats, could alter the Child's Mind, commanded he ſhould be firſt ſeverely whipp'd with Rods; and if, after that, he perſiſted to be obſtinate, to be put to more cruel Torments. As the Officers were laying hold upon the bleſſed Child, to execute the Sentence, their Arms withered, as did alſo the Judge's Hand, and fell off from his Body; but St. *Vitus* reſtored them all to perfect Health. *Valerianus*, not to engage himſelf in farther Danger, delivered *Vitus* up to his Father, telling him, *It belonged to him to chaſtiſe his Son, and to bring him to adore the Gods.* *Hilas* reſolved firſt to uſe all fair Means to gain him, and therefore prepared for him a Chamber moſt richly furniſhed, with a ſtately Couch, and in it a Bed of the ſofteſt Down, and filled the Place with moſt exquiſite Perfumes, called for a Set of the beſt Muſicians, and invited thither handſome and beautiful young Maids, never doubting but by their Allurements, and ſo many charming Baits of Pleaſure, his Son, that was yet but a little Boy, might be won, and perſuaded to leave the Affection he had for CHRIST and his Religion. But the holy Child converting his Eyes and Heart to God, begg'd of him, with many Tears, *to aſſiſt him, and arm him with his powerful Grace againſt thoſe lewd Creatures, no leſs dangerous and pernicious than venomous Snakes, and ſtinging Adders.* Preſently upon his Prayer, a celeſtial Light repleniſhed the Room, and the Angels came and ſung the Praiſes of God. *Hilas* being touched with a Curioſity to ſee this Wonder, looked into the Room, and the Brightneſs was ſo exceſſive great, that it dazled and put out his Eyes, and withal, caus'd him moſt intolerable Pain; wherefore moſt pitifully lamenting, and crying out, he ran to the Temple of his Gods to be cured, promiſing them great Preſents and Donaries: But thoſe blind Stocks could not give him the Light which themſelves had not. But his Son *Vitus* reſtored him his Sight, by Virtue and Power of him *who is the Light of the World*, and without whom the moſt quick-ſighted Eyes are but blind. And yet ſo great and ſignal a Benefit could not bring the ungrateful Wretch to acknowledge and confeſs JESUS CHRIST, or make him remember he was a Father, and had a new Obligation to love him, whom, by the Inſtinct of Nature, he was bound to love however; for he was reſolved to perſecute and torment his Son. But our Lord reſcued him out of his Hands, and ſent an Angel to *Modeſtus* and *Creſcentia*, who had brought up *Vitus* from his Infancy, to command them *to take* Vitus, *and go with him to the Sea-Shore, where they ſhould find a Bark ready for them, into which they might confidently enter, for he would guide them.* They preſently executed the Orders that were given them, and the Angel was their Pilot, who guided their Veſſel, and brought them ſafe to *Naples*, in the Province of *Lucania*; and there leaving them near a River, diſappeared. Here theſe three holy Perſons remained, and an Eagle brought them daily what to eat. In the mean while God was pleaſed to do many Miracles by the Prayers and Interceſſion of St. *Vitus*, and to enlighten the People thereabouts, who being moved with the bright Luſtre of his Sanctity, reſorted to him; and he cured them of their Diſeaſes, and freed them from the Devils, that had poſſeſſed their Souls and Bodies. JUNE 15.

It pleaſed God, for the greater Manifeſtation of his Glory, to permit a Child of *Diocleſian*, at this time, to be moſt cruelly tormented by the Devil, who cried out aloud, *That he would never leave her, till* Vitus, *the Servant of* JESUS CHRIST, *came to caſt him out.* Preſently, by Order from the Emperor, *Vitus* was ſought for, and being found at length, was brought thither; who laying his Hand upon the poſſeſſed Child, drove away the Devil; but as he went out, he wounded ſome Pagans that ſtood by, who had affronted St. *Vitus*, and ſaid, *that he could not cure*

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JUNE 15. *the Child*, whom, notwithſtanding, he reſtored to perfect Health, and left her free from all Moleſtation of the wicked Spirit. *Diocleſian*, as ſoon as his Daughter was whole and ſound, looking upon *Vitus*, who was a moſt comely and handſome Youth, and had a brave Preſence, took a wonderful great Affection to him, and made him glorious Promiſes, that he would take him into his Palace, and uſe him like his own Son, if he would but renounce CHRIST, and adore his Gods. But when the conſtant young Man ſlighted his Offers, turning all his Kindneſs into Anger, and Love into Hatred, he commanded he ſhould be caſt into a dark Dungeon, together with *Modeſtus*, and *Creſcentia*, and there they ſhould be loaden with Iron Bolts, and not have as much as a Drop of Water allowed them. In this Priſon St. *Vitus* ſung with the Royal Prophet: *Deus in adjutorium meum intende. Come my God to my Aid and Help.* Nor did our Lord defer his Help, for the Priſon was filled with a great Light, and a Voice was heard, that ſaid, *Stand firm and conſtant, my Servant* Vitus, *for I am ready to aſſiſt thee.* And that horrid and loathſome Place was repleniſhed with a fragrant and moſt comfortable Smell. *Diocleſian* was advertiſed by the Jaylor of all that had paſſed in Priſon, and he ſent for the holy Martyrs; who, as they were led to the Emperor, *Vitus* encouraging his Companions, bid them *be of good Chear, for the Hour was very near, wherein they were to receive Crowns from our Lord, if they perſevered to the End in the Confeſſion of their Faith.* The Emperor, when he could not perſuade *Vitus* to conſent to his perverſe Will, commanded a great Cauldron to be heated, and Lead, Roſin, Pitch and Tar, to be boiled in it, and then the Saints to be put into it, and *Now we ſhall ſee*, ſaith he to St. *Vitus*, *whether thy God can deliver thee out of my Hands.* But the bleſſed Saint ſigning the Veſſel with the holy Croſs, entered, with his Companions, confidently into it; and there, in the middle of the Flames, like the three Youths in the Furnace of *Babylon*, they ſung Praiſes and Hymns unto our Lord: And they came out of it as ſound and as whole as they entered into it, without receiving the leaſt Harm from the Fire, nor having one Hair of their Heads ſinged; rather they appeared more comely, ſhining with a gracious kind of Luſtre. Then was *Vitus* expoſed to a moſt fierce and cruel Lion, to be devoured by him; but the Beaſt, like a meek and gentle Lamb, laid himſelf down at the Saint's Feet, and licked them in a fawning Manner. There were preſent at this Spectacle above twenty Thouſand Men, beſides an infinite Multitude of Women and Children; and almoſt a Thouſand of them were converted, by this ſtrange Miracle, to believe in CHRIST. And *Vitus*, turning towards the Emperor, ſaid, *Do you not ſee*, Diocleſian, *how the ſavage Beaſts, forgetting their natural Fierceneſs, become tame and gentle, acknowledging therein, and obeying their Lord, and you, on the contrary, will not own him, nor obey him?* But the wretched Tyrant was ſo far blinded, and his Heart ſo much hardened, that neither the Admonition given by the Saint, nor the Miracles he ſaw wrought before his Eyes, nor the Benefits he had received, could mitigate him, or bring him to underſtand what the Virtue and Power of CHRIST did work in this holy Youth, to confound him and his vain Gods. Wherefore encreaſing more and more in his Obſtinacy, he commanded the three Saints to be ſtretched out upon the *Cataſta*, which was a certain Scaffold, high and conſpicuous, where they tormented the holy Martyrs in divers Ways, in ſight of all the People. Here were theſe three holy Saints moſt cruelly tortured; all their Bones and Members disjointed, their Sides raked with Combs of Iron, their Fleſh torn off, ſo that their very Entrails and Bowels appeared. At this time the Air was very calm, and the Sky clear; but as ſoon as St. *Vitus* prayed to our Lord to help him, there aroſe preſently a moſt horrible Tempeſt; the Earth quaked, Thunder-bolts fell from Heaven, and ſeveral Temples of the Gods were beaten down, and many Pagans killed. The Emperor himſelf, quite aſtoniſhed, and beating his Forehead for Indignation, fled away, and confeſſed he was overcome by a Boy. There came down alſo an Angel from Heaven, who delivering the Martyrs from their Torments, carried them to the River *Silarus*, whence they came, and placed them under a Tree. Here St. *Vitus* praying to our Lord, begged of him, *That as he had armed them with Courage and Strength to overcome the Torments and Dangers of Devils and Tyrants, ſo he would be pleaſed to grant them the Glory and Reward which they expected from his boundleſs Mercy.* And when he had ended his Prayer, he heard a Voice that ſpoke unto him, Vitus, *I have heard thy Prayer.* And preſently upon it, the holy Martyrs gave up their happy Souls unto God, and the Chriſtians buried their Bodies very honourably, embalming them with precious Ointments. The Martyrdom of theſe bleſſed Saints was on the fifteenth of *June*, in the Year of our Lord CCCIII, and twentieth of the Reign of *Diocleſian* and *Maximian*. The Body of St. *Vitus* was afterwards tranſlated from *Rome* to *Paris*; and St. *Wenceſlaus*, King of *Bohemia*, obtaining an Arm of him, as a great Treaſure, built a goodly Church in his Honour at *Prague*, which is the Capital, and Metropolitan City of the Kingdom, in the Year DCCLXXV. Which Arm was afterwards tranſlated from thence into *Saxony*, in the

JUNE 15. Year DCCCXXXVI. Who doth not obſerve in this Life and Martyrdom of St. *Vitus* the Power and Goodneſs of God, who by a weak and tender Child hath erected ſuch a Trophy over Tyrants, Torments, Death, and all the Power of Hell? Who will now be daunted by his own Weakneſs, when he looks upon God's Strength and Favour? Or who will truſt to the Love of his Parents, or the Friendſhip of any Man, though he hath never ſo much obliged them, ſeeing the Executioners of St. *Vitus* were his own Father and the Emperor *Dioclefian*, whoſe Daughter he had cured? The Hiſtory of theſe Saints is ſet down by *Surius* in his third Tome: And mention is made of them in the *Roman* Martyrology, and in thoſe which are written by Venerable *Bede*, *Uſuardus*, and St. *Ado*. JUNE 15.

The Lives of St. MARCUS, *and St.* MARCELLIANUS *Brothers, and Martyrs.*

JUNE 18. THE ſtout and valiant Soldiers of JESUS CHRIST, *Marcus* and *Marcellianus*, were *Romans*, and Brothers, born at one Birth, Sons of *Tranquilinus* and *Marcia*, moſt noble and conſiderable Perſonages. They were Chriſtians, and had Wives and Children. *Chromatius*, Governour of the City had commanded them to be apprehended for confeſſing the Faith of CHRIST; and after many Torments which he had uſed in vain to pervert them, condemned them to be beheaded, if within thirty Days they changed not their Opinion, abjured CHRIST, and adored the Gods. Who is able to expreſs what Engines the Devil uſed, what Batteries he raiſed during this Interval, to overthrow their Conſtancy? What fearful Conflicts, what hard Encounters, what terrible Aſſaults did they daily ſuſtain from their Father, their Mother, their Wives, their Children, their Family, their Friends, and near Relations, no leſs numerous than powerful? And they themſelves being Perſons of noble Extraction, abounding with Honours, Endowments and Dignities, no Means were left unattempted to withdraw them, and pull them back from the Extremity of Miſery they ſeemed to run unto. For firſt they were ſet upon by other young Gentlemen, their Friends and Companions, who with great Reſentment and Affliction of Heart, ſpoke in this Manner to them: *What Folly is this, dear Friends, is it poſſible you ſhould have been born or bred at* Rome, *and amidſt the* Roman *Gentry, and not rather in* Arabia, *or* Scythia, *among fierce and ſavage Beaſts, ſeeing neither your Father's gray Hairs, nor your afflicted Mother's Tears, can move you to forſake this Folly, which the wretched Chriſtians have put into your Heads? Unſufferable Pangs did you put your Mother to, when at one Birth ſhe was delivered of you both: But what Compariſon is there between thoſe Dolours and Pains, and theſe which ſhe is in at preſent, fearing to loſe you both in one Moment, and ſo bewail you now both dead together, whom ſhe brought to Life both at once? Is this the Recompenſe and Requital you make to your Parents? Parents, I ſay, ſo tenderly affected, and deeply enamoured on you, and who have ſpared no Labour or Coſt for your Sake? But if you have caſt away all Pity and Compaſſion of thoſe, who have begot you, and brought you into the World, at leaſt have ſome Commiſeration of your ſweet and tender Babes, who in Caſe you perſiſt to be obſtinate, muſt loſe both Goods and Nobility, and become for ever Orphans, poor and infamous. Remember your unfortunate and diſtreſſed Wives; and put them not to Death with your own Hands, for deſiring ſo paſſionately to conſerve you in Life.* Whilſt theſe falſe Friends and true Enemies were purſuing this Diſcourſe, *Marcia* their Mother comes in, loaden with many Years and ſad Afflictions; and, with Tears guſhing from her ſorrowful Heart, throws her ſelf at her Childrens Feet, and ſpeaks thus: *O my Sons, born of this Womb of mine, nouriſhed with my Breaſts, and bred up with my infinite Labour, Toil and Diſtreſs: What Phrenſy is this, to offer your ſelves to Extremity, and run ſo deſperately unto Death, which every Man of Wit and Judgment uſeth all Means poſſible to avoid? Will you at one and the ſame Time deſtroy and ruin your ſelves, your Father, Mother, Wives, and innocent Children? What Harm or Injury have we done you, that you go about at one Stroke to cut off the Heads of all thoſe that bear you a moſt ſingular Affection, and whoſe only Deſire is to ſave your Lives? O ſtrange kind of Miſery, never heard of before! for me to ſee my own Sons, whom I brought forth with Throbs and Throws, poſting on with ſo great Vehemency and fierce Obſtinacy, to a moſt miſerable Death; that neither my Tears, nor the Lamentations of the City of* Rome, *can withdraw them from it. O ſad and unfortunate Caſe of a poor Mother, that my own Children ſhould beg of the Hangman to kill them, and eſteem it the only Fruit of Life to loſe it and caſt it away; and will not hear their Mother, who counſels them to live, that together with them ſhe may alſo live, and* JUNE 18.

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rejoice for their Life and Happineſs. O what a Change and Alteration is this! Young Men in the Flower of their Age entreat and ſue for Death; and old Men lament that their Life is inclining to a Decay! Thus ſpoke the diſtreſſed Mother, and her Eyes were become two Fountains, from which did run continual Streams of Tears. And by and by comes in their good Father *Tranquilinus*, carried between two of his Servants, as well for his old decrepit Age, as for the Pains of the Gout, wherewith he was in every Joint moſt intolerably moleſted; and entering the Room where his Children were, being quite out of Breath, and utterly diſmayed with Sorrow and Grief, when he recovered his Voice, ſpoke in this Manner to them: *My Sons, I am come to take my Leave of you, and to offer you for your Funeral Solemnity whatſoever I had prepared for my own. Although I would willingly know of you, who have ſtudied and read much, and want not Wit or Judgment, yea are Perſons known to be of deep Inſight and Diſcretion, whether you have heard or read of any (that were not deſperate) who deſired Death, which being the Deſtruction of Life, a ſevering and cutting off from all that is delightful and pleaſant, and a Concluſion of our Being, no Body certainly that is in his right Senſes can have a Love or Deſire of it. You run to Death without ever being compelled or forced, or drawn to it, even when Death flies away from you. O what a Madneſs and Fury is this! Come, young Men, and together with me lament and bewail theſe young Men, that make themſelves a voluntary Funeral: Come, aged Perſons, and bear me Company in the Sorrow I feel in my old Age, cauſed by thoſe, who by refuſing to live, enforce me to die.* *Tranquilinus* had gone on in theſe Complaints, and given larger Scope to his Tears, flowing from the exceſſive Grief that conſumed his Heart; had he not been interrupted by his Daughters in Law, who together with their little Children ruſhed into the Room, without minding or taking notice of any Body, like People diſtracted, and out of themſelves, and broke forth into theſe lamentable Complaints: *O miſerable and unfortunate Women that we were, to take you for Huſbands, who fly away from us, and will not deign to look either on us, or theſe little ones, that are your own Children! Where is the ſworn Faith of Wedlock, and that faſt and ſtrong Knot, with which we are bound and tied together, never to be looſed or broken till Death, and by Death? Where is our Love, our Union, and that Charity, which of two Bodies made but one, and but one Soul of two? Where is that ſincere and cordial Affection wherewith we have lived ſome Years together in ſo great Peace and Concord? O Children, which have come forth from our Bowels, do you know theſe your Fathers? And would to God you had never known them, nor had ever been born in the World, ſince they prove ſo cruel to you, and will have you to loſe them, not by the Command of a Tyrant, or the Hangman's Hand, but becauſe they will bereave themſelves of Life, that you may live no longer, and that we miſerable and unhappy Creatures may alſo end our Days with them. And you, Fathers, awaken the fatherly Affection in you, which lies aſleep: Open the Eyes of your Reaſon, which you have covered with the Veil of Obſtinacy. Conſider to what Beggary and Infamy you condemn your innocent Children, by condemning your ſelves to a voluntary Death. Do you know how odious and deteſtable the Name of a Chriſtian is? What Pains, Torturings, and Rackings they are liable to by the Laws? Are you ignorant that your Goods are already ſeized upon, and confiſcated, and your Children diſinherited, and left to beg from Door to Door? And do you call this Piety to be your own Murderers, and at the ſame Time to give the Stroke of Death to your aged Parents, that brought you into the World; to your forlorn Wives, whoſe Life depends wholly upon yours, and to theſe unfortunate Children, to whom as you gave their Being, ſo certainly are you obliged to conſerve them in it? Come hither, dear Children, go to your Fathers, embrace them, kiſs them, claſp your little Hands about their Necks, hold them faſt, and be never ſeparated from them, die with them, for to live without them is the cruelleſt and bittereſt of all Deaths.* And with this the poor Mothers fell flat upon the Ground, half dead, and not able to utter one Word more; the Children even killed themſelves with crying and wailing: All the ſtanders by guſhed into Tears; and with heavy Hearts and blubbering Eyes, looking upon one another, knew not what to do or ſay. The tender and ſoft Bowels of the good Brothers *Marcus* and *Marcellianus* were quite pierced with Sorrow, their Hearts bled with Compaſſion, and their Courage failing, they were ſcarce able any longer to abide the Brunt, and withſtand ſo hot, ſo violent Charge.

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The glorious St. *Sebaſtian* was preſent at all theſe Encounters and Aſſaults, as a Gentleman of the Emperor's Court, who though he were truly a Chriſtian, made no exterior Shew of his Faith and Profeſſion, that ſo he might be better able to help his perſecuted and diſtreſſed Brethren. For that Perſecution of *Diocleſian* and *Maximinian* was ſo cruel and dreadful, that many yielded, being overcome by Force of Torments, and to ſave their Lives, loſt their Faith: And the holy Martyr St. *Sebaſtian* aſſiſted, encouraged, and ſuccoured them in Time of their greateſt Need, as now he ſtrengthened and confirmed the holy Brothers, *Marcus* and

JUNE 18. and *Marcellianus*. For perceiving they were almoſt overcome and beaten down by the violent Aſſault of their domeſtical Foes, continually preſſing upon them, thought it high Time to manifeſt to the World, what he had kept a long while cloſe and ſecret in his Mind; and publickly declare himſelf a Chriſtian, that the two Brothers might not be drawn off, but ſtill remain conſtant in the ſame Profeſſion. He reſolved therefore to offer his Body to evident Hazard of Death, that their Souls might not come to be deprived of eternal Life: And began with grave and pithy Words, breathing the Love of JESUS CHRIST, to exhort them to Perſeverance, and to the renowned Crown of Martyrdom. In which Diſcourſe he ſpoke ſo ſolidly of the Brevity, Uncertainty, and Deceits of this our mortal Life, and of the Certitude, Glory, and Eternity of that happy State which we Chriſtians expect in the other World, that the holy Brothers were ſettled in their Reſolution of dying for CHRIST: And all that were preſent embraced the ſame Religion, and became Companions in Martyrdom with thoſe, whom a little before they endeavoured by Words, Sobs and Tears, to draw from the Confeſſion of our Lord JESUS CHRIST. And ſo the prefixed Term of thirty Days being expired, *Fabian*, who had ſucceeded *Chromatius* in the Government, commanded the holy Brothers to be faſtened to a Pillar, and their Feet to be bored through with long Nails. In which Torment the Martyrs ſung with great Comfort and ſpiritual Joy that Pſalm of *David*, *Ecce quam bonum, & quam jucundum habitare Fratres in unum. Behold how good and pleaſant a Thing it is for Brethren to dwell in one.* And when the Judge counſelled them *To leave their Folly, that they might free themſelves from this and other great Torments, which were prepared for them,* they anſwered that *They were very well where they were, fixed in the Love of* JESUS CHRIST, *and deſired to remain in that Poſture as long as their Souls quickened their Bodies.* They were kept thus faſt nailed for the Space of a Day and a Night, and they ſpent the Time in praiſing God, and ſinging holy Pſalms together. And *Fabian* ſeeing how conſtant they were, and that he did but loſe his Labour in ſtriving with them, commanded they ſhould be thruſt thorough with a Lance; and ſo they rendered their Souls to God: Their Bodies were interred in the way *Ardeatina*. The Church celebrates their Feaſt on the eighteenth of *June*, which was the Day of their Martyrdom, in the Year of our Lord CCLXXXIV; and the firſt of *Dioclefian*'s Reign. Mention is made of theſe Martyrs in the *Roman* Martyrology, and in thoſe of *Bede*, *Ado*, *Uſuardus*, and in the Antiphonary of St. *Gregory*: *Metaphraſtes* alſo ſpeaketh of them in the Life of St. *Sebaſtian*, which is ſet down in the firſt Tome of *Surius*. In our Days, whilſt *Gregory* XIII. was Pope, on the nine and twentieth of *July*, in the Year of our Lord MDLXXXII, the Bodies of theſe glorious Martyrs, and Brothers, *Marcus* and *Marcellianus*, together with their Father, *Tranquilinus*, were found in a Marble Cheſt, in the Church of St. *Coſmas* and St. *Damian*, which is the Title of a Cardinal Deacon in *Rome*. And in the ſame Tomb was found alſo the Body of St. *Felix*, Pope, who condemned *Conſtantius* the *Arian* Emperor, as is related in the *Roman* Martyrology on that Day: And by Cardinal *Baronius*, in the third Tome of his Annals.

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The Lives of St. GERVASIUS *and* PROTASIUS *Brothers, and Martyrs.*

JUNE 19. THE Life and Martyrdom of the bleſſed Martyrs and Brothers, St. *Gervaſius* and St. *Protaſius*, is taken out of an Epiſtle, which St. *Ambroſe*, Archbiſhop of *Milan*, and Doctor of the Church, writ to all the Catholick Biſhops of *Italy*, wherein he gives them Notice of a ſingular Favour which our Lord had done him, by diſcovering the Place where the Bodies of theſe holy Saints lay hid, by a Revelation made to him in this Manner: *The laſt Lent*, ſaith he, *God having given me the Grace to paſs it over in Faſting, in the Company of the reſt of the Faithful, who did likewiſe faſt it, whilſt I was once in Prayer, Sleep ſeized upon me; and I was in that Condition, as neither to be quite aſleep, nor yet perfectly awake; and opening my Eyes, I ſaw two young Men cloathed in Robes as white as Snow, with their Hands ſtretcht out, and in a Poſture of Prayer. But being half aſleep, I could not ſpeak to them, till I had ſhaken off my Drowſineſs; but when I was broad awake, the Viſion vaniſhed. I made my Recourſe to God, and beſought him, that if this were an Illuſion of the Devil, he would put it from me; but if it were a Revelation of his, he would be pleaſed to manifeſt it; and to obtain this Grace of his divine Majeſty, I encreaſed my faſting. Another Night there appeared to me the ſame young*

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young Men in the ſame Manner as before. And the third Time, when I was full awake, (for much Faſting had driven away all Sleep) they appeared to me again, and between them a third venerable Perſonage, who in Countenance reſembled much St. Paul, *whoſe Picture I had, and they remaining ſilent, he ſpoke thus to me:* "Theſe Men, following my "Counſel and Advice, made no Account of "the Riches, Poſſeſſions and Goods of the "Earth, but imitated our Lord JESUS "CHRIST; and in the middle of this City "of *Milan* perſevered ten Years continually "in the Service of God with ſo great Fer-"vour, that they deſerved to have the "Crown of Martyrdom. Their Bodies reſt "in the very Place where you are. Dig the "Earth twelve Foot deep, and there ſhall "you find a Cheſt locked up, and in it their "Bodies: Take them up, and place them "in an eminent and honourable Place; and "build a Church in the Name and Honour "of theſe Saints." *And when I enquired their Names, he told me,* Under their Heads you ſhall find a Paper, wherein is written a Relation of them, and the Beginning and End of their Life. *Hereupon I aſſembled all the neighbouring Biſhops, my Brethren, and gave them an Account of what I had ſeen; and my ſelf taking the Spade, began firſt to dig the Earth, and they ſucceſſively following me, we came at length to the Cheſt, which the Apoſtle promiſed we ſhould find: We opened it, and the holy Bodies appeared as free from Corruption, as if they had been newly laid in the Place, their Blood freſh and lively-coloured, breathing forth a moſt grateful and odoriferous Savour; and in a Paper which was under their Heads, we found written as followeth:* I *Philip,* Servant of JESUS, together with my Son, ſecretly ſtole away the Bodies of theſe Saints, and buried them in my Houſe. Their Mother's Name was *Valeria,* and their Father's *Vitalis*; they were Twins born at one Birth, and named *Gervaſius* and *Protaſius.* When their Parents, St. *Vitalis,* Martyr, and St. *Valeria,* were dead without making any Will, they ſucceeding in the Inheritance ſold their Houſe, wherein they had been born and bred, and the reſt of their Lands and Means, and diſtributed the Price thereof among the Poor, and infranchiſed their Slaves and Bondmen; then ſhutting themſelves up in a Chamber, the better to attend to Prayer and Reading, they remained there ten Years, wholly employed and taken up in the Service of God; and in the eleventh Year they were made worthy of the Crown of Martyrdom. At this Time there was ſent to wage War againſt the *Marcomanni,* certain People of *Moravia,* a Count and General for the Emperor, whoſe Name was *Aſtaſius.* And as he was going upon this Expedition, he was met by the Prieſts of the Temples, who ſaid to him: *If you deſire to conquer and ſubdue your Enemies, you muſt firſt compel* Gervaſius *and* Protaſius, *who are Chriſtians, to offer Sacrifice to the immortal Gods, who are incenſed with ſuch Anger, that theſe refuſe to do them the Homage and Worſhip due to them, that they will not anſwer to any Demand or Queſtion which is made them; and refuſe thoſe wonted Favours of giving Oracles, whereby they obliged all manner of People.* *Aſtaſius* ſent out Order that the Saints ſhould be ſought for, apprehended, and brought before him. When they were come, he deſired them *to give him that Satisfaction, and to oblige him by ſacrificing to the Gods, that they might proſper his Expedition, and the War might ſucceed to his Deſire; and his Victory, which he hoped to obtain, be renowned with Monuments, and worthy Memorials, throughout the Dominions of the* Roman *Empire.* St. *Gervaſius* anſwer'd him: Aſtaſius, *Victory is the Gift of the true God of Heaven, and from him are you to expect it: Not from theſe vain Statues and dumb Idols, whom you take to be Gods, which have Eyes but cannot ſee; Ears, and hear nothing; Noſtrils, but do not ſmell; a Mouth which never ſpoke; have Hands without feeling; Feet, but no Power to walk: And in a Word, have no Soul, Life, or Breath.* *Aſtaſius* was above Meaſure tranſported with Anger and Impatience for the Liberty the Saint uſed in ſpeaking to him; and commanded him to be cruelly ſcourged, and then beaten with Plummet Staves till Life forſook his Body; and in this Torment the Bleſſed Martyr gave up his Soul to our Lord. Then commanding his Body to be taken out of the way, he calls for *Protaſius,* and ſaid to him: *Unfortunate and miſerable Wretch look to thy ſelf, and be not a Fool like thy Brother.* St. *Protaſius* anſwered, *Who is the more miſerable of us two, you who are afraid of me, or I, who ſtand in no Fear in the World of you? For what, ſaith* Aſtaſius, *ſhould I fear thee, a poor, vile, and deſpicable Fellow?* And the Saint replied, *If you did not fear me, you would never preſs me ſo much to offer Sacrifice; and apprehend that in Caſe I refuſe to do it, ſome great Diſaſter will befal you: But becauſe I fear you not, therefore I ſlight all your Threats and Menaces, and make no more Account of your Gods, than I do of Dirt and Ordure; and adore that only God, who reigneth in Heaven.* *Aſtaſius* fretting and fuming for this couragious Anſwer, bad them beat and bruiſe his Body with knotted Cudgels; and when the holy Martyr had endured it for ſome while, makes them give over, and ſays to him: Protaſius, *why wilt thou be ſo proud and ſtubborn; doſt thou deſire to periſh miſerably, as thy Brother* Gervaſe *has done?* The moſt bleſſed

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Hitherto are the Words of the Epiſtle which St. *Ambroſe* writ to his Brethren, the Biſhops of *Italy.* And the ſame Saint in another Letter to his Siſter, ſaith, that the Bodies of theſe holy Saints, which he had found, were very big and of an extraordinary Stature, and that when they were tranſlated, and carried into the Church called *Ambroſiana,* they cured a blind Man. He ſent likewiſe to his Siſter two Sermons which he preached at *Milan,* wherein he recounts a great Number of Miracles, which God wrought by the Interceſſion of theſe Saints; and he reprehends the *Arians* for their Incredulity, whom he ſhews to be more obſtinate than the very Devils, who went forth of Men's Bodies, being driven thence by Virtue of the Saints Relicks, and confeſs'd they could not abide in their Preſence, for that they tormented them. St. *Auguſtine* happened to be then at *Milan,* when the Bodies of theſe glorious Martyrs were diſcovered; and in his Books *De Civitate Dei,* he maketh Mention of a blind Man, who by their Relicks recovered his Sight. And in his Confeſſions he obſerves, that our Lord wrought theſe Miracles to repreſs the Fury of *Juſtina,* the Mother of the young Emperor *Valentinian,* who being an *Arian* Heretick, in favour of that wicked Sect, cruelly perſecuted St. *Ambroſe,* and intended to baniſh him from his Church of *Milan.* St. *Auguſtine,* ſpeaking of this Matter, hath theſe Words: *Thou didſt then declare by Viſion to thy holy Biſhop in what Place the Bodies of thy holy Martyrs,* Gervaſius *and* Protaſius, *did lie hid, which thou hadſt preſerved incorrupt for the Space of ſo many Years in thy ſecret Treaſure-Houſe; that afterwards thou mighteſt bring them to Light, and repreſs thereby the Rage of that Perſecutor, a Woman indeed, but withal, the Mother of an Emperor: For when theſe Bodies, being diſcovered, and taken up, were tranſlated with due Honour to the Church* Ambroſiana, *not only they who were vexed by unclean Spirits (by the Confeſſions of the Devils themſelves) were cured; but a certain Inhabitant of the City, generally known to have been blind many Years, who aſking, and being told, the Reaſon why the People was in ſuch a tumultuous kind of Joy, leaped forward, and deſired his Guide to lead him thither; and being conducted, he obtained Liberty to touch the Bier with his Handkerchief. Precious in thy Sight is the Death of thy Saints. As ſoon as he touch'd it, and applied the Handkerchief to his Eyes, he inſtantly recovered Sight. Hereupon the Fame was ſpread; hereupon thy Praiſes were publiſhed, and proclaimed to the World; and hereupon the Mind of that Enemy, though it could not be induced to the Light of Faith, yet was it ſtaid from the Fury of Perſecution.* Theſe are St. *Auguſtine*'s Words. And St. *Gregory* of *Tours* writes, that he had heard that at the Tranſlation of the holy Bodies, whilſt they were ſinging Maſs in the Church, there fell a Board from a high Place, upon the Heads of the Saints; and by reaſon of that Blow, there iſſued from the aforeſaid Heads freſh Blood in ſuch Plenty, that it waſhed and bathed all the linen Cloths which the Bodies were wrapp'd in, beſides a great Quantity of it that was gathered up, which ſerv'd to enrich many Churches throughout *Italy* and *France*; and that St. *Martin* had for his Share a great Quantity of this ſacred Treaſure, as writeth St. *Paulinus* in one of his Epiſtles. This is recounted by that grave Author, St. *Gregory,* who ſaith, he writ it, becauſe that Particular had not been ſet down in the Hiſtory of their Life. It is alſo certain that one *Veſtiana,* a very noble Lady, built them a Church at *Rome,* which was conſecrated by Pope *Innocent* the firſt; and St. *Gregory* the Great maketh mention of it. St. *Gaudentius* alſo, Biſhop of *Breſcia,* and St. *Paulinus,* Biſhop of *Nola,* built Churches in their Honour, and placed in them Part of their Relicks: And St. *Auguſtine* affirms, that ſome of their ſacred Relicks were carried even into *Africa.* Their Martyrdom was on the nineteenth of *June,* on which Day the Church keepeth their Feaſt. JUNE 19.

It is to be obſerved, that *Metaphraſtes,* in the Lives, which he hath written, of theſe Saints, ſaith, that the Judge who put them to Death, was called *Anulinus*; and that they were ten Years Priſoners at *Milan*; and that there were martyr'd with them two others, called *Nazarius,* and *Celſus*; and that they

JUNE 19. ſuffer'd in the Time of the Emperor *Nero*. But nothing of this is contained in St. *Ambroſe*'s Letter; but on the contrary, thence we may gather, that their Martyrdom happened in the Reign of *Marcus Antoninus*, and *Lucius Verus*, under whom was the War with the *Marcomanni*, in the fourth Year of their Empire, as Cardinal *Baronius* obſerveth in his Annotations upon the *Roman* Martyrology. JUNE 19.

The Life of St. SILVERIUS *Pope, and Martyr.*

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By *Vigilius* therefore ſhe writ to *Beliſarius* to move *Silverius* Pope, to condeſcend to what was demanded by thoſe Letters, to wit, to cancel and revoke the Sentence of *Agapitus* againſt *Anthimus*, and make a Decree for his Reſtoration to the Chair of *Conſtantinople*, and the inſtating him in his former Prerogatives and Dignities; and in caſe he could not be induced thereunto neither by Prayers and Intreaties, nor by Threats and Menaces, that then he ſhould depoſe him, and confer that higheſt Honour, and ſupreme Power upon *Vigilius*, who was the chief Author and Inciter to theſe Stirs. *Beliſarius* propoſed to St. *Silverius* the Empreſs's Will and Pleaſure, and he, nothing moved or daunted thereat, anſwered very conſtantly and couragiouſly, that *he was ready to forego not only the higheſt Greatneſs of that Office, but even Life itſelf, rather than to diſannul what had been moſt holily acted and ordained by his Predeceſſor St.* Agapitus, *and to reſtore an impenitent Heretick to an Eccleſiaſtical Dignity, of which he had been moſt deſervedly diſcarded.* *Beliſarius* ſeeing how little he was like to prevail upon the unconquer'd Mind of the Pope, by Fear and Terror, and being wholly taken up with other Cares about his War, left with his Wife, *Antonina*, the Charge of putting the Commands of the Empreſs in Execution. And ſhe, to diſpatch the Buſineſs, wanted not Means to ſuborn falſe Witneſſes, and contrive counterfeit Letters, as written by *Silverius* to the *Goths*; wherein he promiſed them, if they would make their Approaches to *Rome*, to deliver both the City, and the Emperor's General, *Beliſarius*, into their Hands. When they had got this Colour and Pretence, *Beliſarius* and his Wife ſent for St. *Silverius*, as if they were to confer with him of Matters of great Concern: And as he came, all his Attendance, ſave only his Deacon, *Vigilius*, were ſtopp'd at the Palace Door. Entering the Room, he found *Antonina* in Bed, and *Beliſarius* ſtanding by the

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the Bed's-Head: And presently the foolish and impudent Woman breaks out into Clamours and Exclamations against *Silverius*, *As a Traitor that would have sold and delivered them into their Enemies Hands, and this without any Cause or Reason, they never having offered him the least Occasion of any Unkindness.* Presently, upon this, the most venerable Prelate had his sacred Pontifical Robes rifled, and pluck'd off his Back, and he clad in a Monk's Weed, was, with a strong Guard, hurried away into the Island *Poncia*, where, though extremely afflicted with Poverty, want of Necessaries, and Distress, he assembled together some Bishops, and ordained certain very important things for the Conservation of the Catholick Faith, and Reformation of Manners: And writ a Letter to *Amator* Bishop, recorded by *Gratian*, and *Anastasius Bibliothecarius* (though some take it to be Apocryphal) and another to *Vigilius*, wherein, as CHRIST's true Vicar, he excommunicates him, and all that adher'd to him, and owned him to be Pope. It caused great Disturbance and scandal at *Rome*, and throughout the whole Catholick Church, that the common Father and Pastor should be so unworthily treated and misused in the Reign of a Christian Emperor, that had shewn himself so zealous for the Catholick Faith; and that *Vigilius*, a most unfit and unworthy Man, by Slight and Intrusion, should be advanced to the Seat of highest Greatness, Honour, and Dignity. But what Remedy? Reason was then born down by Violence, and Innocency oppressed by Wickedness; which grew to that Height, that even in that Island the Enemies of God gave not over persecuting the blessed Pope, till by continual Affliction and Distress, he was bereaved of Life: But our Lord honoured him with many Miracles, and the Church, as we said, esteems and reverences him as a Martyr, because he suffered for Justice and Verity. In this Manner it is said that St. *Silverius* died; but *Liberatus*, Deacon, an Author that lived in those Times, writeth, that he was banished into *Patara*, a City of *Lycia*, and at the Request of the Bishops of that Countrey, *Justinian* gave Order that he should be carried back to *Rome*; but his Enemies brought him into *Palmaria*, which is an Island near to *Poncia*, and there violently detained him, till for Misery and Want he pined away.

It seems to be a very strange and lamentable thing, that God should permit his Vicegerent, universal Pastor, and Prince of his Church, to be thus persecuted, and cast out of his Seat, and to endure so many Miseries, and even Death, and this by the Doings of two impudent and haughty Women. But we are to reverence and adore his sacred and secret Judgments, and to understand that he permits this so foul and abominable Fact, to make *Silverius* a great Saint, and propose him to be honoured as a Martyr, and to crown him with eternal Glory; even as he permitted his great Favourite and Precursor, St. *John Baptist*'s Head to be cut off, and given to a dancing Courtesan, as the Price and Recompence of a light Jig, that had given some Content and Satisfaction to *Herod*: And also to teach us what Tumults and Disorders Heresy doth ordinarily raise, and how violent and furious a thing it is, when it hath seized upon Persons that are in Authority and Power; and that therefore every Christian ought to have a Horrour and Detestation of it, and to suffer any Trouble and Torment, rather than consent to any unlawful Act, or have Communication with an Heretick, especially, if he be by Name declared and condemned by the Church. Our Lord also would teach us what a heavy Revenge, and horrible Punishment they deserve, that shew Irreverence and Disrespect to his Vicar, and presume to lay Hands upon the anointed of our Lord. For as soon as St. *Silverius* was misused and made Prisoner, Heaven and Earth seem'd to conspire against the *Roman* Empire. The *Huns*, a fierce and barbarous People, waged a cruel and fearful War against *Justinian*, of the one side of the *East*, and the *Persians* assaulted him as furiously on the other. *Italy* was brought to such Straights with a great Famine, that divers Mothers devoured their own Children. The *Goths* made themselves Masters again of *Rome*, God revenging by their Means, what had been most unjustly acted in that City against the Sovereign Bishop and Pastor of the Church. And *Belisarius*, who in several Provinces, and divers Wars, had so renowned himself by his great and worthy Feats, that he was esteemed to be one of the most famous Warriours that had been in the World, after this Fact lost his Courage, Valour, and his Prince's Favour, and fell into that sad Disgrace, that being deprived of all his Means, Honour and Dignity, he had his Eyes pluck'd out of his Head, by the Emperor's Command, and like a poor silly Beggar, asked an Alms in the Streets, of the People that passed by, as some Authors write; though others say, that he was only degraded of all Honour and Preferment, and had his Means confiscated: But to the end we may all praise our Lord for the Providence, wherewith he doth continually defend, govern, and assist his Church, it is no less to be observed, that *Vigilius*, after the Death of St. *Silverius*, of his own Accord, gave over the Office, and deposed himself from that Apostolical Dignity which he had climbed to by Violence and Intrusion, yet afterwards was chosen legally by the *Roman* Clergy; and then being true Pope, and seated, by God's Appointment, in the holy Chair

and

JUNE 20. and Throne, he would by no Means do what before he had promiſed the Empreſs, nor reſtore *Anthimus* to the Biſhoprick of *Conſtantinople*, nor abſolve him that had been condemned for an Heretick by two of his Predeceſſors; ſaying, *It could not be done without great Prejudice to his Conſcience, and therefore he would never be induced to it, though he were to loſe both Dignity and Life.* And which is yet more, he excommunicated the aforeſaid Empreſs *Theodora*; who not long after the Excommunication had a moſt pitiful End. And whereas *Juſtinian* had been a Catholick and glorious Prince, for meddling more than became him, in Things belonging to the Church, and taking upon him to command and order therein, as he pleaſed, and ſuffering himſelf to be governed by his Wife, fell at laſt into the Hereſy of the *Monothelites*, and ſhamefully obſcured his former Glory and Renown. St. *Silverius* was Pope ſeventeen Months, as the *Roman* Breviary and divers Authors affirm, who meaſure his Time perhaps from the Day he was elected Pope, till he was depoſed by wicked Men, and ſent into Baniſhment: But if we reckon it to his Death, as in all Reaſon we ought to do, it appears by his Epiſtle to *Vigilius*, that he governed the Church at the leaſt three Years; and Cardinal *Baronius* ſetteth it down ſo. He gave holy Orders once, when he made fourteen Prieſts, and conſecrated nineteen Biſhops. The Church keeps his Feaſt on the ſame Day on which he died, which was the twentieth of *June*, in the Year of our Lord DXL. JUNE 20.

The Life of St. PAULINUS, *Biſhop of* Nola, *and Confeſſor.*

JUNE 22. THE Life of the moſt bleſſed St. *Paulinus*, Biſhop of *Nola*, is gathered out of his own Writings; and out of the Books of St. *Ambroſe*, St. *Jerome*, St. *Auguſtin*, and St. *Gregory*, all Doctors of the Church: Alſo *Uranius*, who was preſent at his Deceaſe, and *Severus Sulpitius*, who lived at the ſame Time with him, St. *Gregory* of *Tours*, and ſome others, who have written of him. St. *Paulinus* was a *Frenchman* by Birth, of *Bourdeaux*, a City of *Gaſcony*. His Parents were *Romans*, of noble Extraction, and very rich, who left their Son a fair Inheritance, and very large and ample Poſſeſſions. In his Childhood he applied himſelf very diligently to the Study of Humanity, wherein he had for Maſter *Auſonius Gallus*, a good Poet, and much eſteemed in thoſe Days. He had ſuch a Gift of Eloquence, his Language ſo quaint and delightful, his Diſcourſe ſo cloſe and well knit together, and ſo interlaced with admirable and choice Sentences, that St. *Jerome* having read one of his Orations which he ſent him, in the Praiſe of the Emperor *Theodoſius*, extols it highly, and exhorts him to the Study of Holy Scripture; that joining that Science to his rare Talents, he may come to ſurpaſs all other Eccleſiaſtical Writers in the Neatneſs, Purity, and Sweetneſs of his Style. Thus he ſpeaks: Theodoſius *is happy in being defended by ſuch an Orator of* CHRIST. *You have given Luſtre to his Princely Robes, and you have conſecrated the Profitableneſs of his Laws to ſucceeding Ages. Proceed on in Virtue; you who have laid ſo good Foundations, what kind of Soldier will you prove, when you have got Experience? You have a great Wit, and an unſpeakable Store and Copiouſneſs of Speech; and you expreſs your ſelf purely and with Eaſe; and the ſame Facility and Purity is ſeaſoned with Prudence: For the Head being ſound, all the Senſes are in Vigour.* St. *Paulinus* was married to *Teraſia*, a Lady of Quality. He was once Conſul and Governour of the City of *Rome*; and drew to him the Eyes of all Men for his Nobility, Wealth, and Dignity; but principally for other moſt rare Endowments, his excellent Modeſty, and irreprehenſible Converſation. He never had Iſſue; and lived with his virtuous Conſort, as a Brother with his Siſter, by mutual Conſent renouncing all carnal Pleaſure, and attending to Devotion, Recollection and Prayer; for they reſolved to conſecrate themſelves wholly to Almighty God. When this Reſolution was taken, St. *Paulinus* went into *Spain*, and reſided ſome Time at *Barcelona*; where, for the great Importunity of all the People, he was ordained Prieſt, though much againſt his Inclination, by the Biſhop *Lampius*: For his Deſire was, out of his great Humility, to have ſerved the Church in the Degree and Office of Sacriſtan, as himſelf writes; yet ſubmitted himſelf to the Burthen of Prieſthood, underſtanding that it was God's Will and Pleaſure. After a while he came into *Italy* with *Teraſia*, now his good Siſter, and paſſing by *Milan*, communicated his Deſires with St. *Ambroſe*; and by his Admonitions and Counſel was much confirmed in his holy Reſolution, and enflamed with the Love of God. Then went on to *Rome*, where he was much viſited and honoured by the Good, and no leſs murmured at and perſecuted by thoſe who could not endure ſo great Sanctity and Perfection. And becauſe he always bore a moſt ſingular Devotion to St. *Felix* of *Nola*, Martyr (to whom, in a certain JUNE 22.

JUNE 22. certain Poem made in his Praiſe, he offers himſelf *perpetually to ſerve him in ſweeping his Church, watching at the Door all Night; and to ſpend therein the reſt of his Days in ſuch like humble and holy Exerciſes)* he took a Reſolution, with the Conſent of *Teraſia*, to ſell all his Lands and Poſſeſſions; and with the Price thereof to build a Church in Honour of this glorious Martyr at *Fundi*; and the Remnant of it to diſtribute amongſt the Poor: Whilſt they themſelves in the mean while, in a far more poor and abject Condition, unknown to the World, lodged in ſeveral and diſtinct Habitations, in a religious Weed, in a Field not far from the City of *Nola*. And this manner of Life they followed with ſo much Perfection, and ſo fervent a Deſire of pleaſing God, and imitating the Poverty of JESUS CHRIST, who being King of Glory, impoveriſhed himſelf to enrich us, that they ſeemed to be Angels veſted with mortal Fleſh. St. *Paulinus* conſulted with St. *Jerome* by Letters, who was very aged, and lived at *Bethlehem*, what were beſt for him to do, whether he ſhould go to *Jeruſalem* to viſit, and enjoy the Comfort of the holy Places? And he anſwered him, *No*; *for that in* Jeruſalem *there was too great a Noiſe, and Concourſe of People, but that he ſhould dwell in ſome little retired Corner, out of the City, as becomes a ſolitary Perſon, ſeeing he had laid the Price of his Poſſeſſions at the Apoſtles Feet, thereby teaching that Money was to be trodden under Foot, that ſo living in Humility and Secrecy, he might continue to deſpiſe that which he had once deſpiſed.* He preſcribes him alſo a Rule and Order which he is to hold, to become a perfect religious Man. *Paulinus* and *Teraſia* lived a pretty while near *Nola*, upon Alms, without being diſcovered or known. But when People came to underſtand who they were, what they had done, it cauſed a ſtrange Admiration at *Rome*, in *Italy*, and all the World over. For *Paulinus* being ſo famous and illuſtrious a Man for Birth, Wealth, Dignity, Honour, and Learning; and at the very Time when he made this Change, being in the flouriſhing Prime of his Age, abounding with all natural Endowments and Gifts of Fortune: To ſee him now in ſo different a Condition, poor, abject, and grown horrid with Rigour of Penance, to which he had brought himſelf by caſting away that Plenty of Eſtate and Honour, wherein he had been bred, and which moſt Men do with all Earneſtneſs ſeek and hunt after; this, I ſay, wrought differently upon the Minds of Men. To the Children of this World, that could not behold with Patience ſuch exceſſive Fervour of Virtue, he ſeemed to be mad; but by the Servants of God he was highly reverenced and honoured as a Saint. Which rare Example St. *Ambroſe* admiring, ſpeaketh thus: Paulinus, *for his Nobility inferior to none, having ſold his own, and his Wife's Eſtate and Means, which they had in the Province of* Aquitain, *is become a Religious Man, and hath diſtributed the Price of his Goods among the Poor; and himſelf alſo, of a moſt wealthy Man becoming Poor, and free from a moſt cumberſome Burden, hath left his Houſe, Countrey and Friends, the better to attend to the Service of God: And for this Reaſon hath choſen a ſolitary Place near to the City of* Nola, *out of the Noiſe and Tumult of the World, there to live in Quiet and Tranquillity. What will the Lords and great Gentlemen ſay to this Example? How will they fume and fret, and ſay with Indignation,* that it is a Thing not to be ſuffered, that a Perſon of that Blood and Family, of ſo great a Wit and Eloquence, ſhould withdraw himſelf from the Senate; and extinguiſh the Succeſſion of that noble and ancient Line? *And whereas they themſelves ſhave their Heads and Eye-brows to be admitted to the Worſhip of the falſe Goddeſs* Iſis; *if a Chriſtian, more perfectly to oblige himſelf to the Service of the true God, doth alter his Habit, they judge it to be a great Crime and Folly. Truly I am much grieved and afflicted, to ſee what Diligence and Care is uſed in furthering a Lie; and how negligent and remiſs we are in upholding and maintaining Truth.* Thus writeth St. *Ambroſe* of the admirable Change which God wrought in *Paulinus*. And not only St. *Ambroſe*, but divers other great and worthy Perſonages of that Time, deſired to be very particularly acquainted with him; moved thereunto by this ſo rare and admirable Converſion. St. *Anaſtaſius*, Pope, as ſoon as he was placed in St. *Peter*'s Chair, writ to the Biſhops of *Campania*, where St. *Paulinus* lived retiredly, *to make a great Account and Eſteem of him:* And himſelf, when St. *Paulinus* came to *Rome* to viſit and reverence the Bodies of the Princes of the Apoſtles, St. *Peter* and St. *Paul*, entertained him with extraordinary Kindneſs, Reverence and Honour. The Biſhops of *Italy*, upon the Receipt of his Holineſs's Letter, went to viſit him; the Biſhops of *Africa* ſent a ſolemn Embaſſy to honour him; and St. *Auguſtine*, who had a moſt ſpecial Affection for him, writ to him divers Letters, and dedicated to him his Book, *De Curâ pro mortuis agendâ:* And deſired him *to come into* Africa, *for the Comfort of all the Prelates of* Africa, *who longed much to ſee him.* He hid himſelf, and God brought him to Light. He fled from Honours, and the Applauſe of Men; and Honour, as the Shadow doth the Body, ſtill followed him. He became Poor for CHRIST, and CHRIST enriched him with his Treaſure and heavenly Gifts; and adorned his pure Soul with

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all Sorts of Virtues. But although St. *Paulinus* was ſo poor, yet was he ſo full of Pity and Charity, that no Body ever aſked him an Alms, but he was ready to part with all he had, or even more than he had. A poor Man once begged of him ſome Relief, and the Saint bid *Teraſia* give him ſomething; ſhe anſwered, *There was but one Loaf of Bread left in the Houſe; give him that then*, ſaith St. *Paulinus*, *and God will provide for us.* But ſhe notwithſtanding gave it not, for Fear the bleſſed Man might come to Want. And in Time of Dinner there came in ſome Mariners, who told him, *They had brought him ſome Boats laden with Corn and Wine; but came ſo late by Reaſon of a Miſchance that happened to one of their Boats that was ſunk.* *Teraſia* was preſent, and the Saint turning to her, ſaid, *You ſee, Siſter, that for your refuſing to part with one Loaf, our Lord hath deprived us of a whole Veſſel laden with Wheat.*

It happened that the Biſhop of *Nola* dying, and the Fame of St. *Paulinus* being ſpread over all the Countrey, (for he was univerſally honoured and reverenced for a great Saint) he was forced to accept of that Charge, and ſucceed in the Biſhoprick of *Nola*, which was then the chiefeſt and richeſt of all the Province. St. *Paulinus* did ſo exerciſe that Paſtoral Function, that although his former Virtues did blaze out clear and radiant Beams, yet were they as much overcome by the Luſtre of his Actions in this new and ſublime State, as the Brightneſs of the cleareſt Stars is obſcured by the Sun at Noon-Day. He regarded not to be honoured as a Biſhop, but to be loved as a Father. He comforted the Afflicted, raiſed up thoſe that were fallen, animated and encouraged the Puſillanimous; helped ſome with Counſel, others with Alms, all with his Prayers. None came from him but well ſatisfied and contented. He was exceedingly merciful, charitable, humble, affable and ſweet; and he edified all as well by his exemplary Life, as by his heavenly Doctrine. The Emperor *Honorius* having deſired a Council ſhould meet about certain Affairs that concerned the Peace of the Church, writ upon that Occaſion, particularly to this holy Biſhop, to be preſent at it; and becauſe he was then ſick and could not come, he writ the ſecond Letter, wherein he ſignified to him, *that the Council, in Expectation of his Coming, had forborn to conclude or determine any Thing*; and earneſtly beſought him by all Means to haſten his Coming in theſe Words: *Particularly, holy Lord, moſt venerable Father, and true Servant of God, I do beſeech you that notwithſtanding the Pain and Trouble it is to coſt you, you will do this Work of God, and give us the Comfort of your Preſence; and that without any Delay you come immediately for the Comfort of the Synod; and to ſatisfy our Deſire, and give us your Bleſſing.* JUNE 22.

Two other remarkable Things happened to St. *Paulinus* whilſt he was Biſhop; wherein he gave a Proof of the Love he had of holy Poverty, and a perfect Demonſtration of his great Charity towards his Neighbours. St. *Auguſtine* relates the one, and St. *Gregory*, Pope, the other; and we will ſet them both down here. After that *Alaricus* King of the *Goths* had taken and ſackt *Rome*, following on the Courſe of his Victory, he came to the Kingdom of *Naples*, deſtroying and beating down Cities and Towns, and rifling and ſpoiling all the Provinces thorough which he paſſed. Some of his Soldiers came to *Nola*, and took the holy Biſhop *Pauliuus*. Of whoſe Captivity St. *Auguſtine* ſpeaketh thus: *Our* Paulinus, *Biſhop of* Nola, *who of a moſt rich Man voluntarily became very poor, and was of a moſt eminent Sanctity; being taken Priſoner by the* Barbarians *when they ſackt* Nola, *prayed thus to our Lord, as himſelf told us:* Lord, if it be your holy Pleaſure, permit me not to be tormented for Gold or Silver; for you know beſt where are all my Means and my Treaſure. *There certainly had* Paulinus *hoarded up all his Goods, where the ſame Lord (who ſo long before warned us of theſe Miſeries which were to befal us) counſelled us to lay up and ſecure our Means.* Thus writeth St. *Auguſtine*, who alſo addeth, that St. *Felix* appeared to thoſe of *Nola*, and defended them by his Interceſſion. Some Years after came the *Vandals* out of *Africa*; and making their Incurſions upon that Part of the Countrey, pillaged and waſted it moſt miſerably, and carried away Captives many Citizens of *Nola:* And he that ſuffer'd moſt was *Paulinus*, for they plundered his Houſe and Church. Yet as poor and naked as they left him, they could never take from him his Pity and Compaſſion towards the Needy and Diſtreſſed; for whatſoever he could gather up in his ruined Houſe, he employed it all for the Relief and Comfort of the poor Captives. At length, when all was ſpent, and there remained nothing to give, St. *Gregory*, Pope, ſaith, that a poor deſolate Widow begged of him an Alms to redeem her Son, who was in Slavery and Bondage to the King of the *Vandal*'s Son in Law. The Saint told her, *He had nothing in the World left him more to give, than his own ſelf, and that ſhe ſhould take him, and ſell him to the Prince in Exchange of her Son; for he was moſt willing to be made a Bond-ſlave in his Place:* And although the poor Widow laughed at it, as at a Jeſt, yet the holy Biſhop, with his great Eloquence, gave her ſo many and ſo ſtrong Reaſons, that he perſuaded her to accept of his Offer. They both paſſed over together into *Africa*; and

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JUNE 22. the Woman beſought the Prince *to releaſe and reſtore unto her her Son.* Which when he would not hear of, ſhe deſired *at leaſt to exchange him for this other Man whom ſhe offered to ſerve in his Place.* The Prince ſeeing him to be a perſonable Man of comely Feature, and being much taken with the Modeſty and Gravity of his Countenance, aſked him *if he knew any Trade*; and the Saint replying, *that he had ſome Skill in looking to a Garden*; the Prince was contented, and reſtoring to the Widow her Son, made *Paulinus* become his Gardiner: Which he performed with ſo great Care and Induſtry, and all Things proſpered ſo well in his Hands, that he ſeemed to be excellent in that Trade, and every Day preſented his Maſter with ſome Curioſity of Herbs, or rare Poſie of Flowers. And his Maſter's only content in a manner, and Recreation was, to go ſee his Garden, and talk with his Gardiner; and he was ſo delighted with his Diſcourſe, that he left frequently all other Company of his Friends and Acquaintance to entertain himſelf with him. He aſked him divers Queſtions, and conſulted with him of Matters of Conſequence, for he found him in all his Anſwers to be moſt prudent, and of a deep Inſight. This Familiarity between them paſſed ſo far, that one Day St. *Paulinus* told his Maſter in ſecret, that *he ſhould look about him, and provide for his Affairs, for the King, his Father in Law, was to die very ſoon.* The Maſter told this to the King, and he deſired much to ſee *Paulinus*; and the Buſineſs was ſo carried, that whilſt the King was at Dinner with his Son in Law, *Paulinus* came into the Parlour, to preſent them with ſome curious Fruit of his Garden. The King looking upon *Paulinus*, was preſently ſeized with a great Horror, waxing pale and chill for Fear; and then ſays to his Son in Law, *This Bondman of thine has told thee but the Truth: For this laſt Night I ſaw certain Judges, and among them this Gardiner, ſeated in a high Throne, who commanded the Rod (or Scepter) to be taken out of my Hand. Aſk of him in private who he is, and conjure him to tell you the Truth; for it is impoſſible but he muſt be ſome other Perſonage than in his exterior he ſeems to be.* The Maſter did ſo preſs *Paulinus* to tell him his Condition and Quality, that at length he was forced to confeſs *that he was a Biſhop:* Whereat he much wondring, ſaid to him; *Bethink your ſelf well what you will aſk of me, for I intend to ſend you home well ſtored with Gifts and Preſents.* The Saint aſked neither Gold nor Silver, but only thoſe of his Dioceſe that were there detained Captives. The Prince commanded they ſhould all be ſought out, and put into a Ship, which was alſo well ſtored with Corn; with which the Saint, victorious over himſelf, the World, Tyrants, Devils and Hell, ſolemnizing a Triumph of Charity, returned to *Nola*; and was entertained with that Applauſe, and Remonſtrance of Joy, by his Flock, which every one may well imagine. And not long after, as he had foretold, dyed the King of the *Vandals.* St. *Paulinus* exerciſing, according to his former Cuſtom, all Works of Piety and Charity; and attending moſt carefully to the good Government of his Church, fell very ſick of a great Pain in his Side, in which Sickneſs he was viſited by two good and holy Biſhops, *Symmmachus*, and *Benedict*, which did much comfort him. And having recovered ſome little Strength, he commanded an Altar to be ſet up in his Chamber, and out of his great Devotion ſaid Maſs, thoſe two Biſhops helping and aſſiſting him. After Maſs, he returned again to Bed, and immediately aſked, *Where are my Brethren?* His Man thinking he meant the aforeſaid Biſhops, anſwered, *Behold Father, here they are. I aſk for* Januarius *and* Martin, replies the Saint, *who were here even now, and going out told me, they would return back again immediately.* St. *Januarius* was a Biſhop and Martyr, and is the Patron of *Naples*, where his Head and his Blood is kept to this Day; and the Blood being put near the Head becomes liquid, and bubbles up by a continual Miracle. And St. *Martin* had been Biſhop of *Tours*, moſt famous for Sanctity and Miracles, whom St. *Paulinus* had been acquainted with, and after his Death bore him a moſt ſingular Devotion; and by his Interceſſion was cured of a ſore Eye, by rubbing it with Oil, that had burned in a Lamp, which was hung up before St. *Martin*'s Body. Theſe two bleſſed Saints came to viſit and comfort St. *Paulinus*, lying on his Death-Bed; who preſently ſung that pious Pſalm of *David: Levavi Oculos meos in Montes. I have lifted up my Eyes unto the Mountains.* There was preſent in the Chamber a Prieſt named *Poſthumius*, who was much afflicted, for that he owed twenty Shillings, which St. *Paulinus* had lent him, having beſtowed it upon the Poor, and could not pay it before the holy Man died. He opened his Trouble to the Saint; and he ſmiling upon him, ſaid, *Do not afflict thy ſelf, my Son* Poſthumius, *there will not be wanting Money to diſcharge Debts contracted in Favour of the Poor*; and preſently after there was brought him an Alms of fifty Shillings that was ſent him: The Saint gave two Shillings of it to the Bearer, and with the reſt he paid his Debts; and gave Thanks to our Lord, who never leaves thoſe that do confide in him. He paſſed that Night in great Pain, and the next Morning ſaid Mattins; and then having exhorted his Clergy *to ſerve our Lord faithfully,* JUNE 22.

to

JUNE 22. *to love one another, and live peaceably together*, he recited the reſt of the Canonical Hours; and prayed ſilently to himſelf, till the Time of ſaying Evenſong. And then ſeeming to awake out of a ſound Sleep, perceiving it was about the Time of lighting Candles, he ſung with a ſweet and low Voice, *Paravi Lucernam Chriſto meo. I have prepared a Lamp to my Chriſt.* Then continued again praying four Hours within the Night. There was in the Room a great Number of People, expecting his happy Paſſage; and on the ſudden the Chamber all ſhook, which put them into a great Fright, ſo that they fell flat upon the Floor, and cryed to God for Mercy. And in this Shaking and Noiſe, which was heard only in that Chamber, the Saint gave up his bleſſed Soul to God. His Face was moſt beautiful, as white as Snow, and manifeſted well the Glory which his Soul now enjoyed, which had quickened that Body. The Earth lamented and trembled, and the Heavens rejoiced and exulted for his Departure. His Flock of *Nola* moaned and bewailed the Loſs of their Paſtor; and the Angels ſung for the Joy they received by his Company. St. *Paulinus* died on the two and twentieth of *June*, on which Day the Church keeps his Feaſt; and it was in the Year of our Lord CCCCXXXI, in the Reign of *Theodoſius* the younger, and *Valentinian* Emperors. Although St. *Paulinus* was eminent for Wit and Eloquence, as we ſaid, yet he would never explicate or interpret the holy Scripture; and this out of his ſingular Humility, thinking himſelf unworthy and unfit to do it. He writ ſome Poems, and admirable Epiſtles, yet he would not publiſh them, or have them kept. But by the Induſtry of St. *Amandus*, Biſhop of *Bourdeaux*, his great Friend, they were collected; and are extant to this Day. For the holy Man moſt perfectly contemned himſelf, and all the Things of this inferior World, and had his Heart and Mind fixed upon Heaven, inſomuch as he remembered not the Epiſtles he had written. The Body of St. *Paulinus* is kept at *Rome*, in the Church of St. *Bartholomew* in the Iſland, as is ſet down by the *Roman* Martyrology, which alſo addeth that this Saint had great Power and Virtue over the Devils. JUNE 22.

The Nativity of St. JOHN BAPTIST, *Precurſor of our Lord* JESUS CHRIST.

JUNE 24. THE Solemnity of the glorious Precurſor of our Lord JESUS CHRIST, St. *John Baptiſt* his Birth doth ſo repleniſh the Church of God with Joy and heavenly Conſolation; that to teſtify it, the Cuſtom was anciently to celebrate this Feaſt with three Maſſes; a Thing never practiſed by our holy Mother the Church in the Honour of any other Saint. The Conception of this admirable and incomparable Man, his Birth, Life and Death, is to be collected out of the holy Scripture, and the bleſſed Evangeliſts, who have ſet down the Hiſtory of him very particularly. For our Lord God, who made Choice of St. *John* for ſo great and excellent an Office, amongſt many other ſingular Privileges and Prerogatives allowed him alſo this, that the very ſame Hiſtoriographers that writ our Saviour's Life, ſhould write alſo St. *John*'s: Amongſt whom St. *Luke* beginneth his Goſpel with a Narration of St. *John*; ſaying, *That in the Reign of* Herod Aſcalonita, *King of* Jewry, *there was a Prieſt called* Zachary, *married to one, by Name* Elizabeth: *That they were both of them juſt, and obſerved the Law of God entirely and without Blame; and that they had no Iſſue, as well for that* Elizabeth *was barren, as becauſe they were both far ſtricken in Years. And that one Day as* Zachary *was offering Incenſe at the Altar, and all the People was praying without, there appeared unto him an Angel, at the right Hand of the Altar, at whoſe Sight he was much troubled: And the Angel ſaid unto him,* Fear not, *Zachary*, for thy Prayer hath been heard, and *Elizabeth* thy Wife ſhall bear thee a Son, whom thou ſhalt name *John*; and he ſhall cauſe great Joy and Gladneſs; and many ſhall rejoice at his Birth, becauſe he ſhall be great before our Lord. He ſhall drink no Wine, nor any thing that hath Force to make a Man drunk. And he ſhall be repleniſhed with the Holy Ghoſt from his Mother's Womb. And the divine Writer, following on the Story, recounts *Zachary*'s Doubt, and the Queſtion he made to the Angel (who was St. *Gabriel*) and the Angel's Anſwer to him; and how in Puniſhment of his Incredulity, he became dumb; and the Admiration and Fear the People was in. When the divine Service was done, *Zachary* returned to his Houſe, and *Elizabeth* conceived St. *John* on the four and twentieth of *September*, ſix Months before the Incarnation of the Son of God; and was brought to Bed of him on the four and twentieth of *June* of the Year following. JUNE 24.

But

JUNE 24. But becauſe the Life, Preaching, Office, and whatſoever elſe concerns this moſt divine Man is commonly known, we will break off the Order of the Hiſtory, and treat of his Virtues and proper Privileges and Excellencies; although to expreſs or ſet down the very Shadow of the leaſt of them, we ſtand in need of an Angel's Tongue. For if the Angel told *Zachary*, *That his Son was to be Great before our Lord*; and if *all Nations are before him as if they were not, and no more than a Drop of Water in his Preſence*, how great and excellent, how admirable and divine muſt that Man be, who is Great in the Preſence and Sight of God? *In whoſe Eyes whoſoever is, and appears to be Great, is truly Great*; *and who appears to be Little, is truly Little*; *and who appears Nothing, is Nothing indeed*, as ſaid the humble Father, St. *Francis*. For if we conſider things right, we ſhall diſcover that all the Excellency and Greatneſs of Creatures depends not of the deceitful Judgment, and fooliſh Opinion of Men, but of the Eſteem and Credit which they have with God: We, not knowing things as they are in themſelves, cannot examine them with exact Weights, nor poiſe them in a juſt Balance; and although our Underſtanding ſees them, yet it is frequently made blind by Paſſion, whereupon we miſtake moſt groſly, and call things by quite contrary Names. As for Example, We call one *poor*, who in truth is *rich*, and the *rich*, *poor*; *the wiſe Man* we term a *Fool*, and the *Fool a wiſe Man*; we eſteem him to be *ſtout and valiant*, that is *raſh and inconſiderate*; we praiſe that which deſerves Reprehenſion, and blame that which is moſt commendable, and worthy of the greateſt Praiſe. Wherefore St. *Paul* had reaſon to ſay, that *He only is approved whom God commends, and not Men.* Whence it comes, that they are truly happy and great, who are ſuch in the Sight of God, and they only deſerve to be praiſed and magnified by Men, whom God doth praiſe; and ought to be held in ſo much greater Honour and Eſteem, as the Praiſe which God gives them, is greater. Becauſe, as St. *Auguſtine* ſaith, God is the Meaſure and Rule of all that is laudable, and worthy of Commendation in the Saints. God praiſed *Noah* in the ancient Teſtament, when he ſaid to him, *Thee amongſt all Men have I found juſt before mine Eyes.* He praiſed *Moſes*, whom he ſtyled *his faithful Servant*. He praiſed *David*, calling him *a Man according to his own Heart*. He praiſed *Job*, and gave him that Teſtimony, that *he was a Man ſincere, upright, and fearing God, and that there was not his like then living upon the Face of the Earth.* And ſome others are yet to be found in the old Teſtament, who for their rare Virtues merited to be praiſed by our Lord; in the Goſpel alſo we read of ſome who have been commended by the Mouth of the Eternal Word. He ſaid of *the Centurion*, that *he found not ſo great a Faith as his was, in* Iſrael; and to the *Cananean Woman*, being, in a manner, overcome by her pious Importunity, and humble Perſeverance, he cried out, *O Woman, great is thy Faith.* Of *Nathaniel* he gave this Teſtimony, that *he was a true* Iſraelite, *in whom there was no Fraud or Guile.* He ſaid of St. *Paul the Apoſtle*, that *he was a Veſſel of Election, to carry his holy Name through the World, and preach it to the* Gentiles, *Kings, and the Children of* Iſrael. In fine, St. *Peter*, *Prince of the Apoſtles*, when he had learn'd by Revelation of the eternal Father, and confeſſed JESUS CHRIST to be Son of the living God, was made worthy to hear from the Mouth of the ſame Lord, *Happy art thou*, Simon, *Son of* Jonas, *for having been taught not in the School of Fleſh and Blood, but in the School of my eternal Father.* The Praiſes of theſe Saints are, queſtionleſs, ſingular, admirable, and divine, becauſe the Author of them is the ſovereign, prime Verity, which can neither deceive, nor be deceived. But without all Compariſon, the Praiſe and Commendation which our Lord gave this Servant of his, the Judge his Herald, the Bridegroom his Paranymph, the Sun its Morning-Star, the Light of the World its lighted Torch, the King of Heaven his Harbinger, the eternal Word his Voice, and, in fine, our Lord JESUS CHRIST his beloved Servant, *John Baptiſt*, exceedeth all other Praiſe and Commendation, when ſpeaking of him, he ſaid, *among the Children of Women there aroſe none greater than* John Baptiſt: Upon which Words thus writeth St. *Ambroſe*: *He hath the Advantage of all*; *he ſurpaſſeth the Prophets, exceeds the Patriarchs*; *and whoſoever is born of a Woman, falls ſhort in Merit and Excellency of St.* John Baptiſt.

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This matchleſs Privilege and Excellency of St. *John*, is intimated to us by his very Name, which being brought from Heaven, and revealed to St. *Zachary*, was declared and manifeſted by him on the Day of his Son's Circumciſion. *Johannes eſt Nomen ejus. John is his Name*, which not I, but God hath given him, and will have him thus called: For *John* is as much as to ſay, *One that is in Grace.* And if we conſider all that belongs to St. *John*, we ſhall diſcover ſuch a Heap and Store of divine Graces, that he may deſervedly be ſtyled the *Son of Grace*; which claims and challenges in him a greater Portion, than Nature. It was a ſingular Grace to be born of aged Parents, that were paſt the time of breeding, and of a Mother who was naturally barren. It was a wonderful Grace, that the ſame Archangel *Gabriel*, who was to bring the Tydings to the ever glorious Virgin, of her conceiving and

JUNE 24. bringing forth the eternal Word, ſhould reveal to St. *Zachary* the Conception and Nativity of St. *John*, and that this Revelation ſhould be given him ſolemnly in the Temple, as he was offering Incenſe to our Lord upon the Altar, and preſenting to him the Prayers, Deſires, and Sighs of all the People. It was a very ſpecial Grace that the ſame Angel foretold, *That this Child was to be great before our Lord, and to be ſanctified and repleniſhed with the Holy Ghoſt in his Mother's Womb, and perpetually dedicated to the particular Service of the divine Majeſty*; inſomuch, ſaith St. *Peter Damian*, as *what the Apoſtles obtained after a long time, after they had converſed ſome Years with* CHRIST *our Lord; after they had ſeen him aſcend into Heaven, and ſend from thence, viſibly, the Holy Ghoſt: All this was beſtowed upon St.* John, *whilſt he was yet in his Mother's Womb.* It was an ineſtimable Grace, that JESUS CHRIST our Lord, being not yet born into the World, but lodging, and keeping cloſe, within the moſt chaſte and pure Womb of his Virgin Mother, came to viſit him; and that he, hearing the Salutation which our bleſſed Lady gave St. *Elizabeth*, ſhould exult and leap for Joy before he was born; and by Virtue of her divine Voice, ſhould be ſanctified and cleanſed of Original Sin, wherein he had been conceived, and having the Uſe of Reaſon, by an unheard-of Privilege, accelerated in him, ſhould live to God, before he could live to the World. For this moſt happy Child arriv'd at Heaven, before he was born on Earth; beheld CHRIST before he could ſee material Light; or to ſay better, at the ſame Inſtant of Time did CHRIST begin to live in St. *John*, that St. *John* began to have Life in himſelf. For to overcome the World, he firſt overcame the Courſe and Strain of Nature; and by this ſo ſtrange and incomparable Grace, he daily advanced more and more in Sanctity, and merited new Graces and Favours of God. And if the Queen of Heaven, our bleſſed Lady, was preſent at St. *Elizabeth*'s Delivery, (as many grave Doctors are of Opinion ſhe was) then was it a new Grace, that coming forth of his Mother's Womb, he ſhould firſt fall into the Hands of the Mother of God, and be ſwadled by the pureſt Hands of that Lady, who was full of Grace, and bore then in her Womb the Treaſure and Fountain of all Graces, whereof ſo great a Part was to come to St. *John*'s Share. It was no little Grace, that all the People did ſo exceedingly rejoice at his Birth, and that being aſtoniſh'd at ſo many ſtrange and ſtupendous things, which they ſaw and heard of him; they aſked with Admiration, *Quis, putas, puer iſte erit? What do you think this Child will be?* who is ſo miraculous, and ſo highly favoured of God. In fine, it was a moſt wonderful great Grace to be choſen by our Lord for ſo ſublime an Office, and be the Fore-runner and Precurſor of JESUS CHRIST. For ſeeing the only Good and Happineſs of the World conſiſted in knowing and ſerving JESUS CHRIST; for which Cauſe God Almighty had ſo often, and ſo long before, promiſed his coming by the Patriarchs, foretold it by the Prophets, ſignified and given Notice of it by divers Shadows and Figures, noting the very Place and Time wherein it was to be; it was expedient there ſhould be a Perſonage rather divine than humane, and generally reputed and eſteemed for ſuch, whoſe Office it ſhould be, to ſhew and point him out with his Finger, and ſay, *Lo, here he is*; to the end, that as well People then living, as thoſe of after-Ages, might not excuſe themſelves, or come to be miſtaken in a Matter of ſo great Conſequence for their eternal Welfare and Salvation. For although the coming of the Meſſias was propheſied, as we ſaid, in general, yet all the Circumſtances of his coming were not ſo ſpecified, and particularly ſet down in holy Writ, that the common ſort of People might ſufficiently underſtand them, leſt there were ſome appointed to expound and declare the Propheſies to them, eſpecially, they being poſſeſſed with an erroneous Opinion, that the Meſſias was to come with great State, Power, and temporal Majeſty, to deliver them from Slavery, Miſeries and Afflictions of the Body, little expecting, or caring for a Remedy of their ſpiritual Calamities and Infirmities, though far greater, and more worthy of Compaſſion and Pity; whereas JESUS CHRIST our Saviour and Redeemer, came principally for our Deliverance from the Bondage and Captivity of *Satan*, and came poor, humble, and obſcure: It ſtood with great Reaſon that a Man, who for his Wiſdom, Virtue, and rare Sanctity, had great Authority with them all, ſhould by the Light of the Holy Ghoſt have Knowledge of him, and by his Teſtimony communicate the ſame to others, and ſhew them the promiſed Meſſias, that their Eyes might not by the Lowlineſs, and Humility of CHRIST, nor they be miſtaken in him whom they ſaw converſant amongſt them, but be moved to reverence, and obey that Lord, who being King of Glory, and equal with his Father, had cloathed himſelf with that mean Habit of a Servant, to gain their Affections by ſuch Tokens and Demonſtrations of his incomprehenſible Goodneſs. Furthermore, it was expedient for St. *John*, to come to prepare the Ways of our Lord, and to diſpoſe Men's Hearts to receive him; for they were ſo corrupted, and ſo over-run with Weeds, and overgrown with Briars and Brambles of all ſorts of Vices and Sins, that it was neceſſary firſt to root them out, and cleanſe the Soil, and afterwards to manure

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and

JUNE 24. and cultivate it, that it might be made fit to receive the Seed falling from Heaven, and bring forth the Fruit which was required. The World, which had been for a long time overwhelmed with horrible Darkneſs, was not able preſently to endure the brighteſt Light of the Sun of Juſtice, but would have been quite blinded, if, by degrees, it had not received the Beams of it, and inured itſelf to behold an inferiour Light, by caſting its Eyes upon this flaming Torch, St. *John*, which was ſent to ſhew the Sun. *Erat ille lucerna lucens & ardens.* And this is what the holy Evangeliſt St. *John* telleth us in the beginning of his Goſpel; that *there was a Man ſent from God, whoſe Name was* John, *who came to give Teſtimony of the Light, that all might believe by him.* Now that St. *John* might perform this Office of Precurſor, and prepare and make ſtraight and even the Way to our Saviour, and give Teſtimony of the Light and Verity, whilſt he was yet a tender and delicate little Child, born of noble and wealthy Parents, he left his Father's Houſe, and entered into a horrid Deſart, where he lived alone, with no other Company than of wild and ſavage Beaſts, and cloathed his tender and innocent Body with a Garment of Camel's Hair, and girt his Loins with a Girdle made of the Skin of ſome Beaſt, feeding upon wild Honey, which is bitter, which he found ſcattered about the Fields, and certain Locuſts, a moſt unſavoury and contemptible Food, ſleeping upon the Ground, and afflicting that holy Body of his, which had never committed Sin, with as much Rigour and Severity, as if it had been guilty of innumerable Crimes.

This ſo rigorous Penance of St. *John*, is deſcribed by the holy Evangeliſts, and therefore cannot be called in Queſtion. *Nicephorus Calixtus*, and *Cedrenus*, *Greek* Authors, write, that in the Perſecution of *Herod*, when he put to Death the holy Innocents, St. *Elizabeth* fled into ſome ſecret Place of the Mountains, with her little Infant, St. *John*, that was but a Year and half old, and there retired into a Cave, (where St. *Bede* tells us that afterwards a Church was built) ſhe ſurvived but forty Days, leaving her bleſſed Child in the Hands and Mercy of God, who ſent an Angel to feed him, as he had done to *Iſmael*, *Abraham*'s Son, when his Mother, *Agar*, left him under a Tree, and retired herſelf far off, that ſhe might not ſee him die. Thus write the aforeſaid Authors; and what they ſay, ſeems not improbable to Cardinal *Baronius*, and the Doctor Father *Francis Suarez*; and becauſe they are Authors both accurate and learned, I would not omit to mention it. St. *John Chryſoſtome*, and St. *Peter Martyr*, Biſhop of *Alexandria*, add, that St. *Zachary* was put to Death for having hid his Son, and refuſing to diſcover him. But howſoever it happened, the holy Doctors agree in this, JUNE 24. that St. *John*, from his tender Age, did Penance in the Deſart, and was the firſt that opened the Way to *Anchorites* and Hermits. And therefore St. *Gregory Nazianzen* calls him confidently *an Hermit*; and St. *Jerome*, St. *Chryſoſtome*, and St. *Bernard*, ſay, that *he was the Captain, Maſter, and Guide of religious Men*; becauſe he was the Pattern and Model of them all: And he perſevered in this auſtere and ſolitary Life, till our Lord called him out to preach, and exerciſe the Office of his Precurſor, for which he had choſen him, that all the People, calling to Mind the ſtrange and ſtupendous things that happened at his Birth, and conſidering the great Auſterity in which he had lived all this while in the Deſart, and the new Manner of Habit and Cloathing he wore, and the Spirit and Courage wherewith he preached Penance, and baptized, might be aſſuredly convinced that this Man had the Spirit of God, and carried, as I may ſay, his royal Broad Seal, and conſequently ought to be believed and obeyed as his Officer and Miniſter. He was the firſt, who, as a Man ſent from Heaven, did preach the Kingdom of Heaven, and Penance, which leads and conducts us thither. All this wrought ſo powerfully, being looked upon as a continual Miracle, that without any other Sign, or Miracle done by St. *John*, the *Jews* did not only eſteem him a moſt holy Man, and a Saint, but alſo took him to be the Meſſias, whom they expected, and conceived ſo great and high an Opinion of him, that they ſent a ſolemn Embaſſy to demand of him whether he were the Meſſias or no? Being ready to believe him at his Word, and lay upon him the Honour of Meſſias, if he would have accepted it.

But he was ſo humble, and kept ſo ſure Footing, as not to be ſhaken by Vanity, or carried away with Praiſes and Vogue of the People: For he acknowledged, confeſſed, and proteſted that he was not CHRIST, or the *Meſſias*, nor that *Prophet* whom they eſteemed him to be; but *a Voice* only, to announce, proclaim, and preach to them, that they were to prepare the Ways for our Lord, as *Eſay* had long before foretold. St. *John* ſaid he was *the Voice* of CHRIST, and not *the Word*, which ever was, is, and ſhall be; but only the Voice and Ambaſſador of that Word, to manifeſt and make it known to the World. For as our *interiour Word* is a Conception form'd by the Underſtanding, and *the Voice* is that which utters and declares it, ſo JESUS CHRIST, our Redeemer, is *the Word*, the moſt pure, ſimple, and perfect Conception of his eternal Father, and true Image, Form, and Figure of his Subſtance, the Brightneſs of his Glory, and a ſubſtantial Mirrour, in which all his Perfections are contained and repreſented; and St. *John* is

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the Voice flowing from CHRIST, as from its Source and Fountain, to preach and teſtify to the World, that he is *the ſpotleſs Lamb which came to take away the Sins of the World. The Voice* is inſtituted to ſignify *the Word*, and St. *John* was appointed to ſhew and declare CHRIST. *The Word* is ſecret and hidden, until *the Voice* do diſcover and bring it forth; and CHRIST being in the Boſom of his Eternal Father, was not known of Men, until this divine *Voice* came and manifeſted him. *The Voice* is made to explicate the *Word or Conception of the Mind*, and is after it; and St. *John* was after JESUS CHRIST: Becauſe JESUS, as the *Word* of the Eternal Father, is from all Eternity; and St. *John*, as a tranſitory *Voice*, was framed in Time; and therefore ſaith of himſelf, *after me there cometh a Man which is made before me, becauſe he was before me.* In fine, he was a *Voice*; becauſe as when we hear a Man's Voice, we ſay *he is there*; and by the Voice we know the Perſon, (as in the *Acts* of the *Apoſtles* the Maid of *Mary*, Mother of *John*, knew St. *Peter* by his Voice, when he was delivered out of Priſon by an Angel) ſo whoſoever heard St. *John Baptiſt*, who is the Voice of JESUS, preſently underſtood that JESUS CHRIST was come. The other Prophets ſaid ſtill, *he will come, he will come:* But St. *John* ſaid *he is come*; and pointing at him with his Finger, ſaid, *this is the Lamb of God; this is he that takes away the Sins of the World.* And for this Reaſon is St. *John* not only a Prophet, but alſo more than a Prophet. His Father ſtyled him *a Prophet*, ſaying, *and thou Child ſhalt be called the Prophet of the Higheſt:* And our Saviour, ſpeaking of him, ſaid, *What went you out to ſee? a Prophet? yea, I tell you, and more than a Prophet.* For the Prophets, as we ſaid, had in Charge and Office to warn and tell the People, that the Meſſias was to come: But St. *John*'s Office was to ſhew him, and give Notice that he was already come: *He was more than a Prophet*; for other Prophets propheſied of him, and he made his Mother a Propheteſs even before he was born; and after he was born, he made his Father become a Prophet, and reſtored him the Uſe of his Tongue, which he had been deprived of, for not believing the Angel: For it was not meet that when the Voice came to Light, and was heard and underſtood by others, the Father of the Voice ſhould remain dumb. *He was more than a Prophet*; becauſe he was the End and Accompliſhment of all the Prophets of the Old Teſtament, and the Beginning of the New; and therefore CHRIST our Saviour ſaid, that *the Law and the Prophets ended in* John. *He was more than a Prophet*; becauſe he not only ſaw and converſed as a Friend with him, whom all the Prophets deſired to ſee, but alſo had the Honour to baptize him with his own Hands; and to ſee the Holy Ghoſt deſcend upon him in the Form of a Dove; and to hear the Voice of the Eternal Father, that teſtified that *this* JESUS *was his bleſſed and beloved Son.*

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He was more than a Prophet, for he was an *Angel.* And ſo God the Father calls him by the Prophet *Malachy:* And CHRIST our Saviour confirms it, citing the ſame Teſtimony. Not that St. *John* was not *a Man* by Nature, but that he had the Office, and led the Life of an *Angel*, and in Sanctity and Excellency was not inferior to the higheſt Cherubins and Seraphins. Thoſe celeſtial Spirits are called *Angels*, becauſe they are Meſſengers of our Lord, his Miniſters and Officers, and Interpreters of his holy Will; for *Angel*, in the *Greek* Tongue, is as much to ſay as *Meſſenger.* And St. *John* being Ambaſſador of our Lord, in all Reaſon ought to bear the Name of *Angel*, ſeeing he bore the Office; and much more for having had the Purity of an Angel: For he lived on Earth in frail and corruptible Fleſh more perfectly and holily, than many Angels, though more noble and excellent by Nature, do live in Heaven. And what Tongue of Angels can explicate thoſe rare Virtues, and that Ocean and Abyſs of Sanctity and Perfection which St. *John* had, and daily encreaſed and augmented from the Time he was ſanctified in his Mother St. *Elizabeth*'s, Womb, till he did moſt freely expoſe his Life, and give his Head for Juſtice and Defence of Chaſtity? How did he entertain himſelf in the Deſart with moſt ſublime and divine Thoughts? What Senſe and Feeling? What a Foretaſte had he of heavenly Glory? What Comforts and Favours received he from God? What Viſits, and how delightful Converſation with the Angels? What Brightneſs and Splendor in that Soul! What Flames and Ardour of Charity did burn in that ſacred Breaſt, and made him go forth of himſelf, to live not ſo much where he was, as where he loved, and poſſeſſed all his Happineſs! For if we read of ſome Saints, that by Force of Spirit, and moſt ſpecial Favour of our Lord, they were raiſed above themſelves, and abſorpt in that Manner, as to forget the Weakneſs of their Fleſh, and all Contentments, and even neceſſary Employments of this Life, that with open Eyes they ſaw nothing, and amidſt the greateſt Noiſe heard nothing; and whilſt they were eating, did not in a manner eat. What ſhall we think of St. *John Baptiſt*, who being ſo young and tender, forſook more for the Love of Virtue than they could leave; and lay hid in a Deſart, to live no more to himſelf but to God, and to become

a worthy

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a worthy Ambaſſador of his Glory, and the moſt certain and infallible Witneſs of his only ever-bleſſed and deareſt Son. Upon this Ground St. *Ambroſe*, St. *Chryſoſtome*, and other holy Doctors affirm, that in all his Actions he had the Holy Ghoſt for Maſter, and Director, who illuminated him in divine and heavenly Myſteries, not as a Man, but as an Angel. Here he received the Gift of underſtanding and explicating the holy Scriptures, and to ſpeak and write as a Canonical Author. He had the Gifts of Faith, Knowledge, and Wiſdom, neceſſary for ſo great a Preacher and Doctor, ſent and given to the World, that all Men ſhould believe by him. The Apoſtles converted ſome one Countrey, ſome another; and St. *Paul*, that was Doctor of the Gentiles, converted very many. But of St. *John Baptiſt* the Goſpel ſays, that *he was ſent into the World, that all Men ſhould believe by him.* And therefore St. *Jerome* and other Saints call him *an Apoſtle*, not in Dignity and Apoſtolical Power, but in Office and Function; becauſe the Word *Apoſtle* ſignifies *one that is ſent*; and St. *John* was ſent by Almighty God, not to one Province, Nation, or Kingdom, but to all the World. Finally, he had in a moſt high and perfect Degree all the Privileges and Excellences, which become and adorn either the active or contemplative Life; in both of which he was eminent: As alſo the Graces and Virtues ſuitable to the Office and Charge of CHRIST's Precurſor and Baptizer, or Baptiſt, which God had given him. Wherefore the Saints never make an End of recounting and extolling his Praiſes; and he that would undertake to gather together all that is ſaid by them in his Commendation, would make a vaſt Volume. St. *Peter Chryſologus* calls him *The School of Virtues, the Maſter of Life, Model of Sanctity, Rule of Juſtice, Mirror of Virginity, Title of Honeſty, Example of Chaſtity, Preacher of Penance, Doctor of Faith, more than Man, equal with Angels, Sum of the Law, Seed of the Goſpel, the Voice of the Apoſtles, the Silence of the Prophets, Torch of the World, Forerunner of* CHRIST, *Harbinger of the Judge, Witneſs of our Lord, Sanctuary of the Bleſſed Trinity.* St. *Auguſtine*, St. *Bernard*, and other Saints ſtyle him *The Trumpet of Heaven, Herald of* JESUS CHRIST, *Secretary of the Father, Precurſor of the Son, Standard-Bearer of the great and mighty King, Preacher of Penance, Correction of the* Jews, *Joy of his Parents, Honour of his Family, Example of the World, Baniſhment of Death, Gate of Life, Glory of Men, Splendour of Converſation, Rule and Square of Juſtice, Comfort of the Angels, an incomparable Man, Kinſman of* JESUS CHRIST, *Friend of the Bridegroom, Preparer and Accommodater of the Ornaments of the Spouſe.* The ſame St. *Bernard* ſtyles him *Patriarch, the Head and Perfection of Patriarchs; Prophet, and more than a Prophet; Angel, and among Angels the choiceſt; Virgin, and moſt pure Spouſe of Virginity; Martyr, and Light of Martyrs; and one that between the Birth and Death of* JESUS, *hath left us a rare Example of a moſt conſtant and couragious Martyrdom.* But all the Praiſes which the Saints, vying as it were with one another, have heaped upon St. *John*, are dumb and ſilent, and ſignify little or nothing in Compariſon of what the Saint of Saints ſaid in his Praiſe and Commendation: *That among thoſe that are born of Women, there aroſe none greater than* John Baptiſt. In which Words is compriſed whatſoever can be ſaid in his Honour. Wherefore *Euſebius Emiſſenus* ſaith, *That St.* John *cannot be praiſed, according to his Worth and Merit by the Mouth and Tongue of Man, ſeeing God himſelf hath undertaken to praiſe him.* And St. *Auguſtine* concludes, that *If among Men, and the Children of Men, there be none greater than St.* John, *that he who is greater than* John Baptiſt, *is not only Man, but alſo God.* And he did ſo much reſemble in Sanctity our Lord JESUS CHRIST, that while St. *John* was living, he was eſteemed to be the Meſſias; and after his Death the Meſſias was taken for St. *John*, as obſerves St. *Ambroſe.* In fine, St. *John* having worthily diſcharged his Office of preaching Penance, and of being Witneſs and Forerunner of CHRIST, he was beheaded by Command of wicked *Herod*; whom he had reprehended with great Zeal and Liberty, for taking the Wife of his Brother *Philip*, and uſing her as his own, to the great Offence of God, and publick Scandal of the People; as we ſhall diſcourſe more at large on the Feaſt of his Death and Martyrdom, which the holy Church celebrates with a particular Solemnity; and therefore we forbear to treat of it here. For our Lord would not have the Laurel and Crown of Martyrdom to be wanting to St. *John*, whom he had adorned with thoſe which are proper to Doctors and Virgins; and with all thoſe other Prerogatives and Excellencies, which we have here reckoned up. Beſides that which is recounted in holy Writ of St. *John*, there is ſcarce any Father, Doctor, or Eccleſiaſtical Writer, ancient or modern, who ſpeaks not of him. And *Lipoman* and *Surius* have collected ſeveral Sermons of Saints, that deſcribe his Virtues and Prerogatives; which they may read, who deſire a larger and fuller Diſcourſe of him.

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The Lives of St. John, *and St.* Paul *Brothers, and Martyrs.*

June 26. THE glorious Conflict of the courageous Martyrs, St. *John*, and St. *Paul*, is written by *Terentianus*; who being Captain of the Life-guard of the Emperor *Julian* the Apoſtate, by his Command put them to Death; and afterwards was converted, and became a Chriſtian. And it happened in this Manner. In the Reign of *Conſtantine the Great*, the *Scythians*, who were very fierce and barbarous, falling furiouſly upon the *Roman* Empire, made great Incurſions and Devaſtations through the whole Province of *Thracia*. The Emperor could not go in Perſon to this War, but employed in it a Man of known Valour and great Experience, who had been famous for ſeveral brave Victories, by Name *Galicanus*; who was yet a Pagan, and was a Widower, but had two Daughters, *Attica* and *Artemia*, young Ladies of ſuch rare Parts, that no good Gift was wanting in them. This Man the Emperor intended for General in this ſo important an Expedition; and the whole Army, as well Soldiers as Commanders, did ſue for him, as the fitteſt Man for that dangerous Service. *Gallicanus* excuſed himſelf, and was loath to engage in an Enterpriſe ſo full of Danger, and beſet with infinite Difficulties; yet, as the Emperor ceaſed not to preſs and urge him to it, he was content at length to accept of the Charge upon theſe Conditions: That if he could give a good Account of his Valour, and Prudence in managing this War, by ſubduing the Enemy, and quieting the Countrey, at his Return to *Rome* he ſhould be made Conſul, and marry *Conſtantia*, the Emperor's Daughter. This Demand put *Conſtantine* to no little Trouble; not ſo much for that he ſaw himſelf upon an Exigence to marry the Princeſs, his Daughter, with his Subject and Vaſſal, as that he knew ſhe had already conſecrated her Virginity by Vow to Almighty God, and was reſolved rather to die, than ever to violate it. *Conſtantia* had Notice of what had paſſed, and of the Perplexity and Solicitude her Father was in; and having commended the Matter to God, came to him, and ſpoke in this Manner: *My Lord, and my Father, if I were not aſſured of the Protection and Aſſiſtance of Almighty God, I ſhould tremble to think how much this Buſineſs concerns me, and to ſee the Solicitude, Trouble, and Anxiety of Mind which it cauſes you. But becauſe I know that our Lord is with me, and will never leave me, I am void of Fear. And therefore, Sir, do not ſtick to promiſe me in Marriage to* Galicanus, *as alſo to make him Conſul, when he ſhall return Conqueror from the Wars. But withal let him take with him to accompany him in this Expedition, two truſty Servants of mine,* John *my Steward, and* Paul *my Secretary; and leave with me his two Daughters.* The Emperor being much ſatisfied with his Daughter's Diſcourſe, told *Galicanus* what ſhe deſired; and he with great Joy and Content accepted of the Conditions, and began his March, with the two holy Brothers and Eunuchs, *John* and *Paul*, in his Company. But his two Daughters came to Court, to wait upon *Conſtantia*; and this holy Virgin, when ſhe had them in her Power, retired her ſelf into her Oratory; and there lifting up her Hands and Heart to our Lord, prayed in this Manner: *My Lord God Omnipotent, who, by the Prayers and Interceſſion of thy holy Virgin Martyr, St.* Agnes, *didſt heal me of incurable Diſeaſes; who haſt taught me the Way of Truth, and inſpired me with the Deſire and Purpoſe of conſecrating to thee my Virginity, and haſt vouchſafed to admit me among thy Spouſes: Thou, O Lord, who art both* Son *and* Father *of the ever-glorious Virgin* Mary, *and receivedſt Nouriſhment from her bleſſed Breaſts, notwithſtanding thou doſt feed and maintain the whole World: Thou that didſt grow in Age, and yet giveſt Growth and Encreaſe to all Creatures: Thou who didſt profit in Wiſdom and Grace, being the eternal increated Wiſdom: Thou that art great, omnipotent, infinite, and yet in Time waſt born of a Mother, being without Mother engendered from all Eternity of the Subſtance of the Eternal Father, God of God, and Light of Light: Thou who haſt redeemed the World by thy Death, and art the univerſal Judge of the Quick and the Dead: I do moſt humbly beſeech thee, my God, to grant to me for thy Service, theſe two Souls which thou haſt redeemed with thy precious Blood, together with the Soul of their Father* Galicanus, *that they may be converted to thee, become Chriſtians, and live in thee. Open, O Lord, my Mouth, that I may tell them what is convenient for them; and open alſo their Ears, that hearing my Admonitions, they and I may perſevere in Chaſtity, and may deſire no other Spouſe than thee, whom we may enjoy eternally in thy celeſtial Kingdom.* This devout Prayer was made by the virtuous Princeſs *Conſtantia*, and

JUNE 26. and written in her own Hand, which *Terentianus* says he saw and read, and that *Constantia* also told it him afterward by Word of Mouth. Our Lord heard this Prayer, and granted the holy Virgin her Petition; for the two Ladies, Daughters of *Galicanus*, embraced the Faith of CHRIST, and vowed to him their Virginity: And *Galicanus* himself, making also a Vow to become a Christian, by the Counsel of the holy Brothers, *John* and *Paul*, got a great Victory over the *Barbarians*; who notwithstanding at the Beginning were too hard for him; for in several Encounters he was forced to a shameful Retreat with a considerable Loss; which so much encouraged the *Scythians*, that they besieged him in his Tents, and blockt him up on every Side with strong Garrisons of innumerable and stout Men; whereas his Strength was impaired every Day, most of his Soldiers deserting him, and flying to the Enemy. In the mean while, *Galicanus* multiplied his Sacrifices to the supposed Deity of *Mars*, to obtain his Favour and Help in this desperate Condition: But how should *Mars* help him, that was no God, but only a dumb and blockish Statue? Finding himself in this Extremity, he was so discouraged, that he thought no more neither of breaking through the Enemies Camp, nor even of defending himself, or making any Resistance; but all his Care and Consultation was how he might secretly withdraw himself and fly. As he was thus troubled and perplexed, the holy Brothers *John* and *Paul* came to him, and told him, *That if he would make a Vow to the God of Heaven, to believe in him, and become a Christian, without doubt by this only Means he would rescue himself, and get the Victory against his Enemies, which the false God* Mars *was not able to afford him.* *Galicanus* liking well their Counsel, made the Vow; and immediately upon it, saw standing by him a young proper Man, with a Cross upon his Shoulder, who said to him, *Take thy Sword and follow me.* Presently he takes up his Sword, and as he began to follow his Guide, he perceives about him a numerous Train of most stout and valiant Soldiers; who all encouraged him, and said to him: *Fear not*, Galicanus, *for we will march on with thee: Enter boldly and couragiously into the Enemies Camp, with thy naked Sword in thy Hand, and make no Stay or Stop till thou comest to the Royal Tent, where the King himself is.* *Galicanus* was most exact in performing all that was commanded; and the King of *Scythia*, when he saw him rush in upon him with so mighty an Host of Soldiers, sent from Heaven, cast himself down at his Feet, and begg'd of him to spare his Life; which *Galicanus*, moved with Pity and Compassion, willingly granted, and neither he nor his Soldiers kill'd a Man, but got a most glorious Victory without spilling his Enemies Blood; and having delivered *Thracia* from the *Barbarians*, made the *Scythians* become tributary to the Empire. Then he rallied up his scattered Forces; yet would not receive into his Favour the Renegates, either Soldiers or Captains, unless they first promised they would become Christians; and all such as were content to serve JESUS CHRIST, he advanced to greater Preferments; but the rest he would have nothing to do with, nor permit them to return again to his Camp. And for his greater Gratitude to that Lord who had granted him so signal and admirable a Victory, he was not content to profess himself a Christian according to his Vow, but resolved to aspire to the Perfection of that Calling, by ridding himself of all that Wealth and Honour, by disclaiming the World, by living single and solitary, and attending wholly to the Service of God. JUNE 26.

With this prosperous Success, and greater Victory against the Devils than the *Scythians*, *Galicanus* returns to *Rome*, where he was received and entertained by the Emperor, the Senate, and the Nobility, Gentry, and whole City with all Expressions of Joy and Congratulation imaginable. But before he would enter the City, he went to visit the Church of the Prince of the Apostles, St. *Peter:* Whereat the Emperor wondering, said to him, *When thou wast going out of* Rome *to the War, I saw thee enter into the Capitol, to sacrifice to the Devils; and now, that thou art returned victorious, I perceive thou dost adore* JESUS CHRIST, *and reverence his Apostle; I would gladly know whence comes so great a Change.* Then *Galicanus* related to him all that had befallen him in his War against the *Scythians* (the Substance whereof we recounted before) and added moreover, *That he had one Favour to beg of his Majesty; which was, that he would dispose of the Honours and high Preferments which he had promised him upon others, and permit him to pass over the rest of his Life in some little retired Corner, in the Service and Worship of that Lord, whom he had the Happiness now to know: That this was his only Desire, and the Height of his Ambition. And as for the Lady* Constantia, *that now she was free, and might dispose of her self as she pleased; for his Thoughts were set no more upon marrying; but upon renouncing whatsoever doth seem pleasant and delightful in this World.* The Emperor was so glad to hear this News, that he embraced *Galicanus* with most singular Affection and Love; and told him, *He was to let him know that his two Daughters were likewise Christians, and had made Profession of perpetual Virginity*; which was a new Increase of Joy and Thanks to Almighty

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mighty God in *Galicanus*. Then *Conſtantine* led him into the Palace, where there ſtood ready to welcome him the Emperor's Mother *Helena*, and his Daughter *Conſtantia*, with *Galicanus*'s two Daughters, *Attica* and *Artemia*, who for Joy were all diſſolved into moſt ſweet Tears, and could not be ſatisfied with praiſing him that had done theſe Wonders. *Galicanus* would have renounced all Things preſently, but the Emperor would not give way to it, till he had firſt declared him Conſul, and advanced him in Dignity and Power as high as he could, that the Change of his State of Life might become more remarkable; and the Chriſtians might be the more encouraged, and the better underſtand the Virtue and Power of CHRIST, who, to make his Servants Triumph over the World and its Vanities, giveth them Light to diſcover them, and a Spirit and Grace to contemn and tread them under their Feet, as *Galicanus* did: For he made free, and infranchiſed all his Bondmen, five Thouſand in all, he ſold his Lands and Poſſeſſions, which were very rich, and leaving his Daughters no more than was ſufficient or neceſſary for their Maintenance, diſtributed the reſt of his Means among the Poor, and went to dwell privately at the City of *Oſtia*, which is four Miles diſtant from *Rome*, where he founded an Hoſpital to receive poor Pilgrims, and built a Church, the firſt that ever was in that City, enriching it with great Treaſures; and another Church in Honour of St. *Lawrence*, who appeared to him, and bid him do ſo; appointing the very Place where it was to be built. Here he joyned himſelf to a Servant of God, *Hilarinus*, and exerciſed with great Fervour and Humility the Works of Mercy, harbouring Pilgrims and Strangers, and ſerving the Poor; for he poured Water upon their Hands, and waſhed their Feet: And our Lord wrought by him many and great Miracles; healing the Sick, and caſting out Devils by his Prayers. And becauſe he had been a Man very famous and much ſpoken of in the World, an Infinity of People came to him from the Eaſt and other Parts of the World to ſee him, and to caſt themſelves at his Feet; conceiving a far higher Opinion of him for this Humility, with which he ſhone in JESUS CHRIST, than for all his Greatneſs, Riches, and Trophies, which had rendered him before ſo glorious and illuſtrious in the World.

St. *Galicanus* continued this Courſe of Life for many Years; till by the Death of *Conſtantine the Great*, and of his three Sons, *Conſtantine*, *Conſtance*, and *Conſtantius*, the Empire came to *Julian* the Apoſtate, *Conſtantius*'s Nephew. This wicked Prince put *Galicanus* to Death, to revenge the Quarrel of his Gods upon him, for the impure Spirits ſpoke by the Mouths of thoſe whom they poſſeſſed, *that they would not depart out of their Bodies, till* Galicanus *was made to adore the Gods:* Which the holy Man refuſing to do, at their Perſuaſion, *Julian* commanded him to be kill'd; and the Church keeps his Feaſt on the five and twentieth of *June*. St. *Hilarinus*, the Companion of St. *Galicanus*, was for the ſame Cauſe beaten to Death with Cudgels. One Thing is very remarkable, that St. *Galicanus* having four Manours at *Oſtia*, which he reſerved for the Suſtenance and Relief of the Poor, as often as *Julian* ſent any Officers to confiſcate them, or ſeize upon them, or to take away any of the Rents, they were preſently either poſſeſſed with wicked Spirits, or elſe ſtruck with a Leproſy; *Almighty God defending by evident and manifeſt Miracles the Goods and Maintenance of the Poor*. This happy and glorious End made *Galicanus*; and the holy Brothers St. *John*, and St. *Paul* were the Beginning and Cauſe of all his Happineſs; for they accompanied to the War, and counſelled him to become a Chriſtian, promiſing him by that Means he ſhould conquer and ſubdue his Enemies.

But the wicked *Julian*, imbrued in the Blood of Chriſtians, and yet no leſs greedily gaping after their Goods and Eſtates, reſolved to take from them all that ever he could, and leave them moſt bare and naked; falſly alledging, *That* CHRIST *would have them to be poor, and that none could be his Diſciple that forſook not all that he had* (which is to be underſtood of the Love and Affection to their Wealth, and not of leaving it in Effect, but only when the Poſſeſſion of it cannot ſtand with the Law of God) and being informed that the holy Brothers *John*, and *Paul* gave very large Alms to all Sorts of poor People, out of the Means and Poſſeſſions which the Lady *Conſtantia* their Miſtreſs, had beſtowed upon them; he ſought for ſome Colour and Shew to bereave them at once both of their Wealth and Life. He ſent to invite them to come to Court, *that he deſired very much to be attended by them, and to have them near his Perſon, as his prime Favourites; they being the moſt ancient Courtiers, and having been in the higheſt Authority and Favour with* Conſtantine *his Uncle, and his Couſin* Conſtantia. *But yet that he expected of them they ſhould imitate him (as in all Reaſon they ought to do) and forſake the Name and Profeſſion of Chriſtians (it being a baſe, lazy, and unprofitable Life) and adore the immortal Gods, that were the Protectors and Defenders of his Empire. But if they refuſed his Princely Offer and moſt juſt Requeſt, they muſt look to it, for it was like to coſt them dear, for he would not ſuffer himſelf to be contemned neither by them nor by any*

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The Life of St. LEO, *the ſecond of that Name, Pope and Confeſſor.*

JUNE 28. AFTER the Death of the holy Pope *Agatho*, was choſen for that great Honour St. *Leo*, the ſecond of that Name, whoſe Father's Name was *Paul*; a *Sicilian* born, as was likewiſe his Predeceſſor: He was a very holy Man, learned, vigilant, affable, and pleaſing to all, and had an excellent Talent in Muſick. In Time of Pope *Agatho*, there JUNE 28.

JUNE 28. had been held a Council at *Conſtantinople*, in the Reign of *Conſtantine* the fourth, which is the ſixth General Council. This Council St. *Leo* confirmed, and himſelf tranſlated it out of *Greek* into *Latin*. He confirmed alſo other General Councils that had been held before, and condemn'd all the Errors and Hereſies which were condemn'd by them. He writ a grave and very kind Letter to the Emperor, wherein he praiſes him, and thanks him much for his pious Zeal in procuring the Celebration of the aforeſaid Council, to eſtabliſh Peace in the Church, and cut off all Scandals and Errors that did moleſt it. True it is, that Cardinal *Baronius* doubteth much whether that Epiſtle, and ſome others, fathered upon St. *Leo* the ſecond, be his or no. He was the firſt who ordained that *the holy Pax* ſhould be given in time of Maſs to all that were preſent. For although this Cuſtom of giving it were very ancient, as we read in St. *Denis Areopagita*, St. *Juſtin Martyr*, and St. *John Chryſoſtome*, yet St. *Leo*, Pope, did firſt of all ratify and confirm that laudable Cuſtom by a publick Decree. St. *Leo* gave great Proofs of his Courage and Conſtancy in ſuppreſſing and beating down the arrogant Inſolency of the Archbiſhops of *Ravenna*, who were ſo proud and preſumptuous, upon the Preſence and Court of the Exarches, or Viceroys, of the Emperors of *Conſtantinople*, reſiding among them, that they preferred themſelves before the Biſhops of *Rome*, and refuſed to acknowledge their Authority over them, and to obey them. But St. *Leo*, to tame and pull down their Pride, ordained that no Biſhop of *Ravenna* ſhould exerciſe his Pontifical Function, unleſs he were firſt approved by the Pope of *Rome*. He commanded alſo, that *the Pall*, which uſed to be ſent from *Rome* to Patriarchs and Archbiſhops, ſhould be given freely, without taking any Money for it. He built a Church in *Rome*, near to St. *Bibiana*'s, in Honour of St. *Paul* the Apoſtle, and placed in it the Bodies of St. *Simplicius*, St. *Fauſtus*, St. *Beatreſs*, and others. St. *Leo* finding that the plain Song, which St. *Gregory* had inſtituted in the Church, was corrupted, reformed it, and made the Pſalms, and other pious things uſed in divine Service, to be better, and more orderly and devoutly ſung; and put alſo into better Harmony the Eccleſiaſtical Hymns, whereof he compoſed ſome himſelf. He gave holy Orders once, and conſecrated two and thirty Biſhops, nine Prieſts, and three Deacons. He was wonderfully loved by all for his admirable and heroical Virtues, and for his moſt ſweet and mild Diſpoſition. He was very liberal and charitable to the Poor, and in all things moſt religious and devout. In a word, nothing was wanting to make him be number'd amongſt the moſt excellent and renowned Popes, that governed the Church of God, but his ſhort Life; for he reigned but ten Months, and eighteen Days, according to *Baronius*'s Account; and according to the *Roman* Breviary, reformed by *Clement* the Eighth, ten Months, and ſeven Days. He died on the eight and twentieth of *June*, in the Year of our Lord DCLXXXIV. His Body was buried in St. *Peter*'s. JUNE 28.

The Life of St. PETER, *Prince of the Apoſtles, and Vicar of* JESUS CHRIST.

JUNE 29. WE will gather the Life of the moſt glorious Prince of the Apoſtles, St. *Peter*, chiefly out of the holy Goſpels, and the Acts of the Apoſtles, written by St. *Luke*, and out of grave and ancient Authors, who have ſet down his admirable Deeds and Virtues. St. *Peter* was an *Hebrew*, born in *Bethſaida*, of the Province of *Galilee*; he was married, and his Wife's Name, as ſome ſay, was *Perpetua*, Daughter of *Ariſtobulus*, St. *Barnaby*'s Brother. St. *Andrew* was St. *Peter*'s elder Brother, and they both earned their Living by fiſhing. St. *Andrew* came to know CHRIST our Saviour by ſome Words which he heard St. *John Baptiſt*, whoſe Diſciple he was, to ſpeak of him. He followed him to his Lodging, and ſtaid with him a Day, and being wonderfully taken and raviſhed with his divine Diſcourſe, he came to underſtand that he was the *Meſſias*, whom all the People of *Iſrael* expected. Wherefore he went preſently to acquaint his Brother with what he had found, and brought him to our Lord; and our Lord looking upon him, told him not only his own, but alſo his Father's Name, and withal, that he was to have another Name. *Thou art* Simon (ſaith our Saviour to him) *thou ſhalt be called* Cephas; which in the *Syrian* or *Chaldean* Language, is the ſame as *Peter*; and *Peter* is as much as to ſay, *a Rock*. Whereby our Lord would give to underſtand, that whereas he himſelf is the firſt and fundamental Stone, whereupon the whole Edifice of the Church is principally and properly built, ſo doth he communicate and impart this Dignity and Title of *Rock*, or *Stone*, and the Qualities of it, to St. *Peter*; that upon him as a moſt firm JUNE 29.

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The Favours which our Lord ſhewed to St. *Peter*, were ſo many and great, that all the Apoſtles reſpected him as their eldeſt Brother; and the Evangeliſts, when they reckon the Apoſtles, though they change and vary the Order of the reſt, yet agree always in giving St. *Peter* the firſt Place; intimating and declaring thereby, that next to our Lord JESUS, he was the Head and Prince of the Apoſtles. St. *Peter* conſtantly accompanied our Lord, even in the moſt ſacred and ſecret Myſteries; as when he was transfigured on Mount *Thabor*, when he raiſed the Daughter of *Jairus*, Prince of the Synagogue, and when he retired himſelf from his Diſciples, to pray in the Garden. It was St. *Peter*'s Bark, into which CHRIST entered, to preach to the People that ſtood upon the Shore, to hear his divine Words, leaving the other Ships, to let us underſtand that from St. *Peter*'s Ship the heavenly and Evangelical Doctrine was to be taught and publiſhed. Finally, St. *Peter* was the Man whom God choſe to be his Vicar on Earth, and to be the ſupreme and univerſal Paſtor of his whole Church, unto whom he gave the Keys of his Treaſury, and the Diſpenſation of the ineſtimable Price of his Blood, and our Redemption: And to make him become his worthy Miniſter and Paſtor, he adorned him with all Graces and Virtues ſuitable to ſo high a Charge and Dignity: He gave him a great and profound Humility, whereof we have a notable Proof; when the holy Man having drawn up an incredible Abundance of Fiſh in the Place where our Saviour had bid him caſt his Nets, notwithſtanding he had ſpent the whole Night before labouring in vain, and not being able to take one ſingle Fiſh, he was wholly ſurprized and aſtoniſhed, and even beſides himſelf for Admiration; and caſting himſelf at our Lord's Feet, begg'd of him *to depart from him, for that he was a Sinner*, and not worthy to be in his holy Company. And when our bleſſed Saviour offered to waſh his Feet, with the ſame Surprize and Humility he cried out, *Lord, doſt thou waſh my Feet!* and preſently acknowledging his Unworthineſs, he added, *Thou ſhalt not waſh my Feet for ever*; though afterwards he obeyed, and permitted him to waſh his Feet, when our Saviour threatened him that he ſhould have no Part with him. Our Lord imparted to him a great Faith, wherewith being illuminated, and paſſing over all viſible, and created things, he underſtood with an infallible and certain Knowledge, that JESUS was the Son of the living God, and withal, true God, and made a ſolemn Profeſſion of this Faith; and in Recompence of this ſo ſublime and admirable Confeſſion, our Lord ſettled upon him the Supremacy of his Church. Our Lord adorned and repleniſhed his happy Soul with a moſt ſweet and tender Love which he bore JESUS, deſiring to keep continually in his holy Company, and never to be ſeparated from him. Whereupon, when ſome others of the Diſciples left CHRIST, becauſe they were ſcandalized with his Doctrine of his Body and Blood, which they could not underſtand; and our Saviour ſaid to the reſt that ſtay'd with him, *Will you alſo go away?* St. *Peter* anſwered reſolutely: *Domine ad quem ibimus? Verba vitæ æternæ habes. Lord, unto whom ſhall we go? Thou haſt the Words of eternal Life, and without thee we periſh and die.* From the ſame Love proceeded thoſe Words of his, whilſt he was upon Mount *Thabor: Domine, bonum eſt nos hic eſſe. Lord, it is good for us to be here.* For he knew he could be no where better than with CHRIST. He thought it alſo good to exhort our Saviour not to die, for he did not yet underſtand the ineffable Myſtery of our Redemption. The ſame Love moved him at the laſt and myſtical Supper of our Lord, to be ſo deſirous to know who that Traitor was who had already ſold our Lord to his Enemies. *For had he known him*, ſaith St. *Chryſoſtome*, *he would have gone near to have pull'd him in Pieces.* This ſtrong Love forc'd him two ſeveral times to caſt himſelf into the Sea, to come the ſooner to his dear Maſter; for his Heart had not the Patience to expect till the Bark, wherein he was with his Fellow-Diſciples, arrived to the Shore, or came near to his Maſter. With this ſame Love he offered himſelf moſt couragiouſly to all ſorts of Difficulties and Dangers; to undergo Death itſelf for his good Lord, although he was permitted afterwards to fall, and deny him, that St. *Peter* might more clearly diſcover his Weakneſs, and underſtand, that how highly ſoever he was favoured of Almighty God, he was yet a Man, and might learn to have Compaſſion, and bear with the Infirmities of his Brethren, and to encreaſe his Merit, by lamenting and bewailing his Offence, and making Satisfaction for it with moſt

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moſt rigorous Penance, during the whole Courſe of his Life; for he lived moſt ſparingly of Bread and Olives, or, as writeth St. *Gregory Nazianzen*, of an unſavoury Kind of Pulſe, called *Lupines*; and if, upon Occaſion, he was to make better Chear, he added to his coarſe Fare a few Herbs. This ſame Love armed him with ſo great and undaunted a Courage, that he oppoſed himſelf againſt a great Troop of Soldiers, and armed Men, and ventur'd to ſtrike and wound the Servant of the High Prieſt, that was one of the forwardeſt among them. For he thought he might reſiſt Force with Force, not knowing the Diſpenſation of God. In fine, the Love of St. *Peter* for his Lord and Maſter JESUS CHRIST, was ſo exceeding great, that when our Saviour had examin'd him three times about it, *Whether he loved more than the reſt of the Diſciples did?* And St. *Peter* confeſſed how extremely he loved him, he recommended to him his Flock, and made him univerſal Paſtor of his Church; which Charge and Office St. *Peter* began to excerciſe immediately after the Aſcenſion of CHRIST our Saviour into Heaven: For as the Apoſtles and Diſciples were all aſſembled together in one Room, he propoſed to them, that they were to chuſe another Apoſtle in Place of *Judas* the Traitor; and the Lot falling upon St. *Matthias*, he was counted and reckoned among the twelve Apoſtles.

After the coming of the Holy Ghoſt, St. *Peter* was the firſt that preach'd to the *Jews*, and taught them the hidden Myſtery of the Croſs, with ſo great Zeal and Fervour, that at one Sermon he converted three Thouſand, and ſoon after, five Thouſand Souls to the Knowledge and Love of our Lord JESUS CHRIST. He was the firſt that confirmed the Evangelical Doctrine, by working of Miracles; beginning with that poor Man, who had been lame from his Birth, and ſat every Day at the Porch of the Temple, to beg Alms; whom St. *Peter* taking by the Hand, raiſed up, and made him whole and ſound, to the great Admiration and Aſtoniſhment of the People. And the Miracles and ſupernatural Operations which God wrought by him were moſt ſtrange and ſtupendous: For he caſt forth Devils from poſſeſſed Perſons, and healed all that were ſick, of what Diſeaſes ſoever; inſomuch, that from other Cities they brought all that were infirm to *Jeruſalem*, and expoſed them in the Streets and publick Places, that as St. *Peter* paſſed by, his Shadow might touch ſome one of them, and not only the Party that was ſo touched, but alſo the reſt that were there preſent, received by that Means the Benefit. The like to which Miracle we do not read to have been done by any other Saint, no, not even by our Saviour himſelf. For in this Point it pleaſed his divine Majeſty that his Servant ſhould do greater Wonders than he had wrought himſelf: Not that St. *Peter* could do any thing by his own Power, but by the Power and Virtue of his ſaid Lord and Maſter. For, as we ſaid, and it is St. *Chryſoſtom*'s Obſervation, our Lord did not heal him alone, that was touched by his Apoſtle's Shadow, but, which is far more admirable, when the Shadow reached as far as any one of the Patients, both he and all his Companions were cured. And St. *Luke* ſignifieth as much in theſe Words: *They brought forth their Sick into the Streets, and laid them in Beds and Couches, that as* Peter *came, his Shadow might overcaſt at leaſt ſome one of them, and they might all be delivered from their Infirmities.* And it was no ſmall Miracle which he wrought upon *Ananias*, and his Wife *Saphira*, that fell dead at his Feet. For they having given to God a Piece of Ground, and ſold it, brought the Price of it to the Apoſtles, but not the whole Sum, for they retained Part of it to themſelves: Which unfaithful Proceeding of theirs our Lord chaſtiſed ſeverely by the Mouth of St. *Peter*, as a ſovereign Judge. And by this notorious Document he would warn us all with what Truth and Sincerity he will be ſerved by us, ſeeing even in this World he doth uſe ſo much Rigour towards thoſe, who permitting themſelves to be blinded with Covetouſneſs, defraud his Majeſty of what they promiſed him. St. *Peter* alſo being full of the Holy Ghoſt, when the Princes of the *Jews* commanded the Apoſtles not to preach or teach the Name of JESUS, anſwered in the Name of all the reſt, with ſingular Courage and Fortitude, *That they could not forbear to ſpeak what they had ſeen and heard; and that they were to obey God more than Men.* Moreover St. *Peter*, together with St. *John*, with the Advice and Conſent of the other Apoſtles, went into *Samaria*, that thoſe who were there converted to the Faith, might receive the Holy Ghoſt. He it was that by a particular Revelation (when in a Viſion was repreſented to him that myſterious Sheet full of Serpents, and ſuch like vile Creatures) firſt preached the Goſpel to the *Gentiles*, and converted *Cornelius* the Centurion, with all his Family, and by his preaching, communicated to them the Holy Ghoſt, and the Gift of Tongues. For it was our Lord's Pleaſure that St. *Peter*, who was the Head of the Church, ſhould be the firſt that preached the Goſpel both to *Jews* and *Gentiles*, that were to be united and joined together in the ſame Church, as in one Fold, that by this Means they might all know, obey, and reverence St. *Peter*; and all Chriſtians in following Ages, might ever acknowledge the true Succeſſor of St. *Peter* for their Head and Paſtor.

The holy Apoſtle paſſed over all *Jewry*, enlightening with his Doctrine the Inhabi-

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tants of it, and filling them with Admiration of his Miracles. Amongſt which was very remarkable, that he wrought at *Lydda*, upon the Perſon of *Æneas*, who had been eight Years ſick in Bed of the Palſy. And what he did in *Joppa*, raiſing to Life *Tabitha*, a charitable and godly Woman. He paſſed over alſo the Provinces of *Pontus*, *Galatia*, *Cappadocia*, *Aſia*, and *Bythinia*; planting in them our holy Religion, ordaining Prieſts, conſecrating Biſhops; ſettling and eſtabliſhing whatſoever he ſaw to be neceſſary for the good Order and Government of the Church. And when he came to the City of *Antioch*, whilſt he performed there the Duty of a vigilant and induſtrious Paſtor, he endured at the Beginning many Affronts and Injuries; yet there he ſet up his Pontifical Chair, and all the Faithful had Recourſe to him, as to an Oracle, in their Doubts and Difficulties. St. *Peter*'s Chair was ſeven Years at *Antioch*; not that the Apoſtle did ſo tie himſelf to that City, as conſtantly to reſide there; for having the Care and Charge of all Churches, he was forced to go up and down to ſeveral Places, as their Neceſſity required and called upon him. But he is ſaid to have held his Chair at *Antioch* for ſeven Years, becauſe there was his ordinary Abode. Coming once to *Jeruſalem*, he was apprehended and committed to Priſon by Command of King *Herod*; who to oblige the *Jews*, had beheaded St. *James the Great*, Brother of St. *John Evangeliſt*; and to give them full Content, reſolved alſo to put St. *Peter* to Death, as the Head of the Chriſtians, Captain and Maſter of all the reſt. The whole Church reſented extremely this Blow, and made continual and fervent Prayer to our Lord to deliver St *Peter* out of *Herod*'s Hands, and to protect him from that ravenous Wolf, leſt the Flock of CHRIST might come to be diſperſed and undone for Want of its Paſtor: And their Prayers were not fruſtrated with Almighty God, for he delivered St. *Peter* in that manner which is ſet down in the *Acts of the Apoſtles*.

Twelve Years after CHRIST's Aſcenſion (during which Time the Apoſtles by an expreſs Command of our Saviour, as ſome grave Authors have left written, had preached only to the *Jews*) the ſaid Apoſtles divided the whole World among them, every one taking that Part and Province of it, which by a ſpecial Inſpiration and Inſtinct of the Holy Ghoſt he underſtood to be allotted him by Almighty God: For now the Time was come for the Calling of the *Gentiles*; and for the bright and reſplendent Beams of the Goſpel to be blazed throughout the World, and the triumphant Standard of JESUS to be planted in all Parts of the Earth. Our glorious St. *Peter* came to *Rome*, as he was commanded by the Holy Ghoſt, from whom he had a particular Revelation to erect and eſtabliſh his Apoſtolical Chair there; and to make that City, which was the Head, Queen and Miſtreſs of the World, become alſo Head of the Catholick Church: As alſo to confute and confound *Simon* the Magician, deadly Enemy of CHRIST's Goſpel, who was come to *Rome*, and by his moſt wicked and diabolical Slights and Practices, had ſo enchanted and beſotted the Minds and Hearts of the People of *Rome*, that they eſteemed him a God, as he gave himſelf out to be, and honoured and worſhipped him as ſuch, having conſecrated a Statue to him. For the everlaſting and irreconcilable Enemy of God and Man, the Devil, knowing that by the Virtue and Power of the Croſs he was to be driven out of the World, and be diſpoſſeſt of the Dominion and Rule, which he had moſt unjuſtly and tyrannically uſurped: That Idols were to be overthrown and caſt to the Ground, and his Force and Authority extremely weakened and diminiſhed; endeavoured, for the preventing of the great Loſſes and Damages, which he feared would ſoon befal him, to raiſe up a new Synagogue, in Oppoſition to the Church of God, that now began to flouriſh, and was to ſpread and dilate itſelf with great Splendor and Majeſty throughout all Countries of the World. For this Purpoſe he pick'd out *Simon Magus*, a fit Inſtrument, as he thought, to give Check to *Simon Peter*; that what one ſhould do by Force of Truth, and the Spirit of God, the other ſhould undo again by the Spirit of Falſity, and Operation of *Satan*. St. *Peter* went planting the Catholick Church in the Name of the moſt bleſſed Trinity, Father, Son, and Holy Ghoſt. And *Simon* the Magician, by a moſt impious Oſtentation, feigning that he was God, Father, Son, and Holy Ghoſt; deluded the People, and withdrew them from the Faith and Knowledge of our Lord. St. *Peter*, with his heavenly Doctrine, made all thoſe that heard and believed him, become heavenly and divine: And *Simon*, by his perverſe and impious Doctrine, infected Mens Hearts with all kind of Peſtilence and Abomination. St. *Peter*, with wonderful Signs, and ſupernatural Operations, confirmed his Doctrine and his Preaching: And *Simon*, with falſe and lying Miracles, and ſubtle Deluſions, wrought by the Devil, dazzled the Eyes of the ſilly People that followed and adored him: For he was the Devil's Miniſter, ſo cunning, and crafty, that St. *Ignatius* the Martyr ſtyles him *the eldeſt Son of Satan*: St. *Juſtin*, St. *Ireneus*, St. *Epiphanius* ſay, *He was the Maſter and firſt Author of all Errors and Hereſies.* The

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firſt Encounter between theſe two *Simons* began in *Samaria*, where *Simon Magus* was born and bred; for when St. *Peter* and St. *John* came thither, as we ſaid before, and by the Impoſition of their Hands, imparted the Holy Ghoſt to the Faithful; *Simon Magus*, aſtoniſhed to ſee ſuch a Wonder, and exceeding ambitious of the like Power, offered Money to the holy Apoſtles, that he might have the ſame Privilege and Prerogative of giving the holy Ghoſt to whom he pleaſed, by Impoſing upon them his Hands; thinking that the Gift of God was to be ſold and bought for Money; for which St. *Peter* reprehended him moſt ſharply, and exhorted him to Penance. Then *Simon Magus* leaving *Samaria*, went to other Places, and preaching many Abſurdities and Lies, perverted a Multitude of People, whereſoever he came: And St. *Peter* followed him from Place to Place, to diſperſe the black and dark Clouds, which he raiſed in Mens Minds by his diabolical Tricks and Slights, and to unbeguile thoſe that had lightly believed him, and eſteemed him to be the ſovereign Virtue of God. And when this Magician, flying ſtill from the Apoſtle, came at length to *Rome*, our Lord commanded St. *Peter* to go thither alſo, as well to remove that Obſtacle and Impediment of Chriſtian Religion: As alſo to place in that Imperial City his Pontifical Seat, as we ſaid.

The holy Apoſtle then departed from *Antioch*, and took his Journey to *Rome*, being accompanied with his Diſciple St. *Mark*, who afterwards writ the Goſpel, and St. *Apollinaris*, whom he conſecrated Biſhop of *Ravenna*; St. *Martialis*, whom he ſent into *France*; St. *Rufus*, whom he made Biſhop of *Capua*; and ſome others of his holy Diſciples. In this Journey, as writeth *Metaphraſtes*, he came into *Sicily*; and there is a Tradition that he was at *Naples*; and to this very Day all bear a moſt reverent Reſpect to the Place, where he celebrated holy Maſs. He entered into *Rome* on the eighteenth of *January*, in the four and fortieth Year of our Lord, and ſecond of the Reign of *Claudius* Emperor, according to the more probable Opinion of *Euſebius* and St. *Jerome*: Though ſome Authors ſay, it was the third Year of his Empire, and five and fortieth of our Saviour: On that very Day which the holy Church hath dedicated to St. *Peter*'s Chair at *Rome*, as we declared on the Day of that Solemnity. This was a moſt happy and fortunate Day for that City, yea and for the whole World, which was to be enlightened with the ſovereign Beams of his Brightneſs, and watered with the wholſome and plentiful Streams that flowed from the Chair of St. *Peter*, as from a continually running and divine Fountain, to make fruitful all Provinces, Nations, and Countries of the World. And this holy and glorious Apoſtle, conſidering and embracing them all with his vigilant and paſtoral Care and Solicitude, provided them all with good and holy Paſtors and Teachers; and ſent into *Italy*, *Spain*, *France*, *Africa*, *Sicily*, and other Iſlands, ſeveral Biſhops and Prieſts, to teach and preach, and illuminate them with the Light of the Glory of CHRIST's Goſpel. He ſent into *Sicily* the Saints *Pancratius*, *Marcian*, *Berillus* and *Philip*. St. *Priſcus* to *Capua*, St. *Aſpernates* to *Naples*, St. *Epaphroditus* to *Taracina*, St. *Ptolemy* to *Nepe*, St. *Romulus* to *Fieſoli*, St. *Paulinus* to *Luca*, St. *Apollinaris* to *Ravenna*, St. *Eupropius* to *Verona*, St. *Proſdocimus* to *Padua*, St. *Syrus* to *Pavia*: To *Aquileia* he ſent firſt St. *Mark*, and afterwards St. *Hermagoras*. Into *France* he ſent St. *Martialis*, St. *Maternus*, St. *Valerius*, St. *Sixtus*, St. *Trophimus*, St. *Savinianus*, and St. *Julian*; and into *Spain*, St. *Torquatus*, St. *Teſiphontius*, St. *Secundus*, St. *Indaletius*, St. *Cecilius*, St. *Eſichius*, St. *Euphraſius*, and others. And *Metaphraſtes* writes, that the Apoſtle went himſelf in Perſon into *Spain*, and paſſed over into *Brittany*, or *England*, and like a true Sun, warming all Places with his Heat, and illuſtrating them with his Rays. For being conſtituted by Almighty God univerſal Paſtor, he took Care of all, and provided what was neceſſary and convenient for all. And St. *Cyprian* ſtyles the See of *Rome* the *Root, or Mother Church, for that not only his Church of* Carthage, *but alſo all the reſt of* Mauritania *and* Numidia, *which were Suffragans of* Carthage, *had received the Faith from thence*. St. *Gregory*, Pope, writing to the Biſhops of *Numidia*, tells them, *They had been firſt enlightened with our holy Faith by the Apoſtle St.* Peter. For which Reaſon Pope *Innocent* writeth to *Decennius*; *That St.* Peter *by himſelf, and by his Diſciples and Succeſſors, founded Churches in many Nations and Provinces of the World*. It is almoſt incredible, and cannot be expreſſed by any Man, what wonderful Fruit, in order to the Converſion of Souls, the glorious Apoſtle wrought at *Rome*; how he diſcovered the Deceits, overthrew the Machinations and crafty Plots, and diſſolved all the diabolical Operations of *Simon Magus*, whom by his Coming he chaſed from the City: And what an infinite Multitude he brought to ſee the Light, and embrace the Verity of the Evangelical Doctrine. And what ſtrange Wonders and Miracles Almighty God did work by him, notwithſtanding the perpetual Oppoſition and Contradiction he ſuffered from the *Jews*, who upon this Occaſion raiſed Tumults in the City. Wherefore the Emperor *Claudius*, in the ninth Year of his Reign, commanded all *Jews*, as

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St. *Peter*, having diſpatched his Affairs in *Jeruſalem*, and *Jewry*, and thoſe Eaſtern Parts, returned back to *Rome*, paſſing by *Egypt* and *Africa*, as *Metaphraſtes* writeth. He made the more Haſte in this Journey, becauſe he underſtood that *Nero* had ſucceeded *Claudius* in the Empire, who was a great Friend of Necromancers and Magicians, and ſent for them from all Places, and had them in great Eſteem and Honour; and particularly invited *Simon Magus*, whom St. *Peter* had made before to fly from *Rome*, as we ſaid, and did highly reſpect him, believing him to be a God, or ſome divine Virtue. For this firſt begotten of *Satan* (ſaith *Anaſtaſius Nicenus)* by his diabolical Arts and Enchantments wrought many Signs and falſe Miracles, which made the People look upon him and admire him. He made Statues to walk; he transformed himſelf into the Shape of a Serpent and other Beaſts; he walked upon hot-glowing Coals and received no Hurt; he would fly into the Air; he turned Stones into Bread; he opened Doors, that were faſt lock'd, without touching them; he broke into Pieces Iron Bands that were about the Hands and Feet of Priſoners, and delivered whom he pleaſed: And many ſuch like Wonders, vain, counterfeit, and in Appearance, by which he did wonderfully draw the People to gaze upon him and admire him. But beſides the Subverſion and Overthrow of Souls, wrought by this deteſtable Impoſtor and Sorcerer, there had been a moſt horrible and dreadful Fire at *Rome*, that laſted ſix Days and ſeven Nights, which conſumed a great Part of the City; whether it fell out by Accident, or, as grave Authors affirm, by a ſecret and private Command of the Emperor *Nero*, who deſired to take hence an Occaſion to perſecute the Chriſtians, as the Authors of the burning of the City. Certain it is, that hence began the firſt Perſecution againſt the Church; and that *Nero* put innumerable Chriſtians to Death by moſt exquiſite and horrible Torments, as even pagan Authors affirm, to wit *Suetonius*, *Tacitus* and *Dio*. By Reaſon of this unſufferable Cruelty of the Tyrant, the Chriſtians that lived then at *Rome* were ſorely afflicted and frighted; many lay hid in Caves and Grots, and were like poor diſperſed and ſcattered Sheep, in great Perplexity, Anguiſh, and Trouble; and conſequently ſtood in Need of their good Paſtor, to gather them together, hearten them, and defend them, and expoſe himſelf couragiouſly to endure the Shock, and keep off from them the enraged Cruelty of that fierce and furious Lion (for ſo St. *Paul* ſtyleth *Nero)* that ſought nothing more than to devour them. And although the ſame St. *Paul* was already come to *Rome*, and by his Preſence did much comfort, ſtrengthen, and encourage the Chriſtians: Yet for the foreſaid Reaſons it was convenient that St. *Peter* ſhould come thither alſo, as being the particular Biſhop of *Rome*, and univerſal Paſtor of our Saviour's Flock.

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St. *Peter* being returned to *Rome*, and having by his very Sight and Preſence wonderfully comforted the Faithful, and armed them with a generous Vigour, Courage and Reſolution, without Delay encounters with his old Adverſary and Antagoniſt *Simon Magus*; and after many Queſtions and Diſputations, the Apoſtle offers him this Condi-

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Then St. *Peter*, having firſt prayed to our Lord, reſtored the dead Man to perfect Life and Health, before the Eyes of innumerable People, that were there preſent, who being convinced by ſo ſtrange yet moſt certain and infallible a Miracle, confeſſed *that the Apoſtle was the Preacher and Doctor of Truth; and that* Simon *was full of Vanity, Deceit, and Lying.* But the Magician, as he was extremely incenſed and inraged to be overcome, and perpetually controlled and confounded by St. *Peter*, and to have loſt the Eſteem and Affection of the *Romans*, told them, *that ſeeing they were ſo ſenſeleſs as to reject him, and believe* Peter, *he would command his Angels, even in their Preſence, and before their very Eyes, to carry him in the Air, and that he would aſcend into Heaven: Whence in Puniſhment of their Ingratitude, he would ſend them moſt hideous and woful Miſeries and Calamities.* And when he had appointed a Sunday to take his Flight up to Heaven, St. *Auguſtine* relates, and it is a Tradition received from many Authors, that the Apoſtle faſted, and commanded all the Chriſtians alſo to faſt the Saturday before, to obtain of our Lord the Victory over that moſt wicked and perverſe Enemy, and our Lord granted it; for on the Day appointed, *Simon Magus*, before all the People, got up into a high and conſpicuous Place; and from thence, by the Aſſiſtance and Miniſtry of the Devils, began to fly and ſoar up to Heaven, to the great Admiration and Aſtoniſhment of all the People, who reſorted thither to behold this Spectacle: And being ſtrangely ſtruck with ſuch a new and prodigious Thing, cried out, *That* Simon *was what he profeſſed himſelf to be, the holy and true God.* But the bleſſed Apoſtle St. *Peter*, ſeeing the Commotion of the People, and *Simon*'s Vanity, and the Devil's Deceits, lifting up his Eyes towards Heaven, with ſingular Humility and Confidence, prayed to our Lord; and then with a loud and diſtinct Voice, commanded *the infernal Spirits to quit the Magician, and to let him fall.* And at the very Inſtant, they being forced to obey, left him; and the miſerable Wretch, being hurled down with great Violence, broke his Legs. A juſt Judgment of Almighty God, that he ſhould be able to walk no more upon Earth, that had been ſo arrogant as to venture to fly up to Heaven; and that he ſhould loſe the Uſe of his Feet, that had borrowed Wings of the Devil; and that all might come to underſtand, how much more powerful was the Prayer of the Apoſtle than the Preſumption of the Magician; and the Virtue of God to throw him down, than the Operation of the Devil to raiſe him up. St. *Peter* would not have him fall down dead, to the End the unfortunate Man might have ſome Time to acknowledge his Fault, if he would, and repent: As alſo, that the People ſeeing him alive in that ſad Condition, might be better confirmed in the Truth: But the next Day the moſt unhappy and obſtinate *Simon* died at *Ariza*, a Village not far from *Rome*, whither he got himſelf to be carried. St. *Peter* was victorious, and renowned with Honour and Glory; for having ſo happily concluded a long and tedious Debate, ſo remarkable, and of ſo great Importance; and having ſo ſeaſonably quell'd and deſtroy'd an infernal Monſter, that infected Heaven and Earth. The Chriſtians received hereby great Conſolation, and the *Gentiles* were filled with Admiration and Confuſion. And the Tyrant *Nero* was outragiouſly mad, being deprived of his Friend, that was eminent in the black Art of Necromancy; for which he had a wonderful great Eſteem and Affection for him: Wherefore, turning his Fury upon St. *Peter* and St. *Paul*, he commanded them both to be apprehended, tho' there were another Occaſion of this his Indignation towards them, no leſs perhaps than the former; and it was this: Among the *Romans*, that by the preaching of the Apoſtles had embraced the holy Faith, there were divers great Ladies and Matrons; who together with Chriſtian Baptiſm received the Grace and Gift of Chaſtity; which they endeavoured to maintain with all Care and Diligence, chaſtiſing their Bodies, mortifying their Appetites, and being wholly averſed from the World, and the Delights and Pleaſures of it. But particularly there were two, who having heretofore lived too familiarly and wantonly with the Emperor, now withdrew themſelves from his Company and Converſation, and could not be brought to humour his luſtful Appetites, neither by Intreaties and Offers of Kindneſs, nor by any Severity and Threats. Hereupon *Nero*, who was no leſs carnal than cruel, became furious and blind with Paſſion; for he thought that no Body was to reſiſt him in any Thing, or refuſe to ſubmit to his Will and Pleaſure. Wherefore being informed that theſe Women were become JUNI 29.

JUNE 29. come Chriſtians, and upon that Account denied to obey his perverſe Will, he fell furiouſly upon the Maſters and Doctors of that Law and Profeſſion, for having taught theſe Women to be ſo conſtant in maintaining Chaſtity; which as it is a heavenly and angelical Virtue, and peculiar to the Goſpel, ſo have the Preachers of the Goſpel moſt highly praiſed and recommended it to Chriſtians; and that it might be held in greater Eſteem among us, our Lord hath ordained that his beſt beloved Servants and Friends ſhould loſe their Lives in Defence of Chaſtity; as St. *John Baptiſt*, St. *Matthew* Apoſtle and Evangeliſt; and the two glorious Princes of the Apoſtles, St. *Peter* and St. *Paul*, of whom we are now treating. For upon this Account they were taken and caſt into a Dungeon, called *Mamertinus*, very dark and loathſome, where they were detained nine Months, not without great Profit and Benefit of their Keepers and Guards. For *Proceſſus* and *Martianus*, with divers others, were by St *Peter*'s Preaching, converted to the holy Faith, and became illuſtrious Martyrs of our Lord. And that there might not be wanting Water for their Baptiſm, from the very Rock of the Priſon there ſprung up miraculouſly a Fountain, which to this Day is extant in the ſame Place, continually running, and never dry: So that, whereas at certain Seaſons of the Year, a moſt numerous Concourſe of People reſorts thither, out of their Devotion to the holy Apoſtles, and all of them drink of the Fountain, there never fails Water in great Abundance to content them all.

The Time now drew near that theſe glorious Apoſtles were to be put to Death. All the Chriſtians lamented and bewailed the Loſs they were to ſuffer by being deprived of theſe fundamental Pillars, and the two Eyes of the Church. They importuned St. *Peter*, their ſovereign dear Paſtor, with Floods of Tears, and unſpeakable Sobs and Sighs, that for the common Good of CHRIST's Flock he would be pleaſed to retire out of the Priſon and out of the City, and conceal himſelf for ſome Time. And although the holy Apoſtle did moſt paſſionately deſire to die for our Lord, yet the Prayers, Tears, Importunity, and moſt earneſt and continual preſſing and urging of his deareſt Sheep, inforced at length the good Shepherd to leave the Priſon and the City, to lie ſecret for a while. But as he was going (ſaith St. *Ambroſe*, St. *Gregory*, and *Egeſippus*) our bleſſed Saviour JESUS CHRIST appeared to him at a Place called *Sancta Maria ad paſſus*, where there is now a little Chapel between St. *John Lateran*'s and St. *Sebaſtian*'s; and the Apoſtle ſeeing his good Maſter, and knowing him, ſaid to him: *Domine quò vadis? Lord whither doſt thou go?* And our Saviour anſwered, *Romam ut crucifigar. I go to* Rome, *to be there crucified again.* By which Words St. *Peter* underſtood preſently that CHRIST our Saviour being now immortal and glorious, could not be crucified again in his own Perſon, but in the Perſon of his Diſciple and Servant, in whom he deſired to die again. Wherefore he returned back to *Rome*, and into the Priſon, there to expect and prepare himſelf to die; and to comfort and animate the Faithful, he recounted to them this Viſion, exhorting them to be reſigned and conformed to the holy Will of God. The Sentence given againſt the holy Apoſtles was, *That* Peter, *as being a* Jew, *ſhould be faſtened to a Croſs, and* Paul, *becauſe he was a Citizen of* Rome, *ſhould be beheaded.* They were both of them cruelly ſcourged before they were led to Execution. And in a Church of our bleſſed Lady's, called *Sancta Maria Tranſpontina*, which belongs to the *Carmelites*, there are kept to this Day, and held in great Veneration the Pillars, to which they were tied, whilſt they were beaten and ſcourged. The Apoſtles being taken out of Priſon, were led out of the Gate *Trigemina*, or *Oſtienſis*, for that it is the Way to *Oſtia*; and there taking Leave one of the other, with embracing and giving the Kiſs of Peace, they were ſeparated and carried to different Places. For St. *Peter* was led to a high and eminent Place of the Mount *Vatican*, now called *Mons aureus*, *the golden Mountain*, perhaps becauſe the Prince and Head of the Church was there crucified. In this Place was the moſt bleſſed Apoſtle of CHRIST firſt ſtripp'd of his Clothes, and then faſtened with Nails to a Croſs, to his inexplicable Joy and Conſolation, for ſo ſingular a Favour which his Maſter did him, and the Honour he beſtowed upon him, by making him worthy, by this Torment of the Croſs, to imitate him; and in ſome ſort, at leaſt in the beſt manner that was poſſible for him, to requite the cordial and infinite Love, wherewith his dear Lord had vouchſafed to die firſt for him upon another Croſs. But eſteeming himſelf unworthy to hang upon the Croſs in the ſame Poſture and Faſhion as his Lord and Saviour had done, he earneſtly beſought the Miniſters of Juſtice to crucify him with his Head towards the Ground, and his Feet on high: By a moſt rare and ſingular Humility ſlighting, and little regarding his greater Pain in Regard of his Reſpect and Reverence to his Lord and Maſter. In this manner did the Prince of the Apoſtles, St. *Peter*, end the Courſe of his Pilgrimage; imitating by his Martyrdom the Death, and by his Croſs the Croſs of CHRIST; and planting Chriſtian

JUNE 29. Religion, and watering it with his Blood in that City which was the Seat of the Empire; and by the Chair and Succeſſion, or lineal Deſcent of St. *Peter*, became the Head of all faithful Chriſtians that were diſperſed through the World, dilating and ſpreading itſelf farther by the ſpiritual Juriſdiction which now it hath, than ever it had done by its temporal Sway and Power. *Marcellus*, a Prieſt, with great Reverence and Devotion, took the Body of St. *Peter*, and having embalmed it with precious Ointments, and aromatical Spices, buried it ſolemnly in a Part of the Vatican, far from the Place where he had been crucified. St. *Peter* was tall, but not corpulent; his Face was white and pale; the Hair of his Head and Beard thick and curled, but not long; his Eyes were black, and, as it were, died in Blood, for the abundance of Tears which he continually ſhed, eſpecially as often as he heard the Cock crow, and remembered that he had denied his Maſter. His Eyebrows had but little, or ſcarce any Hair at all; his Noſe long, not ſharp, but bowing like a Hawk's Bill, and ſomewhat flat.

The Saints of the primitive Church bore ſo great Devotion to the Pictures and Images of St. *Peter* and St. *Paul*, that, as writeth St. *Auguſtine*, they uſed to place them on each ſide of the Image of our Saviour JESUS CHRIST. And *Euſebius Ceſarienſis* ſaith, that he ſaw two very ancient Images of theſe holy Apoſtles, and they are the ſame that are kept to this very Day in St. *Peter*'s Church at *Rome*, and were ſhewn by St. *Silveſter*, Pope, to *Conſtantine* the Great, Emperor, when by a Revelation and Admonition of the ſame holy Apoſtles he ſought for him to be inſtructed in the Faith, and baptized by him. Which *Conſtantine* had ſo great a Devotion afterwards to St. *Peter*, that he built in his Honour a moſt fair and ſumptuous Church at *Rome*; and himſelf, laying aſide his purple and royal Robes, carried upon his Shoulders twelve Baſkets of Earth, when they were laying the Foundations of the ſaid Church. And divers others, Emperors, Kings, and Princes, have had a ſingular great Veneration for that Church, wherein are kept the Apoſtle's moſt precious Relicks, and many of them have come in Perſon to viſit it; and taking off their Crowns, have lain proſtrate before it, and kiſſed the very Threſhold of the Door, teſtifying by that humble and pious Devotion, how far a poor Fiſherman, Diſciple of JESUS CHRIST, doth ſurpaſs in Worth and Excellency all the Sovereignty and Majeſty of the Kings and Emperors of the World. From all Parts of the Earth faithful Chriſtians go in Pilgrimage to obtain Favours and Graces of our Lord, by the Interceſſion and Merits of his Vicar, and glorious Apoſtle, St. *Peter*. And not only ſince the building of this ſtately Church have Chriſtians had this Devotion to the Saint, but even in the Reign of Pagan Emperors, when the Perſecution raged moſt furiouſly againſt the Servants of the living God, they came in Pilgrimage from *Perſia*, and other more remote Parts, to reverence this holy Place, and to recommend themſelves to the Patronage and Protection of St. *Peter*, thinking that then they were ſecure, when they had put themſelves under his Cuſtody and Defence, as we may read in the Acts of ſeveral Martyrs. Even Biſhops were wont to come to *Rome* from ſeveral Parts, to celebrate the Apoſtle's Feaſt with great Solemnity; as we may learn by St. *Paulinus*'s thirteenth Epiſtle to *Severus*, and his ſixteenth to *Delphinus*; and the holy Popes *Anacletus* and *Zachary*, commanded all Biſhops once a Year to viſit the Churches of the Apoſtles; which Command St. *Gregory*, Pope, enjoined the Biſhops of *Sicily*. And St. *Cletus*, the third Pope after St. *Peter*, and a holy Martyr of CHRIST, ſaith in one Epiſtle, *That to viſit the Monument and Memory of St.* Peter *is more meritorious than to faſt two whole Years.* St. *Gregory* alſo confeſſeth that the City of *Rome*, being deſtitute of Soldiers, and without any other external Defence, was guarded and preſerved amidſt the Swords and Arms of the *Lombards*, by Almighty God alone, being moved thereunto by the Prayers and Interceſſion of St. *Peter*. There have been even barbarous and moſt wicked and impious Princes that have born great Reſpect to the Churches of St. *Peter* and St. *Paul*. For *Alaricus*, King of the *Goths*, when he ſack'd *Rome*, commanded, *That thoſe Churches ſhould not be violated, nor any thing which was in them pillaged or taken away, or any Perſon belonging to them, or that had fled thither for Sanctuary, ſhould be hurt or injured.* And *Theodora* alſo, the heretical Empreſs, when ſhe writ to *Anthimus to ſeize upon* Vigilius, Pope, *whereſoever he ſhould find him*, added, *ſave only the Church of St.* Peter. For notwithſtanding the Spite and Malice ſhe bore *Vigilius*, which was equal to her Impiety, yet the peeviſh and perverſe Empreſs durſt not caſt away all Reſpect and Reverence that was due to St. *Peter*'s Church, which was ſo famous and venerable throughout the World, for fear of incurring the Diſpleaſure of that great Apoſtle, whom our Lord had ſo exceedingly magnified and glorified.

For certainly it is a thing worthy of all Admiration, to conſider the Graces, Privileges, and Preferments, which St. *Peter* hath above all mortal Men, even the reſt of the Apoſtles. For to him alone did our Lord give a new Name, which has conſtantly ſtuck to him, and by which he has been ever ſince called; for his firſt Name being *Simon*, our Saviour

JUNE 29. viour changed it into *Peter*, or *Cephas*; which is as much as to ſay a *Stone* or *Rock*, giving to underſtand that he imparted to him the Virtue ſignified by the Name, by making him *the fundamental Rock of his Church.* Unto him particularly our Lord revealed his Divinity, with the Diſtinction of the three divine Perſons, the Incarnation of the Word, and the Myſteries of our holy Faith, which are moſt ſublime, and above the Reach of humane Reaſon. Unto St. *Peter*, as we ſaid before, is always given the Precedency among the Apoſtles, not that he was the moſt ancient, for he was younger than his Brother, St. *Andrew*; nor that he had been firſt called to the Apoſtleſhip; but becauſe he was the firſt in Preeminence above all the Apoſtles, as being choſen by our bleſſed Saviour to be the Head and Prince of them all; and for this Reaſon our Lord would have Tribute paid not only for himſelf, but alſo for St. *Peter*, as for one that was the Head of the Family, and Paſtor of the reſt. St. *Peter* alone, among the Apoſtles, as St. *Bernard* obſerves, walked upon the Water, as CHRIST our Lord had walked upon it. St. *Peter* caſt his Nets twice into the Sea by Commandment of our Saviour, and at both times miraculouſly drew up, in great Abundance, fair Fiſhes of an extraordinary Bigneſs, to ſignify in his firſt fiſhing, the militant, and in the ſecond, the triumphant Church, as noteth St. *Auguſtine.* To St. *Peter* our Lord gave the Keys of his Church; for St. *Peter* he prayed moſt particularly that his Faith might never fail, and that he might help, ſtrengthen, and confirm his Brethren. Our Lord baptized only St. *Peter*, among all the Apoſtles, with his own Hands, as is recorded by *Evodius*, Biſhop of *Antioch*, and *Clemens* of *Alexandria.* St. *Peter*, in the Opinion of St. *Auguſtine*, was the firſt that had his Feet waſhed by our Lord, who, after his Reſurrection, appeared to St. *Peter* before he ſhewed himſelf to any other of the Apoſtles. To St. *Peter* alone did our Lord reveal by what kind of Death he ſhould depart out of this World. St. *Peter* is the Mouth of the Apoſtles, and ſpeaks for them all; and as we ſaid, he was the firſt that preached the Goſpel to the *Jews*, and in Confirmation of it, wrought the firſt Miracle, and, as a ſovereign Judge, condemn'd *Ananias* and *Sapphira.* St. *Peter* alſo, by a ſpecial Revelation, opened the Way for the Converſion of the *Gentiles*, and baptized *Cornelius* the Centurion. For St. *Peter*, as Head and chief Paſtor of all the Church, was made continual and moſt fervent Prayer to our Lord, when *Herod* had him in Priſon. St. *Peter* aſſembled the Council at *Jeruſalem*, and preſided in it, and decreed what was to be followed by all the Chriſtians, as belong'd properly to his Office and Charge, and whatſoever he defined, or commanded, was held inviolable, as moſt certain and ſecure. For which Reaſon, St. *Paul* ſays, he *went to* Jeruſalem *to ſee St.* Peter; for although he were a Veſſel of Election, choſen and appointed immediately by CHRIST to preach the Goſpel, yet he would by all means confer about it with the Prince of the Church; as is well obſerved by St. *Chryſoſtome*, St. *Ambroſe*, St. *Jerome*, and *Oecumenius.* To St. *Peter* alone did CHRIST appear afterwards viſibly, and ſpoke thoſe Words, *I go to* Rome, *to be crucified there again.* Finally, the whole Catholick Church hath ever acknowledged, and doth ſtill acknowledge St. *Peter* for her ſupreme, univerſal Paſtor, and doth reverence for patriarchal and primatical Seats, thoſe Churches, that were founded by St. *Peter*, as that of *Rome*, of *Antioch*, and of *Alexandria*; though this laſt was not founded by St. *Peter* in Perſon, but by his Diſciple, St. *Mark* the Evangeliſt, who erected that Church under the Title, and in the Name of St. *Peter*; ſo that the glorious Apoſtle, while he was yet living upon Earth, had a Church dedicated to our Lord, in his Name, as St. *Peter Damian*, Cardinal, writes in his Sermon of St. *Mark*, Evangeliſt. The Church doth alſo celebrate only the Chair of St. *Peter*, and not the Chair of any other of the Apoſtles. And anciently (as it is recorded by *Atticus*, Biſhop) in the Letters that were called *Formatæ*, which were given for a Sign or Token, and, as it were, a Paſſport or Patent, uſed among Chriſtians, to know one another, that in travelling they might be helped, entertained and lodged; after the ſacred Name of the moſt bleſſed Trinity, Father, Son, and Holy Ghoſt, they uſed to write the Name of the Prince of the Apoſtles, reverencing him above the reſt, and acknowledging in him that incomparable Love and Bounty, wherewith our Lord made him *the Paſtor of his Flock*, *Father of his Family*, *Maſter of his School*, *Head of the Body of his Church*, *Captain-General of his Army*, *Depoſitary and Diſpenſator of his Treaſure*, *Porter of Heaven*, *Prince over all Kings and Potentates of the Earth*, *his chief Steward and Miniſter for the diſpenſing of his Merits*, *and precious Blood.* For with theſe and ſuch like Titles the holy Fathers ſet him forth and honour him. And the divine St. *Denis Areopagita* ſtyles him *the ſupreme Glory*, *ſovereign Ornament*, *the Pillar*, *Prop*, *and ſtrong Hold*, *and higheſt Perfection of all Divines.* The very Name of *Peter* hath been in ſo great Honour and Reſpect, that no Pope hath preſumed to bear that Name, purely out of Reverence to St. *Peter.*

St. *Peter* writ two canonical Epiſtles, which are read in the Church; and out of what he preach'd at *Rome*, St. *Mark*, who was his Diſciple and Interpreter, wrote his Goſpel,

JUNE 29. pel, which St. *Peter* approved; and commanded to be publickly read in all Churches. He is ſaid to have written ſome other Books, as *Euſebius* and *Sophronius* relate, to wit, *of his Acts, or things done by him, the* Goſpel called *St.* Peter's *Goſpel, his Preaching, his Apocalypſe,* and *of Judgment.* But theſe Books are apocryphal, and not received by the holy Church; although *Clemens Alexandrinus,* and *Origen,* cite the Book of St. *Peter*'s *preaching*; and *Rufinus* maketh Mention of that *of Judgment.* St. *Peter* died on the nine and twentieth of *June,* in the Year of our Lord LXIX, and fourteenth of the Emperor *Nero,* according to *Euſebius* and St. *Jerome,* though Cardinal *Baronius* be of Opinion it was in the thirteenth of *Nero,* in the five and twentieth Year of his Popedom, from his firſt coming to *Rome,* and the placing of the Apoſtolical Chair in that City: Unto which Number of Years not one of his Succeſſors hath yet arrived, nor held the Chair as long as St. *Peter.* The Miracles which he wrought, are innumerable; and the Praiſes which are given him by all the Doctors and Fathers of the holy Church, are ſo great, and ſo many, that it is not poſſible for us to ſet them down here. Let us beſeech our Lord, by the Merits and Interceſſion of this moſt glorious Apoſtle, our Paſtor, that we may become Sheep worthy of his Fold; that hearing his Voice, and obeying his Doctrine, and following his Footſteps, we may deſerve to enter into that eternal Paſture, where JESUS CHRIST, Prince of Paſtors (whoſe Vicar St. *Peter* was) feeds his Elect with his clear and beatifical Viſion, and gives them to drink of the Torrents of eternal Life, World without End. Amen. JUNE 29.

The Life of St. PAUL *the Apoſtle, Doctor of the* Gentiles.

JUNE 30. SO great are the Merits of the glorious Princes of the Apoſtles, St. *Peter* and St. *Paul,* and ſo infinite and immenſe are the Favours and Benefits which the holy Church, by Means of theſe her two chief Doctors, and Maſters, has received from our bleſſed Saviour, that, for the greater Acknowledgement of them, ſhe is not content to join them together in one and the ſame Solemnity, and to keep but one Feaſt of them, on the Day of their Martyrdom, according to the Cuſtom ſhe holds with other Saints; but to honour them more ſolemnly, ſhe employs the Day on which they ſuffered, in rejoicing and congratulating with St. *Peter* for his Glory, and in yielding him due Honour and Reverence for his heroical Actions, and dedicates the Day following to the Feſtival and triumphant Memory of his bleſſed Companion and Collegue, St. *Paul:* And this was inſtituted, ſays *Micrologus,* by St. *Gregory* the Great; for before this Time, the Pope uſed to celebrate, with great Solemnity, this Feaſt of the Princes of the Apoſtles twice on the ſame Day, as we may gather out of *Prudentius* the Poet; firſt in the Church of St. *Peter,* and then in St. *Paul*'s, whoſe Life we are now writing.

St. *Paul* was an *Hebrew,* of the Tribe of *Benjamin*; he was born at *Tarſus* in *Cilicia,* as himſelf affirms, of honourable and wealthy Parents; who ſent him to *Jeruſalem,* to be brought up there, and inſtructed in the Law and Ceremonies of *Moſes,* under the Care and Diſcipline of *Gamaliel,* a moſt learned and famous Doctor; and he was ſo diligent in learning, and ſo earneſt and fervent in maintaining all thoſe legal Ceremonies, that when he underſtood that the Diſciples of JESUS profeſſed a contrary Life and Doctrine, he ſet himſelf to perſecute them, and reſolved to uſe all his Force and Endeavour to deſtroy them; and not being content to have procured the Death of the glorious Protomartyr, St. *Stephen,* and to have kept the Cloaks of thoſe that ſtoned him, that they might beſtir themſelves with more Eaſe and Liberty, and he himſelf, without throwing a Stone, might further his Death by the Hands of all thoſe that were moſt buſy and active in it: He yielded ſo much to his Anger and Fury conceived againſt them, and was ſo greedy to fill and ſatiate his cruel Thirſt with the Blood of Chriſtians, that he offered himſelf to the high Prieſt, to be employed in perſecuting and extinguiſhing them. Wherefore having received a Warrant from him, with a ſtrong Band of Soldiers, he took his Journey from *Jeruſalem* towards *Damaſcus,* there to find out, take, and bring away in Chains and Bands, all, as well Men as Women, that believed and profeſſed the Doctrine of JESUS, to put them to a moſt cruel and infamous Death at *Jeruſalem.* But as he was moſt violently carrying on this bloody Deſign, being on his Journey to *Damaſcus,* when he drew near the City, our Lord appeared to him, and firſt blinding his Eyes with the Brightneſs of his Majeſty, enlightened his Mind, and with a powerful and dreadful Voice, like Thunder, amazed him, and caſt him to the Ground, and made ſo ſtrange a Converſion in him, that of a Wolf he became a Lamb; and of a Perſecutor, a Defender JUNE 30.

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fender of his Church, Doctor of the *Gentiles*, and Veſſel of Election, to carry our Lord's holy Name through all the World, as we ſaid, when we treated of the Feaſt of his Converſion.

St. *Paul* having ſtayed ſome Days at *Damaſcus*, and preached in the Synagogue of the Jews, *that* JESUS *was true God, and the Meſſias promiſed by the Law*, with an extraordinary Zeal and Efficacy, to the incredible Admiration of all that heard him, and ſaw ſo ſudden and ſo ſtupendous a Change in him, went thence into *Arabia*; where when he had preached for ſome while with the like Fervour and Vehemency, he returned back to *Damaſcus*, and convinced the obſtinate *Jews* there, and proved to them with forcible Reaſons, and moſt evident Authorities of holy Scripture, *that* JESUS, *whom he had formerly perſecuted, was the Meſſias and Saviour of the World.* And although ſome of the *Jews* were converted by him, and embraced the Truth, yet the greateſt Part of them were ſo obſtinately diſpoſed, that they blinded themſelves with the ſhining Light, and turned all Remedies into Poiſon; conceiving withal ſuch a Spleen againſt St. *Paul*, that they reſolved to put him to Death. Wherein to proceed with more Security for themſelves, they perſuaded the Governour of *Damaſcus*, *that he was an unconſtant, turbulent, ſeditious and factious Man, and that therefore it was good to apprehend him in Time for the preventing of farther Troubles.* And in Effect all Endeavours were uſed to do it; and they ſhut the Gates that he might not eſcape: But our Lord, preſerving him for greater Things, the other Diſciples let him down in a Baſket from a Window of the Houſe that ſtood upon the Wall of the City; and ſo he was delivered from his Enemies, that were in Search of him. From thence he went to *Jeruſalem*, and ſought to inſinuate himſelf among the other Diſciples and Apoſtles, who notwithſtanding ſhunned and declined him as a moſt cruel Enemy, little knowing how much he was changed, and that he was become a Diſciple of JESUS like themſelves, and Preacher of his holy Goſpel, till St. *Barnaby*, who had ſtudied with him under *Gamaliel*, and had been moſt familiarly acquainted with him, found him out, diſcourſed with him, and underſtood how great Mercy God had ſhewed him, and made him become quite another Man; whereupon he embraced him, and brought him to the Apoſtles; unto whom St. *Paul* recounted all that had happened to him in his Way to *Damaſcus*, and after how ſtrange a manner Almighty God had called and converted him; and what had befallen him afterwards in the ſame City of *Damaſcus*; which made them all praiſe and magnify our Lord for ſo ſingular a Favour granted to his Church by his powerful Hand, drawing out living Water from a hard Rock, and Light from Darkneſs; and of a moſt fierce and violent Perſecutor, making a valiant Captain, a worthy Prince, and ſtout Defender of his Church.

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It cannot be explicated in few Words, not can it almoſt be believed what Pains this bleſſed Apoſtle did undergo, and how exceſſively he did labour in cultivating our Lord's Vineyard, what Journeys he made, how many Countries he run over, what infinite Multitudes of Souls he gained to our Saviour, and the manner he uſed in converting of them by teaching them the Doctrine he had learn'd from Heaven, and inflaming them with the Fire of his ardent Charity; by the Example of his moſt admirable and divine Virtues; by his invincible Patience in ſuffering terrible Encounters, and moſt fearful Aſſaults of *Satan*, and no leſs ſharp and violent Perſecutions from his Emiſſaries and wicked Miniſters, that allowed him no Reſt or Quiet: And, in fine, by the continual and ſtupendous Miracles that God wrought by him. For having made Choice of him, as of a moſt precious Veſſel, to carry and ſpread about the World the moſt fragrant and ſovereign Balm of his holy Name, and to teſtify to Kings and Princes, to *Jews* and *Gentiles*, that he is the only Saviour of Mankind; it was fitting he ſhould enrich him with all Sorts of Virtues, and arm him with his holy Spirit, that being fortified and ſtrengthened therewith, he might worthily diſcharge and acquit himſelf of ſo high and noble a Function, and reſiſt all Aſſaults and Encounters, and break through all Difficulties that ſhould ſtand in his Way. And to ſpeak firſt of the Countries and Provinces, which this divine Sun illuminated with the Light of the Goſpel, he ſays of himſelf, *That from* Jeruſalem *round about to* Sclavonia *and* Dalmatia, *and all the neighbouring Countries, he had preached the Goſpel; and in thoſe Parts where it had not been heard of, nor preached by any other.* For this glorious Apoſtle did not build upon other Men's Foundations; but rather upon thoſe which he laid, others did afterwards build. And in theſe Peregrinations of St. *Paul*, it is to be obſerved, that our Lord revealed to him whither he was to go, and to what People he was to preach: And at other Times, when he intended to preach to ſome certain People, he was warned to forbear; as it fell out, when the Holy Ghoſt forbad him, as St. *Luke* relates, to preach in the leſſer *Aſia*: Whereas, at another Time, there appeared to him in his Sleep a Man in the Habit of a *Macedonian* (who perhaps was the Angel Protector and Guardian of the Countrey) that

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that prayed him to come thither and help them; and, without any Demur, St. *Paul* went into *Macedonia*, aſſuredly believing that our Lord called him, and commanded him to preach the Goſpel there. For God's Judgments are hidden from us, and incomprehenſible; and although we underſtand them not, we are to reverence them. And there might be good Reaſon why our Lord would have his Apoſtle preach to the *Macedonians*, to enlighten them, who at that Time perhaps were well diſpoſed to receive the Goſpel; and it may be thoſe of *Aſia* were not; and it would have proved a Cauſe of their greater Condemnation, if they had not obeyed the Goſpel, if it had been preached to them. Or this perhaps might have been the Reaſon that our Lord would have the Apoſtle at that Time ſow the heavenly Seed in another Countrey, where he was to reap more Fruit; and reſerve *Aſia* for a more ſeaſonable Time, when it ſhould be in a better Diſpoſition to receive the Dew of Heaven, which the glorious Apoſtle and Evangeliſt St. *John*, the Father, Maſter, and Prince of all the Churches of *Aſia*, was to pour down upon it in great Store and Plenty. In all Places St. *Paul* came to, he gained innumerable Souls to our Lord by Virtue of his preaching that admirable and divine Doctrine which he had not learn'd of Men; for he had no other Maſter in the Goſpel than *him that only is*; who had choſen him for that high Myſtery, and had revealed it to him. He was rapt unto the third Heaven, where he heard thoſe myſterious and ineffable Things, which cannot be explicated by any human Tongue. He drunk of the Fountain itſelf, was clothed with the Light, and burned with the divine Fire, and grew to be ſo full, ſo reſplendent, and ſo inflamed, that he could not contain himſelf from watering and ſoaking the World with his pure Streams, enlightening it with his radiant Splendors, and inflaming it with that ſovereign Heat, that continually came from his Breaſt. And if it be true (which St. *Auguſtine*, St. *Anſelm*, and St. *Thomas*, moſt grave Authors, affirm) that St. *Paul* in that Rapture of his did clearly behold the divine Eſſence (which notwithſtanding other Authors call in Queſtion) and if, though for never ſo little a Time, he enjoyed the Beatitude of the Bleſſed, in what a Condition and State do we think that holy Soul continued to be ever after! How rich in Treaſures! how adorned with Gifts! how abounding with Graces! how illuſtrated with heavenly Science! and how all on Fire with the Love of God! and all the reſt of his Life what deep Impreſſions did remain in his Mind of what he had ſeen in Heaven! And ſo St. *Paul*, in all he taught or writ, is as it were an Interpreter and Expoſitor of the Goſpel. For the Evangeliſts recite the Life and Death of our Saviour in a plain Style and hiſtorically, without nicely declaring or amplifying the Greatneſs of the Myſteries: But after this plain Narrative God ſent St. *Paul*, who as a divine Maſter teaches us, diſcovering the unſpeakable Charity of God, in giving us his bleſſed Son, and the Magazines of Riches hidden in CHRIST: And therefore St. *Chryſoſtome* obſerves, that when the other Apoſtles and Diſciples of our Lord were with St. *Paul*, they ſtill gave him the Pre-eminence of preaching, for he was the Mouth of all. For which Reaſon the *Gentiles* took St. *Paul* for *Mercury*, and St. *Barnaby* for *Jupiter*; for St. *Paul* was he that ſpoke for the reſt; and by his divine Eloquence raviſhed them all with Admiration.

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Which Eloquence of the Apoſtle was ſo ſtupendous, that the ſame St. *Chryſoſtome* ſpeaketh thus of it: *Thunder is not ſo dreadful to us as is the Voice of St.* Paul *to the Devils: For if they run away from his Clothes, what a Conſternation will they be put into, and how haſtily wsll they be forced to run, when they hear his Voice? Which Voice conquered, ſubdued, and bound them Priſoners; which cleanſed and purified the World, cured Diſeaſes, chaſed away Wickedneſs and Falſity, and reſtored Truth and Verity that had been for a long Time baniſhed. Which Voice always had* JESUS *with it, for our Lord always bore it Company whitherſoever it went; and as God is ſeated upon the Cherubins, ſo was he ſeated upon the Tongue of St.* Paul, *by which* JESUS *ſpoke, and diſcovered ſo great and ineffable Myſteries, even greater than thoſe he declared by himſelf: For as he did greater Miracles by his Diſciples than by himſelf, ſo did he ſpeak greater Things by them; and the Holy Ghoſt has uttered by their Mouths a Multitude of moſt admirable and divine Oracles.* Thus ſpeaks St. *Chryſoſtome*. And St. *Jerome*, diſcourſing alſo of St. *Paul*'s Eloquence, ſays, that *reading his Epiſtles, he ſeemed to himſelf to hear Thunder-Claps rather than Words; for what he writes is like Thunder and Lightning.* And in another Place he ſpeaks of him thus: *The Veſſel of Election, the Trumpet of the Goſpel, the roaring of our Lion, the Thunder of the* Gentiles, *the Torrent of Chriſtian Eloquence, declares to us the Myſtery that was hidden from former Ages, and the profound Abyſs of the Riches of the Science and Wiſdom of God, in ſuch ſort, that he ſeems rather to be abſorpt and drowned in Conſideration of it, than able to ſpeak and declare what he had in his Breaſt.* Theſe are St. *Jerome*'s Words, whereby he declares the profound Knowledge and Eloquence of St. *Paul*, and that admirable interior Affection, which made him

JUNE 30. him not able to contain within himſelf thoſe divine Treaſures, but to lay them open and communicate them to others ſo powerfully and effectually, that he changed and turned their Hearts, and transformed them into God. For St. *Paul*'s Eloquence conſiſteth not in choice and quaint Words and elegant Expreſſions, nor in the Flowers of human Rhetorick, that tickleth the Ear, and leaveth a Dryneſs in the Heart of the Auditors, and Vanity in the Orator. But, as he ſays himſelf, his Diſcourſes and his Preaching had no exquiſite Language, or Words pick'd out to charm the Mind with fond Delight; but he was well furniſh'd with Words that were full of Force and the Spirit of God, who made uſe of them, as of ſharp-pointed Swords, to penetrate Mens Souls, incite and draw them to the Knowledge and Love of the Truth.

Notwithſtanding this great Apoſtle contented not himſelf with feeding the Souls of his Sheep with the Evangelical Bread, which he diſtributed moſt plentifully amongſt them, that were hungry and had need of it: But moreover he had a ſpecial Care to provide for their corporal Neceſſities, that nothing might be wanting to them in that Kind. For whereas there happened in the Reign of the Emperor *Claudius* a great and univerſal Dearth, which had been foretold by *Agabus*, a Prophet and Diſciple of our Lord, which brought the new Converts that were in *Jeruſalem* to great Extremity; this bleſſed Apoſtle, moved with a tender Compaſſion of them, procured that other Chriſtians, that were in ſeveral Countries, ſhould help them; each one contributing according to his Ability: Which charitable Alms the Apoſtle gathering together, brought it himſelf to *Jeruſalem* in Company of St. *Barnaby*.

The holy Apoſtle's Care alſo and Study was, not only to deliver and teach them the Doctrine he had received from God, but withal to ſee it kept and conſerved entire, pure and ſincere; and particularly, he endeavoured to make all Men acknowledge the Virtue and Efficacy of the Grace of CHRIST; and that by his Merits, with the Works of Evangelical Grace, we are to be ſaved without any Neceſſity of keeping the Law of *Moſes*, or being circumciſed, or ſubject to other *Jewiſh* Ceremonies, as divers of thoſe that were newly converted from *Judaiſm* did pretend to be requiſite for Salvation. Wherefore upon a Queſtion that was hotly diſputed betwixt the converted *Jews* and *Gentiles* about this Matter, St. *Paul* made a Journey again, together with St. *Barnaby* to *Jeruſalem*, to decide and reſolve the Controverſy with St. *Peter*'s Authority, and the other Apoſtles: And there in a Council, wherein St. *Peter* preſided, it was determined, as we ſaid in St. *Peter*'s Life. But to return again to St. *Paul*, he did not only enlighten Men by the Brightneſs of his Doctrine, or move and inflame their Hearts with the Vigour and fiery Force of his divine Eloquence: But beſides, he drew and converted a Multitude of them to the holy Faith by his great and frequent Miracles; whereof this was one: The Apoſtle being at *Paphos*, found there a falſe Prophet and Magician, a *Jew* by Nation, named *Barjeu*, who was a great Snare of the Devil, and hindered a Nobleman of *Rome*, *Sergius Paulus*, that was there Proconſul, a wiſe and diſcreet Perſonage, from attending to the Apoſtle's Preaching: Whereupon St. *Paul* being full of the Holy Ghoſt, and inflamed with Zeal, looks upon him with a grave and ſevere Countenance, and ſpeaketh thus: *Thou Son of the Devil, full of Malice and Deceit, and Enemy to all Juſtice, how long wilt thou be a ſtumbling-block, and hinder the ſtraight Ways of our Lord? Wherefore, for Puniſhment of this thy Wickedneſs, the Hand of our Lord cometh upon thee, and thou ſhalt be blind, and for ſome Time ſhalt not ſee the Sun.* And preſently upon theſe Words the Magician became blind; and the Proconſul *Sergius Paulus* was converted to CHRIST: And becauſe he was one of the firſt of the *Romans* of Note and Dignity, that ſubmitted himſelf to the Faith and Obedience of CHRIST, the Apoſtle took his Name, (as St. *Jerome* and St. *Auguſtine* are of Opinion) and of *Saul* was called *Paul*: And St. *Luke*, in the *Acts of the Apoſtles*, who until this Miracle and Converſion called him by no other Name than *Saul*, from henceforth ſtyles him *Paul*. Though *Origen* ſays, that from his Birth he had two Names *Saul* and *Paul*. Other Authors think that in Baptiſm he changed his Name; and ſome affirm, that it is but one and the ſame Name, *Saul* in *Hebrew*, and *Paul* or *Paulus* in *Latin*; and that the Apoſtle would be called by this latter, as being more in Uſe among the *Romans* and *Gentiles*, with whom he was almoſt continually to converſe. But St. *Chryſoſtome*'s Opinion is, that God changed his Name as he had done St. *Peter*'s: And *Theodoret*, *Theophylact*, and *Eumenius* affirm the ſame. Another Miracle was wrought by him in the City of *Liſtris*, were he cured a Man that had been always lame from his Birth, and had never walked, nor had any Uſe of his Feet; at which Miracle the People were ſo ſtruck with Amazement, that thinking him to be a God, they would have adored him, and honoured him with Crowns and Sacrifices; though not long after they ſtoned him and left him for dead. Alſo at *Philippi*, a City of *Macedonia*, St. *Luke* recounts, that the Apoſtle cured and delivered

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vered a young Maid that was poſſeſſed with a pythonical Spirit, that divined things that were kept cloſe, or were ſtollen, and by ſeveral Enchantments charmed the People, and brought great Gain to her Maſters. This Wench (either that God compelled her to ſpeak, to the end his Servants might be known, or that the Devil ſought by this Means to diſturb their Prayer, and to make them fall into ſome Vanity) for ſome Days followed St. *Paul* and his Companions, and cried out aloud, theſe Men are Servants of the higheſt God, who teach you the Way of Salvation. But the Apoſtle taking Compaſſion of her, turning towards her, ſaid to the wicked Spirit, *I command thee in the Name of* JESUS CHRIST *to go from her.* For he could not endure to be praiſed by her, and preſently the Devil departed, and left her; but her Maſters ſeeing the hope of their Gain was gone, which they were wont to make by means of the wicked and divining Devil, raiſed a Tumult and Uproar of the People againſt the holy Apoſtle and his Companion: In which Sedition they were apprehended, and cruelly ſcourged, and then caſt into Priſon, and kept in a Dungeon: But whilſt they were in Prayer in the Night, there was made a great Earthquake, and the Priſon was ſhaken, and forthwith the Doors flew open, and all their Bands were looſed, and the Virtue and Power of God was manifeſted in them, ſo that the next Day they were ſet at Liberty. In the City of *Troas*, as St. *Paul* was once preaching, and with the Fervour of his Spirit enlarged his Diſcourſe till Midnight, a Youth, named *Eutychus*, who had got up into a high Window to hear his Sermon, being oppreſſed with Sleep, fell to the Ground, and died in the Place; but the Apoſtle embracing him, reſtored him to Life, to the great Admiration, and ſingular Comfort of all that were there preſent. In fine, St. *Luke*, ſpeaking of the Miracles which our Lord wrought by St. *Paul*, ſays, that they were *not ordinary and common*, but extraordinary and unuſual; for that even his Handkerchief being put upon the ſick and poſſeſſed, they were preſently cured and delivered, and any thing he had worn about him, was moſt efficacious againſt all Diſeaſes, and of Force to drive away Devils. And the Apoſtle himſelf, writing to the *Corinthians*, tells them: *The Signs of my Apoſtleſhip have been done upon you in all Patience, in Miracles, and Prodigies, and wonderful things.* And therefore, without all queſtion, the Miracles God wrought by St. *Paul*, were innumerable, admirable, and moſt profitable, for the Confirmation of the Goſpel, and Converſion of the World.

But the greateſt and moſt aſſured Teſtimony of the Truth of his Doctrine, in my Opinion, was, the Life he led, a Life not ſo much of a mortal Man, as of one that was come from Heaven; the Life of one in whom God lived, by whom God did ſpeak, and work; a Life of one that could truly ſay, *I live, now not I, but* CHRIST *liveth in me.* And, *my Life is* CHRIST, *and to die is Gain. Our Life and Converſation is in Heaven.* And, *ſeek you an Experiment of him that ſpeaks in me*, CHRIST? So that St. *Paul* was a living Pourtrait of CHRIST; and he lived not only a natural Life by means of the Soul, which informing his Body, gave him a Being, but much more a ſupernatural and divine Life, communicated to him by the Spirit and Grace of our Lord. O how was he tranſformed into CHRIST! that could ſay, *He knew nothing but* JESUS CHRIST, *and him crucified*; he that ſaid, *God forbid I ſhould glory in any thing but the Croſs of my Lord* JESUS CHRIST, *by whom the World is crucified unto me, and I unto the World*; he that trampled under his Feet all tranſitory things of the World, and eſteemed them no more than Dung and Ordure, to gain, embrace, and poſſeſs CHRIST! What Fire of divine Love, what exceſſive Heat of Charity was lodged in the Breaſt of him, that ventured to defy, and challenge to encounter for him, all Adverſities imaginable; and broke forth into that moſt wonderful Proteſtation: *Who ſhall ſeparate us from the Charity of* CHRIST? *Tribulation? or Diſtreſs? or Famine? or Nakedneſs? or Danger? or Perſecution? or the Sword? I am ſure that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, neither things preſent, nor things to come, neither Might, nor Heighth, nor Depth, nor other Creature, ſhall be able to ſeparate us from the Charity of God, which is in* CHRIST JESUS *our Lord.* In what Abundance, and how vehement a Manner, did this fiery River of Love, like an immenſe Deluge and Inundation of Water, overflowing the Banks, iſſue forth of that divine Breaſt, and pour itſelf upon his Neighbours, yea, upon all the Men of the World! And yet the Fire being ſo great, that it was able to embrace a thouſand Worlds, could not ſatisfy nor fill up the Heart of St. *Paul*, which was capable of entertaining and harbouring in his charitable Affections an Infinity of Souls more. How cordially, how ſincerely, and tenderly, did he love his greateſt Enemies, who ſpeaking of the *Jews*, that perſecuted him with a moſt implacable Hatred, and ſought for nothing ſo much as to extinguiſh and aboliſh him, and all Memory of him, from the Face of the Earth, doth, notwithſtanding, make a moſt vehement Proteſtation, *that he deſired to be an* Anathema *from* CHRIST *for them*, that is, *rejected, ſevered, and treated like a Malefactor by him*, ſo that it did not imply Sin on his Part, or the Diſfavour of God, and all this to deliver them from the Wrath

JUNE 30. Wrath of God, and ſave their Souls! How was he even ſick with the Infirm, and afflicted with all that were in Affliction, and conſumed, and almoſt eaten up with Grief, when any gave Scandal, or was fallen into Sin! How was he become a Father, Mother, and a moſt loving Nurſe, and with the Milk of his divine Doctrine nouriſhed thoſe he had converted, like his tender Children! How free and diſintereſted was his Love and Labour, who never ſought for any Advantage of his own, but purely the Good and Salvation of thoſe he dealt with; and who, not to burthen others, nor to hinder the bright ſhining Luſtre of the Goſpel, maintained himſelf with the Labour of his Hands, and the Sweat of his Face and Body; and having ſpent the whole Day in procuring the ſpiritual Good of his Neighbour, employed the Night in ſowing, and making Tents, to gain Bread to eat, and ſuſtain his Life withal; which Cuſtom he held, not that he could not, with all Right and Reaſon, demand what was neceſſary for him of thoſe to whom he preached the Word of God; he might well have done it, and they were obliged to provide him, according to the Practice of the other Apoſtles. The *Jews*, having this laudable Cuſtom, to furniſh their ſpiritual Fathers and Maſters with all things neceſſary for their Maintenance, were not ſcandalized that their Preachers expected and took it of them, as the Apoſtles, who laboured amongſt them, were wont to do: But the *Gentiles*, to whom St. *Paul* preached, not being accuſtomed to this, might have undervalued that noble Function of Preaching, and conſequently have made leſs Eſteem of the Goſpel, if the Apoſtle had lived and maintained himſelf upon them, and therefore he would never make Uſe of that Liberty.

What ſhall we now ſay of the other admirable Virtues of this incomparable Man! whoſe Faith could be ſo ſtrong and lively? whoſe Hope ſo firm and ſettled? who was ſo admirable for Temperance and Abſtinence? who ſo upright in Juſtice? who was ſo eminent for Prudence? what Courage, what Fortitude could ever come to match his? In fine, how rigorous and ſevere was his Penance and Mortification, wherewith he did continually chaſtiſe and ſubdue his Body, leſt, whilſt he was altogether taken up with benefitting and doing Good to others, he might endamage himſelf, and remain dry and barren, whilſt he was watering and making fertil the Souls of other People! It will be ſufficient to bring his Words, which are theſe: *If they are Miniſters of* CHRIST, *I am more; in many more Labours, in Priſons more abundantly, in Stripes above Meaſure. In Deaths often. Of the* Jews *five times did I receive forty Stripes ſaving one. Thrice was I beaten with Rods; once I was ſtoned; thrice I ſuffered Shipwreck; a Night and a Day have I been in the Depth of the Sea. In journeying often, Perils of Waters, Perils of Thieves, Perils of my Nation, Perils of* Gentiles, *Perils in the City, Perils in the Wilderneſs, Perils in the Sea, Perils among falſe Brethren. In Labour and Miſery, in much Watchings, in Hunger and Thirſt, in Faſtings often, in Cold and Nakedneſs.* And in another Place, *Until this Hour we do both hunger, and thirſt, and are naked, and are beaten with Buffets, and are Wanderers, and labour, working with our own Hands. We are curſed, and do bleſs; we are perſecuted, and ſuſtain it; we are blaſphemed, and we beſeech; we are made the Refuſe of this World, the Droſs of all, even until now; or like Men that the Pagans ſacrificed as Victims unto their falſe Gods, to appeaſe their Wrath.* JUNE 30.

But above all, who will be able to expreſs, as it deſerves, and ſet down ſufficiently to us the profound Humility of this holy Man, it being the Root and Foundation of all his other Virtues? For although in Quality and Dignity of an Apoſtle he doth ſo far ſurpaſs and overtop the reſt, that when we ſpeak abſolutely, and name *the Apoſtle*, all underſtand St. *Paul*, for his Excellence and great Preeminence in that Office; yet doth he ſpeak ſo meanly and lowly of himſelf, as to ſay, *I am the leaſt of all the Apoſtles, unworthy to be ſtyled an Apoſtle, for that I have perſecuted the Church of God.* And in another Place he ſays, JESUS CHRIST *came into the World to ſave Sinners, whereof I am the chief; but God has pardoned me, and been merciful unto me, to ſhew, by his bearing with me, his Longanimity, and his Patience, and by this Example to ſtir up all that do believe in him, to have Confidence in his infinite Mercy, and to obtain everlaſting Life.* And the more to magnify and extol the Exceſs of the divine Mercy and Goodneſs towards him, he confeſſes and acknowledges, that he had been *a Blaſphemer, and a Perſecutor, a Child of Wrath, and a Veſſel of Contumely.* But, which is a Point very much to be conſidered and reflected upon, Almighty God, to ſecure to the Apoſtle this Humility, ſo neceſſary for him, and of ſo ſingular Importance, and to preſerve him from Vanity and fooliſh Complacence in himſelf, which might, perhaps, ſecretly have ſtolen upon him amidſt ſo many and ſo ſublime Revelations, and in his glorious Employment of preaching the Goſpel, which he performed with wonderful Fruit, and general Applauſe, and Admiration of all; and was therein ſeconded by our Lord with innumerable Miracles; permitted him to be ſore afflicted with the Sting of the Fleſh, which was a great Curb to him, and made him clearly ſee, that amidſt thoſe heavenly Favours, wonderful Graces, and moſt divine

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Perfections, he was always a Man, and ſtood in Need, like other Men, of the particular Aſſiſtance of our Lord. Wherefore, though he prayed three times to God to deliver him from that troubleſome Temptation, his Requeſt was not granted him, that he might underſtand by Experience his Weakneſs, and that if he were ſtrong, he was not ſo by his own Forces, but by the Grace of God. And our Lord herein dealt with him much after the Manner uſed by the *Romans*, with a General that was ſolemnizing his Triumph. For as he made his Entry into the City, with the greateſt Pomp and Magnificence imaginable, all the Senate and People being gone forth to meet and bring him in, a Troop of Captives and defeated Enemies being led in a long Train before him, with rich Spoils, and famous Prizes, that were carried in Sight, and all the Soldiers in their beſt Equipage, marching on each ſide of him; amidſt all the Applauſe and Acclamations, and innumerable Praiſes that were given him by all ſorts of People, there ſat behind him in his glorious Chariot, the common Hangman, who ever and anon was crying out to him, *Remember that thou art a Man*; that he who was carried in Triumph, by this ſober Advice might acknowledge who he was, and not be tranſported with Vanity, which might eaſily have been occaſioned by that great Splendour, Pomp, and Bravery, that was only prepared to entertain him, and ſet forth his Merits and Praiſes. Thus did our Lord deal with St. *Paul*; for as he was glorioufly triumphing over the World, he permitted that Sting of the Fleſh, like a Hangman, to be now and then giving him a Check, and, as it were, to ſay to him, *Remember thou art a Man:* Which Sting ſome holy Fathers interpret, to have been ſome obſcene Repreſentations cauſed in his Sleep, there being nothing that puts a Man more in Mind of his Weakneſs and Miſery, than ſuch Fancies. Others think that by this Sting are meant corporal Infirmities and Perſecutions, which were both ſo many and ſo great, eſpecially thoſe that the *Jews* raiſed againſt him, and yet were born by him with ſo much Patience, Sweetneſs, and Alacrity, that every Man ſtood amazed to ſee it. For, as if the Apoſtle had been the deadly and common Enemy of all Mankind, he was moſt outragiouſly perſecuted by the *Jews*, in all Places he came to, in all Occaſions, and at all Times, they ſtill attempting, with moſt earneſt Endeavour, to put him to Death, as if thereon had depended the Conſervation of every Man's Life: And ſometimes they afflicted, and harraſſed him ſo, that the holy Apoſtle expreſſes his Troubles and Conflicts in theſe Terms: *We will not have you ignorant, Brethren, concerning our Tribulation which happened in* Aſia, *that we were preſſed above Meaſure, above our Power; ſo that it was tedious to us even to live. But we in ourſelves had the Anſwer of Death, that we be not truſting in ourſelves, but in God, who raiſeth up the Dead, who hath delivered, and doth deliver us from ſo great Dangers.* And in another Place he writes, *Gladly will I glory in mine Infirmity, that the Power of* CHRIST *may dwell in me. For which Cauſe I pleaſe myſelf in Infirmities, in Contumelies, in Neceſſities, in Perſecutions, in Diſtreſſes for* CHRIST; *for when I am weak, then I am mighty.*

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Our Lord having ſeveral times delivered his Apoſtle from the Hands of the *Jews*, permitted him once to fall into them, to glorify him the more, and thence alſo to take Occaſion of ſending him in Chains and Bands to *Rome*, to manifeſt in that City, which was the Head of the World, and in the Emperor's Court, who ruled and commanded in it, the Name of JESUS CHRIST; who intended by this Means to have a glorious Triumph, and to ſubdue, and caſt down, all the Greatneſs, Glory, and Majeſty of the *Roman* Empire, under the Feet of a poor Tradeſman, his Servant, who for his ſake was accuſed, impriſoned, and eſteemed the very Outcaſt of the World. And thus it happened: St. *Paul* being on his Journey to *Jeruſalem*, came to *Ceſarea*, where the Prophet *Agabus* taking St. *Paul*'s Girdle, bound his own Hands and Feet with it, and ſaid, *Thus ſaith the Holy Ghoſt; the Man whoſe Girdle this is, ſo ſhall the* Jews *bind in* Jeruſalem, *and ſhall deliver him into the Hands of the* Gentiles. Whereat his Diſciples being exceedingly afflicted, deſired the Apoſtle to rid himſelf of that Danger, and to forbear to go to *Jeruſalem.* But he, with an undaunted Courage, replied, *What do you, weeping and afflicting my Heart? For I am ready not only to be bound, but to die alſo in* Jeruſalem, *for the Name of our Lord* JESUS. And with this ſettled Reſolution he went forwards to *Jeruſalem*; for neither Prayers nor Tears could divert him, or ſtop him: And as one Day he entered into the Temple to pray, certain *Jews* that were of *Aſia*, eſpying him, ſtirred up the People, and laid Hands on him, and making a great Tumult and Uproar, dragged him along, and pulled him out of the Temple, beating him cruelly, and, without doubt, had kill'd him, if *Lyſias*, the Tribune, had not run in with a Band of Soldiers, and taken him out of their Hands, fearing ſome great Sedition. *Lyſias* ſent him to *Felix*, who was Governour of *Jewry*, with a Relation of what had paſſed. And *Felix*, when he had heard the Complaints and Charges that the *Jews* brought againſt him, together with St. *Paul*'s ſatisfactory Anſwers, clearing himſelf in all Points objected againſt him, when he deſpaired of the Money which he expected that St. *Paul* would have given him to be ſet at Liberty; and being deſirous to get

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JUNE 30. the Affection of the *Jews*, kept him two Years Priſoner, and remitted the whole Cauſe to *Feſtus*, who was ſent to ſucceed him in the Government. For our Lord made greater Account of the ſpiritual Profit and Advancement which this holy Apoſtle and Veſſel of Election was to purchaſe to his own Soul in theſe two Years of Hardſhip, than of the great Fruit and Good he might have done to others, had he been at Liberty. *Feſtus*, to gratify the *Jews*, who conſpired and plotted the Death of the Apoſtle, perſuaded him to go with him to *Jeruſalem*, to have his Cauſe examined there at Leiſure. But the Apoſtle, being informed that the *Jews* lay in wait to kill him in the Way; and alſo being encouraged by a Revelation from our Lord, who ſtanding by him ſaid, *Be conſtant; for as thou haſt teſtified of me in* Jeruſalem, *ſo muſt thou teſtify at* Rome *alſo*; appealed to *Cæſar*'s Tribunal. Whereupon the Governour ſent him to *Rome* in a Ship with a Centurion, and a great Guard of Soldiers, in the ſecond Year of *Nero*'s Reign, according to *Euſebius*, and five and twentieth after our Lord's Aſcenſion into Heaven, as St. *Jerome* writes. Thoſe who accuſed him were alſo commanded to go to *Rome*, and there to proſecute the Cauſe before the Emperor.

The Navigation was moſt troubleſome and dangerous, inſomuch that they all gave themſelves for loſt Men, and infallibly they had periſhed, but that our Lord delivered them for his Apoſtle's Sake, to whom he ſent an Angel to tell him, that *not a Man that was in the Ship ſhould periſh, for that our Lord had granted him the Lives of all thoſe that were in the ſame Veſſel with them.* In fine, when they had paſſed a moſt horrible Tempeſt, whereby they were toſſed for a long Time, and having been fourteen Days without Meat, the Ship at length was ſunk near the Shore; but all the Perſons, that were in Number two hundred ſeventy ſix, were ſaved by the Prayers and Merits of the Bleſſed Apoſtle, and landed at the Iſland of *Malta*, where they were kindly entertained by the Inhabitants, who ſeeing them come in, all wet from Sea, in a rainy and cold Seaſon, made them a good Fire to dry and warm them: And as the Apoſtle was gathering Sticks together to lay on the Fire, a Viper iſſuing out from among the Sticks, faſtened on his Hand, and hung there; which the *Barbarians* perceiving, ſaid to one another, *Undoubtedly this Man is a Murderer; who being eſcaped out of the Sea, Vengeance doth not ſuffer him to live.* For poor blinded Men they underſtood not that the Pains and Afflictions ſent by God in this Life are not always Puniſhments of Sins; nor that all Sins are puniſhed here; and that God doth frequently give temporal Bleſſings to wicked Men, and afflicteth the Good in this World, becauſe in his divine Providence he findeth it to be ſo expedient. But the Apoſtle ſhaking off the Viper into the Fire, remained without any Hurt. The *Barbarians* expecting ſome while, and not ſeeing his Hand ſwell, or him any Ways indiſpoſed, or to have received any the leaſt Harm from that venomous Creature, fell into another Extreme, and by a greater Error ſaid *he was a God.* This Miracle, and the ſtrange Cure which the Apoſtle wrought upon *Publius*'s Father, who was Lord of the Place, whom he delivered from a violent Fever and other Diſeaſes, made the People bring to him all that were ſick and infirm throughout the Iſland; and the Apoſtle cured them all, and reſtored them to perfect Health. From this Time of St. *Paul*'s being in *Malta*, God Almighty had been pleaſed to adorn the Place, and make it famous by a perpetual Monument of that great Miracle about the Viper: For, the more to illuſtrate the Glory of his holy Apoſtle, he has taken ever ſince from the Serpents of that Iſland their Venom, and Power of doing any Harm or Miſchief. From *Malta* he continued his Navigation by *Siracuſa* in *Sicily*, by *Rioles* in *Calabria*, by *Puzzoli* in *Naples*, till at length he arrived at *Rome*. And the Chriſtians having Notice of his Coming, went forth of the City to meet him, and embraced him with wonderful Reſpect and Reverence, as an Apoſtle of JESUS CHRIST; and one that for his Love, and the Defence of his holy Name, was loaden with Bands and Irons. JUNE 30.

St. *Paul* came to *Rome*, according to Cardinal *Baronius*, in the Year of our Lord LIX, and third of the Emperor *Nero*. He was there two Years in Hold, under the Guard of a Soldier, in a little Houſe, that to this Day is ſhewn in the Church of *Sancta Maria in Viâ latâ*, which is the Title of a Cardinal Deacon, where we have by Tradition that St *Paul* the Apoſtle dwelt. During theſe two Years he had frequent Diſputes and Conteſts with the *Jews*, who accuſed and perſecuted him moſt fiercely. His Cauſe was examined by the Emperor, the Senate, and the Prieſts, becauſe it was a Buſineſs of Religion. And many of thoſe that had come with him, ſeeing him ſo hotly charged and hardly dealt with, perſuading themſelves he would be condemned to die, left and forſook him. St. *Luke* endeth his Hiſtory of St. *Paul*'s Peregrination, and the Book of the *Acts of the Apoſtles*, with this Time of St. *Paul*'s Impriſonment at *Rome*. In fine, our Lord abandoned him not, but comforted and viſited him; and encouraging and ſtrengthening him, *delivered him from the Mouth of the Lion* (for ſo St. *Paul* himſelf

JUNE 30. himſelf ſtyles *Nero)* that he might proſecute and perfect the Myſtery of the Evangelical Preaching committed and recommended to him by our Lord himſelf. When two Years were expired, he was ſet at Liberty, and then joined himſelf with the Prince of the Apoſtles St. *Peter*. And who will be able to explicate the ſtrange and incredible Progreſs and Succeſs of the Goſpel, under the Conduct of theſe two greateſt Doctors and principal Guides of CHRIST's Church; and the Number of thoſe, who by their Preaching at *Rome* itſelf, were drawn out of Darkneſs and Ignorance, and brought to receive the brighteſt Beams of our holy Faith? But as St. *Paul*'s Calling and Office was to carry our Saviour's Name throughout the World, and to manifeſt the hidden Myſtery of our Redemption to all Nations; he reſided not long at *Rome*, (but as *Metaphraſtes* and diverſe others write) he travelled over *Italy* and *France*, ſowing every where the Seed of heavenly Doctrine: Then he came into *Spain* and there preached the Goſpel. Whereof to this Day are extant many conſiderable Signs and Tokens, and very ſtrong Proofs. For at *Narbon*, which is in the Province of *Languedoc* in *France*, they ſay that *Sergius Paulus*, whom the Apoſtle converted at *Cyprus*, was left by him, and created their firſt Biſhop as he was going into *Spain*. And at *Tortoſa* in *Spain* they ſolemnize the Feaſt of St. *Rufus*, one of the Sons of *Simon Cyreneus*, that helped our Lord to carry his Croſs; whom that City honours as her firſt Prelate, believing aſſuredly that St. *Paul* brought him with him into *Spain*; and that at the ſame Time our divine *Hierotheus*, a *Spaniard*, moſt highly extolled by the great St. *Denis Areopagita*, was converted. And in the Acts of the holy Martyrs *Facundus* and *Primitivus*, we read, that when the Judge aſked them, *who had taught them that Doctrine?* they anſwered, *they had received it from the Apoſtle St.* Paul. Not that they heard him preach it, (whom they never ſaw) but that they learn'd it of thoſe who had been taught and inſtructed by the Apoſtle. Moreover *Metaphraſtes* adds, that as St. *Paul* was preaching in *Spain* with wonderful great Fruit, a certain Lady of principal Note, having heard ſo good a Report of him, was very deſirous to hear him: And that once, by a particular Inſtinct from Heaven, going into the Market Place, ſhe met him, and perceiving him to be of a very ſweet and mild Diſpoſition, and of a moſt holy Converſation, ſhe perſuaded her Huſband *Probus* to invite him to lodge with him, which he did; and that when the Apoſtle came into the Houſe, ſhe eſpied theſe Words, written in golden Letters in his Forehead, Paul *Preacher of* JESUS CHRIST; whereupon ſhe caſt herſelf at his Feet, and was converted and baptized by him, and her Name was *Xantippe:* And her Example was ſoon followed by her Huſband and others. We know not whether the Apoſtle paſſed from *Spain* into *Africa*, or whether, after he was led from *Jeruſalem* to *Rome*, he returned any more into the Eaſtern Parts. His great Charity permits us not to doubt but that he omitted nothing, how painful ſoever it were, which he knew would advance CHRIST's Glory, and the Good of Souls. But this is certain, that when he took leave of the Biſhops, Prieſts and Rulers of the Church at *Epheſus*, he told them plainly, *they ſhould ſee him no more*; and ſo they took their Leave of him with much Sorrow and many Tears, as Children that were never more to ſee their dear Father's Face. So much we know, that this glorious Apoſtle, having ſpent eight Years from the Time he was releaſed from Priſon at *Rome*, in preaching the Goſpel, in travelling through Countries and Provinces, and every where planting the holy Chriſtian Faith, returned back to *Rome* in the twelfth Year of *Nero*, by whom he was commanded to be apprehended, together with the Apoſtle St. *Peter*, for the Reaſons we ſpoke of in St. *Peter*'s Life, which it is not neceſſary to repeat again here, nor to ſet down anew in what Manner theſe two great Princes of the Apoſtles were led out of Priſon, took Leave one of the other, and freely laid down their Lives for the Name and Honour of JESUS CHRIST our Lord and Saviour. I will only add what is proper to St. *Paul*, whoſe Life I am writing. The glorious Apoſtle was led to the Place appointed for his Martyrdom, with a ſtrong Guard of Soldiers, and a great and tumultuous Noiſe. As he came to the Gate of the City, he ſaw there a venerable and noble Chriſtian Matron, *Plautilla*, heavily afflicted, and bitterly weeping for his Sake, of whom he deſired a Handkerchief to bind his Eyes, according to the Cuſtom of thoſe that were to be beheaded, promiſing it ſhould be reſtored to her again; and ſhe preſented him one, with a moſt ſingular Affection. In the Way he converted to our Lord three Soldiers, whoſe Names are *Longinus*, *Aceſtus*, and *Megiſtus*, who ſoon after were martyred, and their Feaſt is kept by the holy Church on the ſecond of *July* in the *Roman* Martyrology. The Place where he was beheaded is now called *the three Fountains*; where the *Gentiles* under *Diocleſian* made a moſt cruel and barbarous Slaughter of Chriſtians, putting there to Death St. *Zeno*, with ten Thouſand two Hundred and three Soldiers, his Companions. When the Apoſtle came to this Place, he betook himſelf to Prayer, which he offered up to our Lord with great Peace of Mind, Fervour of Spirit, Joy and Jubilee of Heart; which being ended, he bowed

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JUNE 30. bowed down his ſacred and venerable Neck to be ſevered from his Body by the Sword. But behold a ſtrange Spectacle, *from the Head of St.* Paul, *when it was cut off*, ſaith St. *Chryſoſtome*, *there came not one Drop of Blood, but there ran Fountains of Milk:* But *it muſt not ſeem ſtrange*, as writeth St. *Ambroſe*, *that he, who like a Nurſe gave his Breaſts to be ſuck'd by the Faithful, and fed them all with the Milk of his moſt ſweet and pure Doctrine, ſhould abound with Milk, and at his Death ſhed Milk inſtead of Blood.* The bleſſed Head, as we have by Tradition, gave three Leaps, and at each one of them there ſprung up a Fountain where the Head fell: Which Fountains remain to this Day, and are reverenced with ſingular Devotion by all Chriſtian Catholicks. By theſe Miracles, which God wrought at the Apoſtle's Martyrdom, five and thirty Perſons were converted to our holy Religion, as St. *John Chryſoſtome* teſtifieth. The Apoſtle appearing to *Plautilla* reſtored to her the Handkerchief, which he had borrowed to veil his Eyes. His holy Body was taken up by a moſt honourable and devout Lady, called *Lucina*, and interred by her in a Manour of her own, with ſingular Reverence and Piety.

St. *Paul* was a little Man, ſomewhat ſtooping, of a pale Complexion, and appeared elder than he was: He had a little Head, ſweet and lovely Eyes, and his Eyebrows arched; a comely Noſe, ſomewhat long, and bowing like a Hawk's Bill; a long Beard and thick, full of white Hairs, as was alſo his Head: His Aſpect was moſt gracious and venerable, that ſtirred up Devotion in thoſe that beheld him, and gave ſufficiently to underſtand that he was a Veſſel of divine Grace. St. *Chryſoſtome* writes, that he lived threeſcore and eight Years. He died in the ſixty ninth of our Lord, and thirteenth of the Reign of *Nero*, according to *Baronius*.

The Praiſes and Encomiums which all Saints, as well ancient as modern, give to theſe Princes of the Church, St. *Peter* and St. *Paul*, are ſo many and ſo admirable, that they cannot be collected in a ſhort Volume: And whatſoever hath been ſaid of them is but little in Compariſon of what remains, and will ever remain to be ſaid. St. *John Chryſoſtome*, addreſſing his Diſcourſe to them, ſpeaketh thus: *You are praiſed by Almighty God himſelf, who ſays that you are the Light of the World: You are more powerful than Kings, more valiant than Soldiers, more abounding than the richeſt Men, wiſer than all Philoſophers, more eloquent than Orators; and having nothing, you poſſeſſed all things: You are the Example of Martyrs, the Crown of Virgins, the Rule of married People, the Form of Religious, the Ornament of Kings, the Defence of Chriſtians, the Bridle of the* Barbarians, *and the Scourge and Confuſion of Hereticks.* *Euſebius Emiſſenus* ſtyleth theſe two Apoſtles *two Fountains, that iſſue from the Throne of God, and make up an impetuous River to water the Earth, and allay the Thirſt of Souls: Two heavenly Phyſicians, two ſharp Arrows drawn out of the Quiver of God: Two Trumpets, that awaken and animate Men by their Sound: Two reſplendent and radiant Lamps, that give Light to the whole World.* St. *Gaudentius*, Biſhop of *Breſcia*, ſays of them, *that they are the Lights of the World, the Pillars of Faith, Founders of the Church, Maſters of Innocency, and Authors of all Sanctity and Truth; and that they cannot be otherwiſe worthily praiſed than by the Words of* CHRIST *our Saviour.* St. *Leo the Great*, Pope, in his firſt Sermon on their Feaſt, ſays, *that in the myſtical Body of* JESUS CHRIST, *which is the Church, they are, for their Pre-eminence over other Saints, the two Eyes of his Face; and that in Merit and Virtue, wherein they excel, and go beyond all that can be ſpoken of their Praiſes, we are not to make any Difference between them: Quia illos & electio pares, & labor ſimiles, & finis fecit æquales. For that in the Election and Predeſtination of God they are equal, alike in their Labours, and equal in their Crown and Glory of Martyrdom.* We ſhould never make an End, if we would add what other Saints ſpeak in the Honour and Commendation of theſe two incompable Men, and moſt worthy Princes. Let us love them as good Children do their Parents; hear them, as Scholars do their Maſters; follow them, as Sheep do their Paſtors. Let us imitate them as Saints; demand their Help and Succour as of bleſſed and powerful Princes in Heaven; and be aſſured, they will not reject or ſlight our Prayers and Petitions.

St. *Gregory* of *Tours* recounts that a certain Client of St. *Paul*, being once ſorely tempted to deſpair, yielded ſo far as even to take a Halter and faſten it about his Neck, to hang himſelf; but yet ceaſed not ſtill to call upon the glorious Apoſtle St. *Paul*, and to ſay *St.* Paul *help me.* Whereupon the Devil, being loath to loſe the Prey he had even now in his Claws, preſented himſelf before him like a dreadful and moſt horrible Ghoſt, and bade him make Haſte and diſpatch what he was about to do. But ſoon after appeared St. *Paul*, and by his Preſence drove away the infernal Fiend, and comforted the poor Man; who returning to himſelf was ſorry for his Sin, and with many Tears demanding Pardon of our Lord, gave

JUNE 30. great Thanks alſo to his holy Apoſtle, that had reſcued him from Death both of Soul and Body. And our Lord be pleaſed to deliver us alſo from the like Dangers by the Merits and Interceſſion of the ſame glorious Apoſtle. *Amen.*

Whereas our Author doth briefly touch St. Peter's *Coming into* England *or* Britany; *it was thought not unfitting, or unbeſeeming the Fidelity of an Interpreter, if a Buſineſs of ſo great Conſequence, ſo glorious to our Nation, and which muſt neceſſarily be of ſingular Comfort and Edification to all thoſe, for whoſe Sake this Hiſtory of the Saints Lives comes forth in our Language, were treated ſomewhat more fully in an Appendix added to the Author; which we may preſume he himſelf would have done, had he been of the ſame Nation: As we ſee that being a* Spaniard, *he enlarges himſelf upon St.* Paul's *Coming into* Spain, *and preaching the Goſpel there. Wherefore following the Footſteps, and building upon the Foundation laid by our worthy Author, who ſays expreſly that St.* Peter *was in* England, *and inſinuates the like of St.* Paul, *we will demonſtrate, by ſolid Proofs and clear Teſtimonies, collected and exactly diſcuſſed by Father* Robert Perſons *in the* three Converſions of England, *and Father* Michael Alford *in his* Annals, *that our Iſland was ſo happy as perſonally to entertain theſe two Lights of the World, Maſters of our Faith, Founders of the Church, and Fathers of all Chriſtians.*

And firſt of St. Peter *himſelf to have been in* England *(or* Britany) *and preached, founded Churches, and ordained Prieſts and Deacons therein, is recorded by* Euſebius *and* Metaphraſtes; *and is confirmed by the Teſtimony of* Nicephorus, *and before him of* Theodoret *and* Sophronius, Grecian *Authors, who teſtify* that the *Britain* Iſlands fell in Diviſion among the Apoſtles, in their firſt Partition which they made of the World: *And it cannot be ſhewn that they fell to the Lot of any other Apoſtle than St.* Peter; *of whom his Diſciple and Succeſſor, St.* Clement, *writes in his firſt Epiſtle,* that he was commanded by our Lord, obſcuriorem occidentis plagam illuminare, to bring Light to the moſt dark Climate of the Weſt. *But Pope* John V. *above nine hundred Years ago, ſays it in expreſs and open Terms: For thus he writes to our* Engliſh Saxon *Kings* Ethelred *and* Alfred: We rejoice at the Encreaſe of your Religion, ſeeing in you the Fervour of Faith; which, God enlightening your Minds, you received by the Preaching of the Prince of the Apoſtles, and ſtill vigorouſly maintain. *And even yet ſome hundred Years before him, St.* Innocent, *Pope, the firſt of that Name, doth ſufficiently inſinuate it. Whereunto certainly our famous Writer* Gildas *had relation, when expoſtulating with the* Britain *Prieſts of his Time for their Wickedneſs (for which the Wrath of God had brought in the* Engliſh Saxons *upon them) he objecteth among other things,* quòd Sedem *Peri* Apoſtoli inverecundis pedibus uſurpaſent, that they had uſurp'd the Seat of St. *Peter* the Apoſtle with immodeſt Feet: *Meaning thereby either the whole Church of* Britain, *firſt founded by St.* Peter, *or ſome particular Church erected by him. Which Teſtimonies have moved divers, as well ancient as modern Authors, and among the reſt that moſt accurate Searcher into all Eccleſiaſtical Antiquities, Cardinal* Baronius, *to write,* that the firſt Chriſtian Churches of *England* were planted and founded by St. *Peter. And it ſeemeth to be ſomewhat confirmed by that which St.* Paul *writes to the* Romans; *for having praiſed them for their Faith,* which *he ſays* is renowned in the whole World: *Afterwards he urgeth the fulfilling of that Prophecy,* Into all the Earth hath the Sound of them gone forth; and into the Ends of the whole World the Words of them. *Where he ſhows, that the Goſpel had been now preached by one of* CHRIST'S *Apoſtles,* in the Extremities, or fartheſt and moſt remote Parts of the World: *Which in the* Roman *Phraſe, or Manner of Speech, doth ſignify* England. *And this was one Cauſe alſo why in the ſame Epiſtle he doth not name or ſalute St.* Peter, *as* Baronius, *and other learned Men obſerve, becauſe he was not then at* Rome, *but in* England *or ſome Place thereabouts. I cannot omit after ſo many other Teſtimonies, to bring the Teſtimony of St.* Peter *himſelf, recorded by* Alredus Rienuallus, *an* Engliſh *Abbot, of the Order of* Ciſterce, *(who lived above five hundred Years ago, and is highly commended and followed, as a moſt grave and worthy Author, by the two learned Cardinals,* Baronius *and* Bellarmine) *in a certain Revelation or Apparition of St.* Peter, *to a holy Man in the Time of St.* Edward the Confeſſor, *ſhewing him,* how he had preached himſelf in *England,* and conſequently the particular Protection and Care he had of that Church and Nation; *and withal he told him,* that he had conſecrated to the divine Worſhip a Place on the Weſt Part of *London (where he would have the King to build a Monaſtery)* which Place he had honoured by his Preſence, ſanctified with his own Hands, and made famous by many wonderful Signs and Miracles. *Amongſt which Wonders and Signs may well be reckoned a ſtrange Prodigy, which* Tacitus *and* Dio *relate at large; and it happened at the very Time that St.* Peter *is ſaid to have been in* England, *preaching and planting the Faith of* CHRIST, *and*

JUNE 30. *and in the* Thames *about* London; *for Idols were caſt down to the Ground, frightful and ghaſtly Sights appeared, and moſt fearful Shrieks and Howlings of the Devils were heard; and many ſuch like diſmal Things did exceedingly terrify the* Romans, *who looked upon them as ominous, and unlucky Prognoſtications of their Defeat, which happened ſome while after in* Britainy. *Whereas certainly it was the chaſing and driving away of wicked Spirits, whom St.* Peter, *by Virtue of the Croſs which he planted there, and by the Adminiſtration of Baptiſm, and Exerciſe of his holy Function, forced to depart from their Temples, and abandon their Altars and Habitation, threatening them moreover with the utter Subverſion and Ruin of their tyrannical Dominion over that Iſland: And this it was that cauſed that horrible Commotion in the Land, Sea, and Rivers.*

From theſe great Obligations of our Countrey to the glorious Prince of the Apoſtles, St. Peter, *moſt gratefully acknowledged by our ancient godly Kings, proceeded that ſingular Affection and Devotion they always had for him, and the moſt reverend Reſpect they bore to his Apoſtolical Seat of* Rome, *as appears by a Letter of* Kenulphus, *King of the* Mercians, *to Pope* Leo *the third; as alſo by a Letter of Pope* Nicolas *to St.* Edward *the Confeſſor, wherein thus he ſpeaks:* St. *Peter* be your Preſerver and Helper in all Afflictions. For it is evident that the Kings of *England,* for their Devotion and Reverence to St. *Peter,* have come to be in great Renown and Glory, and have, by his Means and Interceſſion, obtained very famous Triumphs. *Now if you will take a View of the whole Iſland, which, in time of the* Saxons, *was divided into ſeveral Kingdoms, you will find every where many fair and ſtately Churches dedicated to the Honour of St.* Peter; *in every Age Monaſteries and religious Houſes erected under the Title and Protection of St.* Peter; *ſeveral Cities and Towns called from the Name of St.* Peter. *All which Things argue the particular Obligation which our Nation always profeſſed towards that moſt glorious Apoſtle, for having been converted to the Faith of* CHRIST *by his preaching, and by his ſpecial Diligence, Labour, and Induſtry.*

The Time of St. Peter's *coming into* England *is aſſigned by Father* Alford *(who examines theſe things very nicely) to be the ſixtieth Year of our Lord, and fourth of the Emperor* Nero, *and he is ſaid to have ſtay'd there ſome Years. Where alſo, as* Metaphraſtes *tells us, he had the Revelation of his approaching Martyrdom, of which himſelf ſpeaketh in his ſecond Epiſtle,* Chap. 1. *Which is related by* Metaphraſtes, *in theſe Words: There alſo (to wit, in* England,) he had an Apparition of an Angel, who ſaid to him, Peter, *the Time of thy Diſſolution is at hand, and you are to go to* Rome, *where having ſuffered Death by the Croſs, you ſhall receive the Reward of Juſtice.* For which Tidings when he had glorified God, and remained yet ſome Days in *Britany,* and enlightened many with the Word of Grace, and founded Churches, and ordain'd Biſhops, Prieſts, and Deacons, in the twelfth Year of *Nero* the Emperor, he returns again to *Rome. And thus much of St.* Peter. JUNE 30.

Now of St. Paul's *being in* England, *we have firſt the Teſtimony of* Theodoret, *who commenting upon the Epiſtle to* Timothy, *ſays,* that this holy Apoſtle brought the Light of the Goſpel to all Nations, *and amongſt thoſe he ſpecifies* Britany *by Name. And again, upon the hundred and ſixteenth Pſalm, he ſays,* that he made profitable Excurſions into *Spain,* and the Iſlands lying in the Sea near about. *And St.* Jerome, *in his Comments upon* Iſay, *hath the like Words. But* Venantius Fortunatus, *a moſt learned and holy Man, writing above a thouſand Years ago of St.* Paul's *Peregrination, ſaith thus:* He paſs'd over the Ocean Sea, to the Iſland that maketh a Haven on the other ſide, even to the Lands which the *Britains* inhabit. *For which Reſpect* Arnoldus Mirmannus *in his Theatre of the Converſion of all Nations, affirmeth St.* Paul to have paſs'd to *Britany* in the fourth Year of *Nero,* and there to have preached. *Though for the time, Father* Alford *thinks it more probable to have been in the eighth of* Nero, *and ſixty fifth of* CHRIST.

Wherefore with good Reaſon do theſe glorious Apoſtles challenge a prime and principal Place in our Affections, who were the prime and principal Inſtruments of the happy Converſion of our holy Anceſtors to the Chriſtian Faith. They have changed their Place, but not their Affection and Good-will to our poor Countrey, a happy Part of the large Field of their Apoſtolical Labours. They deſire as paſſionately as ever, the Propagation of the true Faith, and ſolid Piety, amongſt us: What one of them, whilſt he was upon Earth, proteſted of old to the Galatians, *they both now from Heaven proteſt to all the Inhabitants of* Great Britany. Gal. 4. Filioli mei quos iterum parturio donec formetur CHRISTUS in vobis. Our dear Children we are in Travel again in your Behalf, though not with ſuch Labour and Pain as ſixteen Hundred Years ago, yet with far greater Zeal and Affection to your eternal Salvation, until CHRIST JESUS be perfectly formed in you all. *Only they expect, according to the ſweet and moſt equitable Diſpoſition of the divine Providence, that as they have not caſt off the Affection of tender and indulgent Fathers towards us, ſo we ſhould not forget the*

Obſervance

JUNE 30. *Obſervance of dutiful and pious Children towards them; but that, if not yet in the publick Churches dedicated to their Honour, at leaſt, in each one's private Oratory, after humble and hearty Thanks for ther firſt laborious Travels, we devoutly ſollicit them by fervent and reiterated Prayers and Supplications, to continue their Apoſtolical Care and Protection over us.* JUNE 30.

The End of the FIRST VOLUME.

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